

The Advent Review

AND HERALD OF THE SABBATH.

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

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THE CITY OF GOLD.

"And the city was pure gold." Rev. 21:18.

I LOVE oftentimes to sit and dream
Of this fair world of ours;
Its golden light, and evening shade,
Its birds, and fruits, and flowers;
Its glittering dews and murmuring rills,
Its shadowy vales and sun-clad hills.

I know there's beauty all around,
And Eden-like 'twould be,
Had sin not laid its withering hand
On everything we see.
With rapture then, that world I behold,
Where sin has not entered—the city of gold.

With walls of jasper, gates of pearls,
Foundations strong and sure;
Mid wreck of matter, crash of worlds,
'T will evermore endure.
The skill of its Architect can ne'er be told,
But it flames with his glory—that city of gold.

No night is there, but endless day;
No care, or pain, or strife;
The weary ones of earth find rest,
By the side of the river of life.
Our loved and lost ones, again we'll behold;
In the home of the ransomed—the city of gold.

They hunger, thirst, and weep, no more;
All tears are wiped away;
While everlasting joy is theirs
Through an eternal day.
And the light of that city, the Lamb, they behold,
Who walks 'mid his saints in the city of gold.

The good, the faithful, and the pure,
From every clime will come;
While angels bright, in robes of light,
Will bid them "welcome home," [old,
And the song of redemption, which never grows
They will sing as they roam through the city of [gold.

Then what are all earth's cares and woes,
Its flattering smile, or frown?
These all will be exchanged ere long,
For robe, and palm, and crown;
And a home, in that land of rare beauty 'untold,
The home of the angels—the city of gold.

The music of that sinless land
Will then, by us be heard;
And with its gushing melody,
Our bounding hearts be stirred.
While the years of eternity will still unfold
The treasures so vast of the city of gold. —Sel.

General Articles.

THE LAW OF GOD.—NO. 14.

BY J. H. WAGGONER.

THE opposers of the law have made great use of the objection to its jurisdiction over the Gentiles. We think we have sufficiently proved, and by very direct Scripture testimony, that the law condemns both Jews and Gentiles; that it convicts them all of sin, and brings all the world guilty before God. But to one text they still appeal, and the use which has been made of this text has caused trouble in honest minds. And yet it is easy to see that the opposers do not give a correct exposition of it; they do not harmonize it with the context. We refer to Rom. 2:12, in which Paul speaks of some as having

"SINNED WITHOUT LAW."

The text reads: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law."

John wrote that "sin is the transgression of the law." With this definition before us we should know, even if Paul had not spoken it, that "where no law is there is no trans-

gression"—no sin. Whatever the action may be, if there is no law there can be no condemnation—no conviction—for "sin is not imputed when there is no law." Now as no sin can exist, and no guilt can be imputed, in the absence of law, it follows of course that the expressions, sinned without law, and, perish without law, are not to be understood as teaching that there is no law in the case, but are necessarily so qualified as not to conflict with the other statements of the same writer. And this the opposers of the law also admit, as will be presently shown.

In Rom. 5:13, are these words: "For until the law sin was in the world; but sin is not imputed when there is no law." The next verse, namely, "Nevertheless death reigned from Adam to Moses," shows that the expression, "until the law," is intended to cover the period from Adam to Moses, and therefore it means, until the law was given in the time of Moses. But we have before shown that God's perfect law of ten commandments was known before the days of Moses. It is freely admitted that the nations were losing this knowledge and sinking into darkness by departing from God. When God promised to give the land to the seed of Abraham he gave as the reason for deferring it until the fourth generation, that "the iniquity of the Amorite is not yet full." Gen. 15:16. He would give them a further chance to develop their characters before he destroyed them out of his land.

Now, it is generally argued that the heathen had no opportunity to know God; that they never had received any revelation of his will. But Paul presents the matter in a different light. He says:—

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things." Rom. 1:21-23.

That these words apply to the nations of Canaan, the reader will plainly see if he will compare the remainder of the chapter, verses 25-32, with Lev. 18:6-27. It was when the world was in this condition that God revealed himself, and renewed the knowledge of his will, to the posterity of Abraham. Afflicted and grievously oppressed as they were, they had retained more of the knowledge of God than the other nations. Yet it must not be supposed that the nations, degraded as they were, had entirely lost their knowledge of the law of God, and of the desert of their actions. After mentioning their conduct, referring to the vileness of their lives, of which it is scarcely proper to speak, Paul says of them: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:32.

This being so, it is evident that the words, "until the law," do not mean, until the law existed, for it certainly existed before; nor, until the law was first made known to man, for man had a previous knowledge of it, though we do not know that a written copy was ever given before the tables of stone were given to Moses. "Until the law"—before the law was given to Moses and to the people of Israel—"sin was in the world;" men were transgressors of the law; "but sin is not imputed when there is no law"—that is, if the law had not existed until it was given in the time of Moses, there would have been no transgression and no guilt in the sight of God. Lev. 18:6-27, Deut. 18:9-12, &c., prove that the nations who inhabited Palestine before the exodus of Israel from Egypt were great sinners and very guilty before God. And Paul in Rom. 1 not only affirms that this is so, but says they brought their darkness and sin upon themselves, and that they were "without excuse." Verse 20.

In Rom. 5:20, it is written: "Moreover

the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Not that there would be more violations of the law after it was given anew, but the odiousness of sin would be better understood as the will of God was better known. The text is exactly parallel to the expression of chap. 7:13—"That sin by the commandment might become exceeding sinful."

Let all now carefully consider this question, What law must enter, or be proclaimed, to cause the offense to abound, or make sin appear sinful? By what law can people be convinced that they are sinners? The answer must be, The very law which has been transgressed. We once presented this question to one of the most critical no-law men with whom we ever conversed, and he confessed that it admitted of no other answer. A man cannot be convicted of sin by a law which he has not known, or knowing; has not transgressed. Thus we hold our proposition clearly proved, that the entering of the law to make the offense abound, was the renewing of the law to Israel to make them more clearly apprehend the light in which God regards sin; to understand how odious it is in his sight. And also the expression, until the law, means until the time of such renewing of the law, namely, from Adam to Moses; neither of these expressions have respect to the origin or mere existence of the law.

This conclusion will be still more evident from a consideration of the position of the opposers of the law. They say the whole question turns on the use of the article. In the original the article is sometimes inserted, and sometimes omitted. When it is inserted, it specifies the law of ten commandments; when it is omitted, the word refers to law abstractly, but not to any law given to the Jews. That this is a fallacy is easy to show. No such distinction exists. The use and omission of the article is governed purely by taste and sound, that is, it is euphonic. This is proved by the following points of fact:—

1. The article is omitted where it should be used, and used where it should be omitted, to suit that theory, when speaking of the Gentiles. Thus in Rom. 2:14, 15, "For when the Gentiles, which have not law [abstractly], do by nature the things contained in the law [the ten commandments], these, having not law, are a law unto themselves, which show the work of the law [ten commandments] written in their heart, their conscience also bearing witness," &c. Here it would be shown, were that theory true, that the Gentiles have not law, abstractly, that is, they have not any law, but do the things contained in the law of ten commandments, which show the work of the law of ten commandments written in their heart. This is the very opposite of the theory offered by the opposers of the law.

2. When the apostle censures the Jew in verse 25, he speaks of his keeping or breaking law, the article being omitted in both instances in this verse; but when he speaks of the Gentiles fulfilling the righteousness of the law, in verse 26, the article is inserted. This again is the very opposite of the opposer's theory.

3. In verse 27 he speaks of the uncircumcision, or Gentile, fulfilling the law, and thereby judging the Jew who transgresses law. Here again the theory in question is negated.

4. In Rom. 6:14, which is so often quoted to prove that the ten commandments are not in force, the article is omitted, thus: "Ye are not under law," which would prove, if it proved anything in that direction, that their abstract or comprehensive law is abolished, and no law is now binding.

5. When Paul says every mouth is stopped and all the world are proved guilty before God, it is by the law; or that law given to Israel.

6. He says the righteousness of God is now without law, which would mean without any law at all! being witnessed by the law.

7. In chap. 7:7, 9, 12, 14, 16, he says the law convinced him of sin; he was alive with-

out law; but he delighted in the law; the law is holy; and the law is spiritual.

8. "He says, chap. 8:4, that the righteousness of the law is fulfilled in them who are in Christ, who walk not after the flesh but after the Spirit.

9. Finally, he says the carnal mind is enmity against God, and not subject to the law, and cannot be. Because the law of ten commandments is spiritual, holy, just, and good, the carnal mind is opposed to it. By this we can tell who are carnal and who are spiritual.

Thus is this resort of skepticism against the holy law of ten commandments swept away. Were we to admit the distinction, it would still leave our view of the law as related to the Gentiles clearly proved; for it is the work of the law which is written in their hearts, and concerning which their consciences bear witness in accusing or excusing, as their cases may be. This is really the only resort the opposers of the law can find in Rom. 2, and this avails them nothing; for with the distinction admitted, it is still the law, or ten commandments which proves them guilty, the work of which is written in their heart. Sin is not imputed when there is no law; but sin was imputed to them, because they were transgressors of the law of God, the Creator of all.

An inference is sometimes drawn to the effect that death reigned from Adam to Moses, not on account of personal sin, but because Adam fell and imparted to his posterity a perishable nature, by reason of which they must die. But they who lived after Moses also stood so related to Adam's fall. There cannot be shown to be any difference in the dispensations in this respect. And they who lived before Moses were held responsible for personal transgressions, as Cain, Lamech, the generation in the time of the flood, the inhabitants of Sodom and Gomorrah, and the inhabitants of Canaan before the exode. Taking the expression of Scripture in regard to their guilt and of God's abhorrence of their sins, and remembering that where no law is there is no transgression, and that sin is not imputed when there is no law, every objection and every inference is shut out which can possibly bear against the existence of the law of God from Adam to Moses, and of the knowledge of the law by the nations then living, though that knowledge was impaired by their own wickedness, because they did not like to retain God in their knowledge.

But a few words more may be in place on the expression, "Shall perish without law." They will not perish unjustly, and they show the work of the law so far written in their hearts that they are without excuse. Thus is it seen that even in their cases God tempers justice with mercy. Though they have brought darkness and blindness upon themselves, and have lost a sense of the breadth and spirituality of the law, and have even forgotten the precepts which teach that all creatures should love and serve the Creator, and that no idol shall be worshiped, God will deal tenderly with them, and not hold them responsible for the full light of the law as it was revealed to their fathers, but let them fall under the condemnation of those sins to which their consciences bear witness. All who are acquainted with the heathen testify that the knowledge of right and wrong is not obliterated from their minds. Though they will commit some sins openly and without shame, as the violation of the second commandment, and sometimes of the fifth, there are other sins which they endeavor to conceal, which proves that they have not altogether stifled the convictions of their consciences. God will let them perish under the weight of those sins of which they are conscious, and not hold them to a strict account for all the requirements of the law as it was committed to Israel, and before them to Abraham, to Adam, and of course to the fathers of all the nations. Their actions are vile; and they know the desert of their crimes. Rom. 1:32. According to their present light and knowledge they will be left to perish. And this will be a righteous judgment on the part of God.

DOES GRACE ABOUND THROUGH SIN?

There is an expression in Rom. 3:5, 6, and a question in chap. 6:1, which together present a most important truth. The first says if our unrighteousness, or sin, commend the righteousness of God, or if we may do evil that good may come, then God would not be just to enter into judgment with us for our sins. If we by transgressing his holy oracles, magnify his grace and thus glorify him, then he cannot judge the world. But Paul says of those who thus abuse the grace of God that their damnation is just. This certainly should lead all to examine their ground with all carefulness, especially if they have been inclined to make void the law through faith.

Chap. 6:1, presents the same idea, and is very explicit in statement. In chap. 5:20, 21, it is stated that in the gospel the grace of God has superabounded; it has abounded over our sins. Then arises the question, Shall we continue in sin that grace may abound? At first view this would seem to be a needless point of inquiry, but on further observation we shall find that Paul, by inspiration, is following up the devious ways of the carnal mind. For this is exactly the position of all those who make void the law through faith, and claim that they are fallen from grace who keep the law. An illustration in familiar terms will make this more apparent.

A father, having ascertained that his son has violated one of his commandments, calls him to account for his sin; but being full of love and compassion for his son, he says, "My son, for this transgression of my law you deserve to be punished; but I have no pleasure in your pain, and would that you would obey me, and thus not fall under condemnation and liable to punishment. Now, I will forgive you this sin to show my love for you, and trust you will appreciate my love and kindness to you, and always obey me in the future." That this expresses the exact will of God toward us, see Eph. 2:4-8; Rom. 6:23; Eze. 33:11; Matt. 3:8; John 5:14.

Soon after this display of mercy the father learns that his son has been guilty of violating his law again; and on being called to account he justifies himself as follows: "When I transgressed your law before, your mercy was manifested in the forgiveness of my sin; and your love and mercy were never so strikingly manifested as then. To more fully develop those noble traits of your character, and give room for richer displays of your grace, I have committed other sins. And you will not be justified in punishing me, for my unrighteousness commends your righteousness, and my disobedience gives room for a display of your love and mercy. As I enjoyed your grace, which abounded over my transgression, I fear that, if I keep your law, I shall fall from grace. Therefore, hereafter, I will live only in your grace, and continue to transgress your law, that your grace may abound."

Can any one for a moment suppose that a father, who knew that his laws were just, and who had any regard for his authority as a father, would be satisfied with this reasoning? But this is exactly the method of reasoning adopted by those who put grace in opposition to the law. They accuse us who keep the law of denying Christ, because through Christ our sins were once forgiven. To appreciate his forgiveness we must constantly trample on the law, that we may constantly enjoy new manifestations of his forgiving love! In earthly governments we consider that that man best shows his appreciation of a pardon who lives thenceforth a life of obedience. And why not under the government of God? Hath the Lord delight in the violations of his law, by which man is proved guilty in his sight? Opposers of the law claim that God is so greatly delighted with the sacrifice of his Son, that he is always pleased to have us come to him pleading the merits of that sacrifice. And so he is, provided we make him the minister of righteousness, and not the minister of sin. Rom. 5:19; Gal. 2:17. The text last cited is worthy of special consideration, because it so well applies to this point. "For if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

The sacrifices of the Old Testament were typical of that of Christ. They served to show God's abhorrence of sin, and they illustrate the relation which the sacrifice of Christ bears to our obedience. The principle was fully stated to Saul, whose piety, willing to do more than God commanded, did not hesitate to do contrary to God's commandment. Said Samuel to him, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the

Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. That this is the principle which governs the relation of sacrifice to obedience at all times and in all dispensations, is easy to show. Thus the Lord said by Jeremiah: "Behold, I will bring evil upon this people, even the fruit of their thoughts because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20. Sacrifice in disobedience to the law is not acceptable to God.

As sacrifice is but a form of worship, and an expression of devotion, it follows that worship is not pleasing to God when offered without obedience to his law, as it is written: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

This principle cannot be evaded by saying, That was true in the past dispensation, but we have faith in Christ, by which we are released from obedience to the law. That is making Christ the minister of transgression. We claim that those sacrifices, being typical of that of Christ, were an illustration of the relation of his sacrifice to obedience to the law. Jesus and his apostles taught the same thing. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven." Matt. 7:21. And when he reproved them for making void the commandment of God by their tradition, he said again, "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. And it was this professed faith in Christ of which the apostle wrote, "Wilt thou know, O vain man, that faith without works is dead?" Jas. 2:20. What he here indorses as works, which vitalizes and gives efficacy to faith, is easy to discover; for he has just before inculcated obedience to the law, and quoted two of the ten commandments. And this relation between the law and faith is positively fixed in Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." By true, living faith the law is not made void, but established. Rom. 3:31. Dead faith evades the law; but such faith is found with the carnal mind which is not subject to the law of God.

It is truly astonishing that men can be so blinded as to profess perfect love to God while willfully violating his commandments, when the Scriptures say, "This is the love of God, that we keep his commandments;" that they will claim to be completely sanctified through faith, when their rejection of the law proves that they have nothing but a dead faith; that they affect to receive wonderful blessings in prayer when they turn away from and reject the law, when the Scriptures say such prayer is abomination. Well did Andrew Fuller characterize the worship of such as "irreverent familiarity with God, and in some cases a daring boldness in approaching him; yet such is the strength of this antinomian delusion that it passes for intimate communion with him." Antinomian delusion, indeed! where grace is supposed to dispense with obedience to God's commandments, and his glory is enhanced by neglect of his precepts!

Increasing Light.

(Concluded.)

HAVING shown in the preceding article that the mark of the beast will be the observance of the Sunday, the day whose observance the power symbolized by the beast claims to have substituted for the observance of the Sabbath, in place of the Sabbath of the Lord; that a strong party in our nation are now seeking to have the national Constitution so amended as to compel people to observe that day; and that the Sabbath is a sign between God and his people Israel, we will inquire, Who are now the true Israel? and is the Sabbath still a sign between God and his people?

Paul, although a Christian minister, had respect to the promises made to the fathers, and through them to the Jews. "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26:6, 7. This is a candid admission on the part of Paul that the promises made of God to Abraham, Isaac, and Jacob were, and are now, the foundation of the hope of the twelve tribes of Israel.

The Bible definition of the name *Israel* is literally a prince of God. "And he [the angel] said unto him, What is thy name? And

he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel [margin, a prince of God]; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:27, 28. Then the true seed of Israel, in every generation from that time, are only those who, like Jacob, or Israel, overcome their sins, prevail with God, and receive his pardoning mercy; so that Jesus may say of them as he said of Nathaniel, "Behold an Israelite indeed, in whom is no guile!" The character of an Israelite is definitely described in these words of the text: "They serve God day and night." Peter speaks of them as follows: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy." 1 Peter 2:9, 10.

James, A. D. 60, addresses the people of God in the following manner: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:1-4. This language seems to be applied particularly to those Christians who are living at a time when the second coming of Christ is near, as they are exhorted to an especial exercise of patience, and they are addressed as "the twelve tribes scattered abroad." That James is speaking to the last generation of Christians is further evident from the following texts:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:1-3, 7, 8.

The character of the people of God under the gospel dispensation is precisely the character which the literal seed of Abraham that God brought out of Egypt to Mount Sinai would have possessed had they kept the covenant which God made with them. Let us contrast them.

To Israel at Sinai, God says, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; . . . and ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:5, 6.	To the new-covenant Israel, in whose hearts God writes his law, he says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Peter 2:9.
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But the old-covenant Israel did not obey, and therefore were not regarded by the Lord as a holy nation; and 1 Peter 2:9, shows that the new-covenant Israel are what the others might have been if they had obeyed God. This proves that the new-covenant Israel do obey and keep the ten commandments. How long will this holy nation or seed continue? "Thus saith the Lord which giveth the sun for a light by day, and ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation, before me forever." Jer. 31:35, 36.

But is the Sabbath still a sign between God and his people? "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." Ex. 31:13-18.

It is a fact universally admitted that the words forever and forever and ever only mean as long as the things spoken of can consistently exist. We will apply this principle here. The Lord is the speaker; Israel and the Sabbath are spoken of. How long are they to exist? The psalmist answers this question thus:

"They shall fear thee as long as the sun and moon endure." Ps. 72:5. In Ps. 111:10, he tells us what the fear of the Lord is: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Isaiah testifies as follows: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. Hence, we see that the children of Israel, or, as Peter calls them, the holy nation, will keep the Sabbath in this life on this earth, and also in the next life on the new earth forever, for a perpetual covenant.

"Every one that defileth it shall be put to death." When shall they be put to death? At the time of the destruction of the wicked, brought to view in Rev. 21:8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." David says, "But the transgressors shall be destroyed together." Ps. 37:38.

Our divine Lord said the Sabbath was made for man, and not man for the Sabbath. Mark 2:27. He also said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" Matt. 5:17-19; that is, till all things spoken by the prophets shall be fulfilled.

Law is a noun, and all is an adjective. If the word *all* qualifies law, then, according to the laws of grammar, the adjective must agree with its noun in number, gender, and case. The Greek word rendered law is *nomou*, a noun in the singular number, masculine gender, genitive case. The Greek word *all* is *panta*, an adjective in the plural number, neuter gender, nominative case. Hence, it will be seen that *all* cannot possibly refer to law, because it agrees with it neither in number, gender, or case. Therefore, until all the prophecies are fulfilled, one jot or tittle shall not pass from the law. Hence, the fourth commandment is binding till all the prophecies are fulfilled; and the seventh day is the Sabbath, and must still be kept if we would not be found with the transgressors who are to be destroyed together.

Let us stand with David who said, "Then shall I not be ashamed, when I have respect unto all thy commandments." Ps. 119:6. If we respect all of God's commandments, we shall have to keep the seventh day; for it is plainly brought to view; because Israel still exists as a nation, and the seventh-day Sabbath is the sign between them and the Lord for a perpetual covenant throughout their generations.

Dear reader, how can we avoid keeping the Sabbath if we would obey God in the letter and in the spirit also? Remember, if you are a child of God, you must stop transgressing the fourth commandment, which requires you to remember the seventh day to keep it holy, with all the rest of the commandments of God. You may thus be numbered with the twelve tribes of Israel, who Paul says served God instantly, day and night, and who hope to come into possession of the promises of God when Jesus comes. Amen. I. SANBORN.

Baraboo, Wis.

Trials.

"ALL the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

We frequently hear of the professed followers of Jesus bemoaning their condition in life, murmuring and complaining, because of their discouragements, the persecutions they have to endure, the trials they have to encounter, the burdens they have to bear, the sacrifices they are called to make, and the tribulations through which they pass. And then they ask, Why does God afflict his people? We reply, Because he loves them. "As many as I love I rebuke and chasten." Rev. 3:19. And the redeemed host which John saw standing upon Mount Zion, clothed in white robes and having palms in their hands, came out of great tribulation. Rev. 7:14. God has ordained that his people shall be a purified people, that they shall not enter the portals of eternal bliss on flowery beds of ease, but through the furnace of affliction. It is by this process that we are tried, and purified and made more precious in the sight of our Heavenly Father than the gold of Ophir. "All who will live godly in Christ Jesus shall suffer persecution," 2 Tim. 3:12. And instead of murmuring and complaining when trials and persecutions come, we should rejoice; for our divine Lord has said, "Blessed are ye

When men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in Heaven."

A home in Heaven is cheap at any price. Then why murmur because it can be obtained only by conflict, and self-abasement, and toil, and sacrifice? Courage, dear reader, and in a little time from this the words of the Lord by the psalmist will have a literal fulfillment: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 5. Are we tried and tempted by the subtlety of Satan? So was Christ; for we read, Heb. 4: 15, "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Why should we expect to escape the dragon's ire, when the Son of God was not exempt from his sore temptations? Think of Jesus, with his unspotted holiness, his unbounded benevolence, his perfect conformity to the law of God, his heavenly wisdom, his boldness in reproving sin, and his entire resignation to his Father's will. Yet with all his divine attributes, how hated, how despised and persecuted was the Saviour of mankind! He was the true pattern and perfect example. And if we would follow our divine Lord, we must be singular; if we would be holy, we must be diligent; if we would be useful, we must be diligent.

If we are faithful, we must expect reproach. If we love God and keep his commandments, and boldly confess Christ before men, and steadily maintain that marked distinction which forms a line of separation between the church and the world, we must expect to have our names cast out as evil. And true Christians ought never to shrink from the allegiance which they owe to God. Like Caleb, they should follow the Lord fully. Though all forsake, like Joshua, they should declare with humility and integrity of heart, in the face of a sneering world, "As for me and my house, we will serve the Lord."

Peter, in speaking upon this point, uses the following words: "Beloved, think it not strange concerning the fiery trial which is to try you." 1 Peter 4: 12. And lest the trials that are requisite for the purification of God's people should appall and discourage them; they are cited to those who have lived before as examples of affliction and patience. Of Jacob, the Lord has said, "I have chosen him in the furnace of affliction;" of Christ, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver." Job, although a perfect and upright man, one who feared God and eschewed evil, was assailed on the right hand and on the left, afflicted and persecuted, deprived of his possessions, called to mourn the loss of his children, and to lament over the skepticism of his companion. But amid all his trials and sufferings, he did not lose confidence in God, but exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

If we read the word of God with due attention, we shall find that the most eminent saints have been the most tried. The faith of Abraham, the patience of Job, the meekness of Moses, the purity of Joseph, the devotion of Daniel, would not have been so conspicuous had not these peculiar graces been brought into exercise by trials remarkably adapted to each. Our Heavenly Father in perfect accordance with his covenant of life and peace, sends the needful trial that we may form a closer relationship with God; for it is in affliction that we learn to estimate above all treasures an assured interest in Jesus Christ. The blessedness of the believer is then felt and acknowledged. His peace of mind and hope of glory, the fruits of saving faith, are esteemed more precious than rubies. In God's word the tried and afflicted saint finds a balm for every wound. The promises of God's holy word are sweeter than honey and the honey-comb; they revive and strengthen the fainting soul. Thus, while the prosperous worldling in the midst of his abundance despises the hidden manna, the contrite believer in his heaviest trials can extract sweetness from the wormwood and the gall. A Saviour's love experienced in the soul renders all pleasant, however distasteful to our nature.

Christ says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." Matt. 18: 3. Sanctified affliction can bend the stubborn will, soften the hardest heart, and bring us to the frame and temper of little children. Hence, we find in the Scriptures words to this effect: "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If

ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?" He chastens us for our profit, that we may be partakers of his holiness. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." May God give us grace to use both affliction and prosperity aright.

M. WOOD.

Boston, Mass.

The Power of the Cross of Christ.

THEY were living to themselves. Self, with its hopes and promises and dreams, still had hold of them; but the Lord began to fulfill their prayers. They had asked for contrition, and he sent them sorrow; they had asked for purity, and he sent them thrilling anguish; they had asked to be meek, and he had broken their hearts; they had asked to be dead to the world, and he slew all their living hopes; they had asked to be made like unto him, and he placed them in the furnace, sitting by "as a refiner of silver," till they should reflect his image; they had asked to lay hold on his cross, and when he had reached it to them, it lacerated their hands; they had asked, they knew not what, nor how; but he had taken them at their word, and granted all their petitions.

They were hardly willing to follow on so far, or to draw so nigh to him. They had upon them awe and fear, as Jacob at Bethel, or Eliphaz in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus. They could almost pray him to depart from them, or to hide his awfulness. They found it easier to obey than to suffer, to do than to give up, to bear the cross than to hang upon it; but they cannot go back, for they have come too near the unseen cross, and its virtues have pierced too deeply within them. He is fulfilling to them his promise: "And I, if I be lifted up, will draw all men unto me."

But now, at last, their turn is come. Before, they had only heard of the mystery; but now they feel it. He has fastened on them his look of love, as he did on Mary and Peter, and they cannot but choose to follow. Little by little, from time to time, by flitting gleams, the mystery of his cross shines out upon them. They behold him lifted up, they gaze on the glory which rays forth from the wounds of his passion; and as they gaze, they advance, and are changed into his likeness; and his name shines out through them; for he dwells in them. They live alone with him above in unspeakable fellowship; willing to lack what others own, and to be unlike all, so that they are only like him.

Such are they in all ages who follow the Lamb. Had they chosen for themselves, or their friends chosen for them, they would have chosen otherwise. They would have been brighter here, but less glorious in his kingdom. They would have had Lot's portion, not Abraham's. If they had halted anywhere, if he had taken off his hand, and let them stray back, what would they not have lost! what forfeited in the morning of the resurrection! But he stayed them up, even against themselves. Many a time their foot had well nigh slipped; but he in mercy held them up. Now, even in this life, they know all he did was done well. It was good for them to suffer here, for they shall reign hereafter; to bear the cross below, for they shall wear the crown above, and that not their will, but His, was done in them.—*Advocate of Holiness.*

Paper in Japan.

WHEN a people contrive to make saucopans, fine pocket handkerchiefs, and sailors' water-proof overcoats, out of paper, they may be considered as having pretty thoroughly mastered the subject—and this is claimed for the manufacture in paper, with the saucopans are generally used over charcoal fires.

According to their own account, these ancient islanders wrote upon silk, faced with linen, and also used very thin wood-shavings for the same purpose, until nearly the close of the third century of the Christian era. About A. D. 280, paper was first imported from the Corea, and superseding the home-made fabrics, monopolized the market until the year A. D. 610, when the king of Corea sent two priests to Japan to establish the manufacture. This paper was easily torn and liable to be destroyed by worms, and besides did not take the ink well. These manifold disadvantages attracted the attention of Tarshi, the son of the reigning Mikado, who substituted as material the bark of a species of paper-mulberry, which is still extensively cultivated for the purpose. By Tarshi's orders the tree was planted throughout the country, the method of manufacture publicly taught, and thus the industry was

commenced which has since so prosperously continued.

At the present time two hundred and sixty-three sorts of paper are manufactured in Yeddo. In regard to this immense number of styles, the national love for formalities must be considered, as, for instance, in addition to the usual varieties to which we are accustomed as appropriate for deeds, public documents, letters, notes, etc., the Japanese list mentions four distinct kinds intended to be exclusively used for poetry and songs. There are also kinds enumerated as employed for umbrellas, hats, lanterns, and water-proof clothing; one being described as serving for candle-wick and pocket handkerchiefs, while another was intended for handkerchiefs only, and a third is used for dressing dolls.

Special kinds are prepared exclusively as wrappings for the several styles of religious, civic, or social gifts.

The excellence in the manufacture is due, in a great degree, to the fact that Japan furnishes a number of trees and shrubs with a fibrous bark, particularly adapted as a material for paper; and several plants, of which the roots, seeds, or sap, yield a natural size for the surface of the sheet.

The species of Mulberry first used in the seventh century is still regarded as containing the best fiber, and it is extensively cultivated. The plants are annually cut down to the root until the fifth year, when, by this treatment, the wood has become dense and strong. The branches are then cut into lengths of about one yard, and steamed in a straw vessel over a boiler. As soon as the bark begins to separate from the wood, it is stripped off by the hand, the wood itself being preserved for fuel. The bark is then hoisted upon poles to dry by exposure to the air, and when dry it is separated into bundles, weighing about thirty-two pounds each. The dry bark is then immersed in running water for twelve hours, after which the outer husk or bark is scraped off to serve as the material for an inferior kind of paper. The remaining or inner portion is again washed in running water, and, after pressure under heavy stones, the fiber is boiled with ashes. After another washing it is well pounded and molded into balls. These balls are next thrown into a wooden trough, and mixed with a pulp, together with a paste made from the root of the Tororo—a shrub somewhat resembling the cotton plant. A portion of this pulp is next placed in a frame, consisting of an inner and an outer portion, with a false bottom of plated bamboo. A dexterous and peculiar jerk from the skilled operator sets the pulp in the frame, and it is then so placed as to permit the water to drain off. The sheet of paper is lifted from the frame with a piece of bamboo, and laid with a brush on a drying board, the side adhering to the board forming the face of the paper.

The paper "warranted to wash" is made of another kind of paste; and in the oil paper, for water-proof clothes, a glue is used, made from young fern shoots, stained with the expressed juice of persimmons. Colors are applied in powder mixed with bean paste.

Several of the trees and plants used in the manufacture of paper are described as being objects of careful cultivation, especially in the manuring and preparation of the soil.—*Sel.*

Judge not thy Brother.

MAN'S guilty heart judges of his fellow men by his own weakness and folly, and from this springs much of the "they say," which has dimmed the eye and bowed the head of the innocent. Man's depravity sinks him in the scale of respect; therefore, men and women often suspect evil in others, for they know their judgment would be right in their own case, were they circumstanced as their victims.

"Be not ready to condemn
The wrongs thy brother may have done,
Ere you too harshly censure him
Of human faults, say, 'I have none!'"

Who is able to look into the heart of man and discern all its thoughts, feelings, and emotions? Who can tell the struggle of that young heart which has fought and buffeted with the threatening waves of life, which are often seemed ready to engulf it in its cold embrace? What a beautiful mark for the venomous shaft of slander, with what quick perceptions they string their bows and take their sight for their fiendish purpose, and how sure their work! 'Tis not the accusation that admits of defense, or the arrow that flies at noon-day that is most to be dreaded; 'tis the cold, inscrutable glance, the curled lip, the chilled and altered manner. These try the strength of woman's fortitude, and gnaw with slow but certain tooth the cable that holds the anchor of fidelity.

TO THE CITY OF REFUGE.

"Then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares." Num. 35: 11.

With snow-white face and staring eye,
With trembling limbs and hands outspread,
He stands, and hears the people cry,
"Flee, flee for life! The man is dead!"

"Whither, oh whither? South or north?
To east or west? where shall I fly?
I see the avenger starting forth,
If he o'ertakes me, I must die."

"Hebron for refuge! South! now fly!
The city set apart for thee!
O win it, and thou shalt not die,
However near the avenger be."

He starts away with all his speed
Along the road that leads him there,
Saves but the garment of his need,
No other burden can he bear.

"Hebron, for life!" his only cry,
Refuge from death, his only care,
The people see him rushing by,
With eager eyes and flying hair.

His wife's glad kiss, his children's glee,
The joy around the festive board,
Would fill his soul with ecstasy
Could he the happiness afford.

But what cares he for home, or friends,
Or gold, or fields of waving grain?
'Tis but the dust his footsteps spend
To reach the refuge he would gain.

On, on he goes! o'er hill and vale,
Through wood, or town, he cares not where,
Unheeding whatsoe'er assail,
The stony road, the burning air.

The scorner's laugh, the vexing stare,
He spurns them all, for on his track,
With foaming mouth and eyes aglare,
The avenger comes when he looks back.

"Hebron for refuge. To the right,"
A guide-board speaks, where two roads meet,
And soon the city greets his sight,
Giving new strength to weary feet.

So distant still and he so tired;
His early zeal so nearly spent!
'Tis well the view his spirit fired,
And strength unto his footsteps lent.

For if he fails to reach the place,
And falls but just this side the gate,
In vain for him were all the race,
The avenger's hand will seal his fate.

But see! he hears the open gate,
With tottering steps, and drooping head;
The anxious people all await
His rescue from the avenger dread.

He falls within! The gate is swung;
He's safe! he's safe! though worn and faint.
The avenger raves, with madness stung,
And fills the air with his complaints.

Safe, safe! O Hebron, refuge dear!
In thee my weary head shall rest,
Farewell my pains, my anxious fear,
O welcome life! how sweet, how blest!

—Sel.

If I Had Leisure.

"If I had leisure, I would repair that weak place in my fence," said a farmer. He had none, however, and while drinking cider with a neighbor, the cows broke in and injured a prime piece of corn. He had leisure then to repair his fence, but it did not bring back his corn.

"If I had leisure," said a wheelwright last winter, "I would alter my stove-pipe, for I know it is not safe." But he did not find time, and when his shop caught fire and burned down, he found leisure to build another.

"If I had leisure," said a mechanic, "I should have my work done in season." The man thinks his time has been all occupied, but he was not at work till after sunrise; he quit work at five o'clock, smoked a cigar after dinner, and spent two hours on the street talking nonsense with an idler.

"If I had leisure," said a merchant, "I would pay more attention to accounts." The chance is, my friend, if you had leisure, you would probably pay less attention to the matter than you do now. The thing lacking with hundreds of farmers who till the soil is, not more leisure, but more resolution—the spirit to do—to do now. If the farmer who sees the fence in a poor condition would only act at once, how much might be saved. It would prevent breechy cattle creating quarrels among neighbors, that in many cases terminate in lawsuits, which take nearly all they are both worth to pay the lawyers.—*Annual of Phrenology and Physiognomy for 1875.*

A BAD LIFE.—Wilmot, the infidel, when dying, laid his trembling, emaciated hand upon the sacred volume, and exclaimed solemnly, and with unwonted energy, "The only objection against this book is a bad life!"

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 17, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH. } EDITORS.

In the Field.

We had decided to visit as extensively as possible the American field, embracing all our camp-meetings, in company with Mrs. White, the present season. We left California the last of April, and reached Battle Creek, May 5. In consequence of the retirement of the other members of the General Conference Committee, Eld. Butler to labor in Missouri, and Eld. Haskell from ill health, we were left alone with the camp-meetings, and our institutions located at Battle Creek, upon our hands, besides the usual amount of preaching at that point, and in other places.

The first Sabbath after our return to Michigan, Mrs. W. spoke to the large congregation in Battle Creek, and we spoke at the quarterly meeting at Pottsville. Mrs. W. joined us on first-day, and spoke to the people with freedom and power. Here we met several of our brethren in the ministry, besides many old friends in the truth. The meeting was an excellent one.

Sabbath, May 15, we both spoke to the church at Battle Creek. The 22d we were with the church at Bowling Green, Ohio, where we felt greatly encouraged of the Lord in encouraging the brethren. We suggested that Bro. and Sr. E. B. Lane might labor in Ohio with a tent the present season, and that if the Ohio Camp-meeting could be held July 29 to Aug. 3, we could attend it. Bro. and Sr. Lane, however, on account of health, chose the climate of New England, where they have gone to labor. The matter of the Ohio Camp-meeting is not in the least affected by this decision, and we hope it may be held at the time suggested.

VISIT TO MISSOURI.

May 29 and 30, we were with the brethren in Missouri. Of our visit and labors there, *The North Missourian*, published at Gallatin, Daviess Co., says:—

"Last Friday morning, Eld. James White and his wife, of Battle Creek, Michigan, arrived here. They expected to go to Jefferson township, but as it was raining so, they announced that they would speak at the Christian church in the evening. After it had quit raining, Mrs. White went out to the tent and preached in the evening.

"The trustees of the Christian church cheerfully threw open the doors of their church and Eld. White explained, to a crowded house, many of the leading doctrines held by the Adventists. At the close of his discourse he announced that Mrs. White would preach at some hour on Sunday which would not interfere with the services at the other churches.

"Elder Shick, pastor of the Christian church at this place, stated that, as there was a positive command in the Bible against women teaching, she could not have the use of their church. He also announced that on the next evening, he would review Elder White's discourse. We did not hear Elder Shick's review.

"On Sunday afternoon, Mrs. White addressed a large audience in the court-house. The court room was crowded. She delivered a very interesting and instructive discourse concerning the duties of parents in the proper training of their children, both physically and morally. No one could object to the sentiment she proclaimed, and we doubt not many will be benefited by having heard her. She is a pleasant, forcible speaker, and the audience, after having listened attentively an hour, were not weary.

"In the evening, the court room was again crowded and Elder White reviewed Elder Shick's sermon. The main question of difference between them was in regard to the Sabbath. Elder Shick claims that the ten commandments were repealed by the advent of Christ, while Elder White argues that they are still binding, and the seventh day should be kept sacred."

We reached Gallatin, Friday, the 28th, and left for the Illinois meeting Monday, the 31st. During our short stay in Missouri we spoke twice in Gallatin, and three times in the tent, ten miles distant, besides traveling forty miles back and forth by private conveyance. We also conferred several hours with the Conference Committee relative to the cause and future labors in the Missouri and Kansas Conference, and with Bro. J. N. Ayers, on the wants and future prospects of the Kansas sufferers. Mrs. White spoke four times at the tent and once at Gallatin.

The prospects of this Conference in bringing men and women to the truth are good. We hope our young preachers there will not be induced to enter into discussions with men whose success depends upon their ability to deceive, abuse, and discourage the people of God. The Missouri and Kansas Conference can have a

camp-meeting July 22-27. We now expect the publishing building at Oakland, Cal., will be pushed forward, and the house for worship at San Francisco will be built, so that, according to promise, we shall be obliged to attend the California Camp-meeting, assist in a strong effort with the tent in San Francisco immediately following the camp-meeting, to adjourn from that tent to the new church the last of November or the first of December.

To return to Missouri: We found Bro. J. N. Ayers a thorough Christian gentleman and a complete business man. Money sent to him has been laid out for provisions at the best wholesale rates, and distributions have been made by express and railroad free of charge. Though a cripple, with knee stiff and increased to an enormous size with white swelling, and discharging at several places, he has done his duty as distributing agent with vigilance as well as ability, having been out in all stages of the weather. This he has done cheerfully without pay, though himself in the destitute region. We became individually responsible for the sum of two hundred dollars to supply our people with seed to replant their fields, if thought best, and to give them immediate bread. It was thought possible that the hoppers would leave soon, and that corn (by replanting) and buckwheat could be raised the present season. Should the people not be able to do this, those who can leave with their families should leave for parts where the grasshopper scourge is not. And others should leave their women and little children and go immediately where they can earn means to send back to their families.

Bro. Ayers is a thorough health reformer, and says he has had a "blowing up" several times for refusing to supply families who use tea, coffee and tobacco. We handed this dear brother two silver half dollars which we took from California for his own use, and would have given him more if we had not been short of ready cash. We now call on our wealthy brethren to donate for the Kansas sufferers. And do not forget the crippled agent, Bro. J. N. Ayers, especially in your prayers. Such noble men are few. Donations may be sent to REVIEW AND HERALD, Battle Creek, Mich., or to the *Signs of the Times*, Oakland, Cal.

ILLINOIS MEETING.

This meeting was held at Lovington, Moultrie Co., Ill., June 1 and 2. The brethren have a commodious house of worship at this point which was well filled at half past ten the first day. We arrived at the depot near eleven, and went directly to the house of worship, where the people were waiting. Mrs. W. in a few moments was addressing the people. We spoke in the afternoon, and Mrs. W. addressed a house literally packed, and many in the doorways and outside. The meetings the second day were larger, and the interest deeper. During the week then past we had spoken eight times, and Mrs. W. nine.

We were very happy to meet Elders Colcord and Bliss at this meeting, and to enjoy its several exercises with the brethren and sisters, the successful fruits of their untiring labors. Thursday morning we left for the

IOWA CAMP-MEETING.

This meeting commenced June 3d, according to appointment, at Newton, Jasper Co., Iowa. We did not reach the ground until Friday afternoon. In consequence of the backwardness of the season, and bad traveling with teams, the number in attendance was not fully equal to previous yearly gatherings. Most of our people come to camp-meeting with teams, and could the camp-meeting be held the first of September these gatherings would be twice their present size. The number of family tents at the late meeting was thirty, besides the large tent and covered wagons where many lodged.

We were very glad to meet Eld. U. Smith at this meeting, who rendered most acceptable and efficient aid. We congratulate the brethren of all our camp-meetings on the happy prospect of his labors at all their meetings. We were also very glad to greet many on the Newton Camp-ground newly come to the faith.

We were much gratified to find the treasury of the T. and M. Society in good condition, and a willingness on the part of those who pledged to the Health Institute and to the Pacific Mission at last camp-meeting to transfer most of these to the California Publishing Association in the form of stock shares, each \$10 in gold, or \$11.50 in U. S. currency. The S. D. A. Publishing Association is a strong institution, and needs no help. The Health Institute is free from debt, and with proper management can earn \$16,000 before we commence to build next year. It may be necessary to put up a large

building next year, if suitable physicians can be secured to run a large institution. In that case, means can be raised next year.

There is a debt of about \$10,000 on our College at Battle Creek, which will be removed as fast as pledges are paid, and new subscriptions are sent in. If the question be asked, "Where are means most needed?" we reply (1.) On the school. (2.) The Pacific Publishing Association, and (3.) The Book Fund. We would say to the friends of the cause who have not paid their school pledges that the payment of these is their first duty. Then the California Publishing House should come next. At all our camp-meetings we shall call especial attention to the school and the Pacific Publishing House.

From May 26 to June 8, a period of twelve days, Mrs. W. has spoken fourteen times, and we have spoken twelve times, besides the labors of business sessions, and other matters of importance to the cause. And during this time we have also traveled more than thirteen hundred miles. We would not intimate that there is no labor in all this; but we do affirm that the work of the past two weeks has been less wearing than the three weeks previous that we were confined most of the time at Battle Creek. We have too long tried to carry the burden of the business interests of the cause in connection with preaching and editing. We have for the last time consented to accept of those offices which bring a crushing load of care, and which prevent us from doing the very work we should do.

We would be very glad of the pleasure of correspondence with our missionaries and their people, and with many others. But a constant rush of business positively forbids. No one can feel greater interest in Eld. Andrew's mission to Europe than we do, and yet we have not found the time to write a single line to him in response to his many personal letters. This statement, penciled upon the jerking train, may explain why we do not respond to hundreds of letters from dear friends. With so much upon our hands, that which is done is poorly done. What remains of our term of office is brief. We shall do the best we can, and leave the case of those who would press us into office, under good promises, and then desert us, to One who knows how to deal with the erring.

At our next General Conference, which will convene in a few weeks, we shall hope to have a willing and honorable discharge from those positions which have worn us too fast, and which have kept us from the work of our choice, which we are confident is, in this respect, in harmony with the will of God. We are very joyful in the prospect of that happy rest which change to full devotion to the word of God will give. Nearing the place of the Illinois Camp-meeting.

June 10, 1875.

J. W.

The Iowa Camp-Meeting.

SABBATH, June 5, was a day of the meeting which will long be remembered by those who were present. It commenced with a rich measure of the blessing of Heaven, and increased in interest till the close. The morning meeting at half past five was one, the equal of which, in intensity of feeling and Christian activity, is rarely seen. It seemed, as it is sometimes expressed, that the people were making a "rush for the kingdom." Seven were sometimes on their feet at once. One hundred testimonies were borne in three quarters of an hour.

Following this, the morning season of family worship at the tents was an occasion of great feeling and deep searching of heart. And when the hour came for another season of public social worship at the stand, many came from their tents weeping, not tears of sadness and disappointment, but such as arise from a sweet feeling of contrition on account of the presence of the Lord, and his love shed abroad in the heart. Thus this meeting opened with the same degree of spirituality with which the preceding one closed, and continued in the same spirit.

Some remarks were made by Bro. White of a very encouraging nature. He referred to the discouragements which the brethren in Iowa have met in times past, the apostasies that have taken place in their midst, and the goodness of God in sustaining the cause through it all, and raising up friends and laborers among them. The prosperity of the cause in this State, notwithstanding all adverse circumstances, is an evidence, strong and irresistible, that God's hand is in the work, and calls upon every heart for thanksgiving and gratitude. His remarks took deep hold upon the feelings of the congregation. Many testified that they never witnessed a better state of feeling in a social meeting than was manifest upon this occasion.

Bro. White spoke in the forenoon with great freedom, bringing out things new and old from the great treasure-house of God's word, giving such instruction as was adapted to the condition and wants of the people of God at this time.

Sister White spoke in the afternoon on Luke 19:41, 42: "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace, but now they are hid from thine eyes." She spoke with unusual liberty, closing with a powerful appeal to those who were present, not to be unmindful of this the day of their visitation, lest their condition become like that of the Jews, and the things that belong unto their peace be hid from their eyes. And when an opportunity was given for those who wished to start anew in the service of Christ to come forward, about fifty came to the front, many of whom were for the first time making a move in this direction, and were very interesting cases. After prayers, this company was distributed into three tents, and the work of labor continued. Some touching and impressive testimonies were borne, which it was good to hear.

On Sunday, the congregation numbered upward of two thousand. Bro. White spoke in the afternoon, Sr. W. in the forenoon and evening. The readers of the REVIEW are so well acquainted with their labors that it is only necessary to say that they probably never enjoyed greater freedom. Yet this can give but a very inadequate idea of the interest of the occasion. In the evening, when perhaps the congregation was the largest, though the evening was unusually chilly, the large crowd was held as if spell-bound under the powerful address of Sr. W., and many of those who had come in from without were moved to tears.

On Monday, another move was made for those who were here making a new start in the service of God. Fifty-five came forward, giving evidence of a good work wrought upon their hearts; and all bore testimony to their desire and determination henceforth to live the Christian life.

The business sessions of the Conference passed off harmoniously, and its action showed a good degree of zeal for the prosperity of the cause in this good State. The credentials of the nine ministers belonging to the Conference were renewed, and licenses granted to ten young men to exercise their ability in publicly presenting the stirring and important truths for this time to the people. The list included four who received license for the first time at this meeting. And there are still others who may yet labor publicly in the work. The wants of the cause are urgent. Calls are pressing in from every quarter. Would that there were a hundred, where now one can be found to respond to these calls, and enter the openings that are multiplying on every hand. May the little army of workers in Iowa, who feel the wants of the cause, have strength and wisdom imparted to them to accomplish a measure of what their zeal would prompt them to do.

Six new churches were added to the Conference, increasing materially its membership. The truth has secured a good foothold at many points, and accomplished a good work. It was remarkable to learn, as one after another of noble men arose to speak in the social meetings, how this one had been rescued by the truth from infidelity, that one just saved by it from going into spiritualism, another recovered from the saloon and gaming table, and so on. Truly the truth has effected marvelous things in many cases here.

From the citizens of Newton and vicinity we have received the utmost respect and courtesy. Not the least manifestation of rowdiness, or disposition to make disturbance, was witnessed, and it was not even found necessary to establish a night watch, so undisturbed were we in the enjoyment of our privileges. W. S. Benham, editor and publisher of the *Newton Free Press*, in his issue of June 2, gave quite a full notice of the meeting, from which we make the following extracts:—

"The Seventh-day Adventists of Iowa and Nebraska, both States being included in one Conference, held their annual Conference and camp-meeting at Evan's grove, just southwest of Newton, commencing last Thursday and closing on Tuesday. This is the second year of the Conference and camp-meeting at this place, and its central location and pleasant remembrances may make this the place for its permanent establishment. The grounds were admirably arranged, the great pavilion located on the east side, with a semicircle enclosing over two acres, upon which ample seats were spread before the platform, while in the adjacent timber the teams were hitched and fed, a well dug on purpose, furnishing the requisite amount of water for all.

"It is proper to state right here that no orders were given in regard to deportment on the grounds, no guards or sentinels placed on duty,

and that from the opening to the close there was not an attempt at disorder or a symptom of rowdiness manifested. The people who came together for the camp-meeting attended strictly to business, and the spectators at all the meetings showed that respect which was due to them as strangers and fellow-citizens. We do not mention this fact as being unduly creditable to Newton and vicinity, but it is well known, the country through, that it is not very unusual for camp-meetings held by any denomination to be interrupted by rowdies, and that a kind of police has to be established to maintain order. In fact, in years past—we trust not to be repeated—the local officials have had to be called upon to make arrests of this class of offenders.

"The rains along early in the week made the roads quite muddy for a while, and the grounds at first were rather disagreeable, but when it was rainy the spectators were few, and the regular attendants could crowd into the pavilion, so the meetings, three times a day, with committee meetings, business meetings, &c., went regularly on, the same as if the weather had been all the time pleasant.

"In nearly all the States the membership is sufficient to make up a Conference, the largest being in Michigan, with the publishing headquarters at Battle Creek, where two newspapers and all the books and tracts for the Society are issued. There are few so extensive publishing houses in the country, about \$100,000 being there invested in the publishing business. At Battle Creek they have a College just fairly started, with an endowment of about \$60,000, and a Health Institute where chronic diseases are successfully treated without medicines.

"The Conference arranges the work for the coming year, assigning the elders to duty in the several locations, appoints both clerical and lay missionaries, and acts upon all questions that may come up from the people affecting the faith, conduct, and progress of the sect. The attendance at these camp-meetings is voluntary, and we were informed that this meeting had about the average attendance of members. There certainly was about the same number present as last year.

"An incomplete computation showed that there were present as regular attendants of the meeting about five hundred persons, and among them were delegations from Knoxville, Poweshiek Co., Kellogg, Monona Co., Burt Co., Nebraska, Pella, Fort Dodge, Afton, Mt. Pleasant, Caloma, Brighton, New London, Washington, Hook's Point, Victor, Pilot Grove, Woodburn, West Union, Monroe, Osceola, Elkhorn, Pleasantville, Adel, State Center, Richmond, Anamosa, Marion, Richland, Sigourney, Frederick, and Winterset. The bulk of these delegations had commodious tents, of which there were about thirty, in some of which as many as twenty-five persons were well accommodated, while many who came in wagons made their conveyance a comfortable home during the meeting. Probably a dozen families and delegations were assigned space in the pavilion, and with appropriate partitions therein found pleasant quarters. There were quite a number of individuals who came singly and without conveniences, and to all these the kindest hospitality was shown by their brethren, and they were made to feel themselves as much at home as if they owned the best tent on the grounds.

"Of the elders in attendance and taking an active part in conducting the exercises, we may appropriately mention James White, U. Smith, Ellen G. White, R. M. Kilgore, Henry Nicola, C. L. Boyd, C. A. Washburn, J. T. Mitchell, and Henry Morrison.

"Eld. White has made the subject of his present discourses his life-study, and its propagation his life-work. He is the associate of Elders Smith and Andrews in publishing the REVIEW AND HERALD, Voice of Truth, and Signs of the Times.

"Mrs. White is a preacher of great ability and force, much called for as a speaker at the camp-meetings of the denomination all over the Union, and a large share of her time is given to this work.

"Eld. Smith is pleasant in appearance, an earnest advocate of his doctrines, and preaches with good effect.

"The tents are being struck as we go to press, and directly those attending the meeting will return to their respective homes, firmer and stronger after this season of instruction and mutual pledges to each other of faithfulness to the faith.

"The meeting has been in all respects a success, and while the people of town and vicinity have every reason to be pleased, we trust that the visitors from abroad will have none but pleasant recollections of the second camp-meeting at Newton."

Thirty-two rose to signify their desire to receive baptism at the first opportunity.

At the closing meeting Tuesday morning, Bro. J. Bartlett and Bro. J. W. McWilliams were ordained to the work of the ministry. The occasion was a most interesting one.

Thus the meeting closed, the brethren we believe all feeling that this, the opening meeting of the season, has furnished a most encouraging beginning. May they remember that the real success of the occasion is mainly to be determined hereafter, as it will depend upon the way in which the impressions received shall be cherished, and the resolutions formed shall be carried out.

U. S.

THE head of the Roman Catholic Church of England, and the head of the Roman Catholic Church in the United States, were once Episcopals.

Salvation and Its Conditions.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Matt. 3:16.

The death of the Son of God sets before all men an open door of hope. But salvation is suspended upon conditions. Faith must be accompanied by obedience. For we read of Christ: "And being made perfect, he became the author of eternal salvation unto all them that obey him."

He who devised the plan of salvation could alone reveal the conditions on which fallen and lost man can be saved, and by which he may develop a character whereby he may stand in the Judgment and secure to himself the gift of life eternal.

Without a knowledge of the will of God, no one can understandingly serve him. Ignorance and unbelief may dress up and cherish popular and time-honored error, and adhere to it with the most ardent devotion, but this falls as far short of consistently worshipping the true and living God, as did the superstitious worship of the Athenians in the days of Paul.

Again, it is necessary to have the spirit of submission and obedience to God. The submission and obedience required in the plan of salvation test the loyalty of man to his Creator, which must be proved before the Author of salvation can confer upon him the priceless gift of immortality and life eternal.

Wisdom, personified, declares, "I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures." And again, "He that sinneth against me wrongeth his own soul; all they that hate me love death." Prov. 8:20, 21, 36.

Here inspiration draws the strongest possible contrast between the results of obedience and disobedience, between a life of righteousness and a life of sin. The testimony of the apostle accords with this: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Obedience to the revealed will of God, as set forth in his holy law, indicates to the angels of Heaven, who watch the development of character, and to our fellow-men, over whom we are constantly exerting a savory or an unsavory influence (felt here, and to be fully realized in the Judgment of the great day), that we love God. "For," says John, "this is the love of God, that we keep his commandments; and his commandments are not grievous." It indicates a prudent choice, a choice between the broad, open road to death, and the narrow way to life; a choice dictated by unerring wisdom. "Her ways are ways of pleasantness, and all her paths are peace."

Those who ever find themselves ready to walk in the light shining forth from the word of God, and to obey the promptings of the Holy Spirit, are constantly developing Christian characters. They are "the salt of the earth," "the light of the world." "They go on from strength to strength, every one of them in Zion appeareth before God." They ascend the ladder of Christian graces, so vividly described by Peter in the first chapter of his second epistle, whereby we may attain Christian perfection, and gain the prize which is ever beckoning us onward and upward.

But Peter describes another class—a class who have not grown in grace and in the knowledge of God, and of Jesus our Lord. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." They have lost a sense of the depths of sin, and of the guilt attached to a life of disobedience, and of their obligation to their Maker. "They have made them crooked paths;" they "stumble at noon-day as in the night."

The first house of Israel, once honored as the chosen people of the Most High, separated from all the nations of the world by distinguishing marks of his divine favor and approval, through superstitious unbelief and disobedience to him, so far relapsed into a state of sin and stubborn rejection of the Saviour of the world, that Jesus, as he wept over their city, where so many gracious answers to their prayers had been received, and so many wonderful manifestations of God's love and care for them had been experienced, exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes."

How many occupy at present a similar position with respect to the blessings promised to

the second house of Israel. How many will fail to secure the reward awaiting the well-developed Christian, and go down to death cherishing a false hope.

As I write, I am reminded of a remark made by a very intelligent gentleman some years since, who is a writer and public speaker and a professed Christian. He had received light on Bible truth from reading the publications of Seventh-day Adventists. In contrasting this with the errors of his denomination, he said, "I do not see how I can be a well-developed Christian and remain where I am." Yet here he remains, thereby sanctioning error, and robbing himself of peace and happiness, and the world of the good he might do if he were a well-developed Christian. Is there not a possibility that to such the scripture may apply, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth"?

A. S. HUTCHINS.

"The Adventists and the Rest of Us."

UNDER the above heading, the *Examiner and Chronicle* of May 6, has the following well-deserved rebuke for those who neglect and oppose the doctrine of the second advent, and spiritualize away that grand Bible doctrine. But the churches are too far gone in apostasy to heed this much-needed advice.

"But some who avoid the error of the Adventists fall into a still greater one, if tried by a scriptural standard. Too many have no faith in the advent, and no expectation of it. It is to them at best a figure of rhetoric—to some a rejected superstition. This skepticism is not confined to Unitarians and Free Religionists. Men of reputed orthodoxy sublimate the second coming of Christ, the resurrection and the last Judgment, into poetical imagery by which the experiences of the soul in passing from this to another life are illustrated. Not a few of those who retain the scriptural faith in their forms of doctrine, at least in general terms, give no study to the subject, and have for it no definite place in their scheme of belief. They seldom think of it. They have no particular feeling about it. It can hardly be that they have a real expectation of it. When we think of the almost total silence which prevails on this truth in the churches, it is not surprising that the preachers of premillennialism conceive themselves to be called to the prophets' work of awakening the people of God from slumber. And since there is so much testimony in Scripture that our Lord is coming again, many who do not hear the truth from sober students of God's word, receive it, with all its admixtures of error, from the fanatics of Second Adventism.

"This condition of things is not to be remedied by pastors making haste to preach on the subject, and then discharging their minds of it for an indefinite time. The great expectation of the primitive believers, which illuminates the New Testament, especially the apostolic epistles, needs to be intelligently entertained and vitally cherished. The truth, known and loved, and recognized in the worship of the churches, will be the sufficient preservative against error, and will have power in producing a more unworldly piety—the character of those who 'look for' and 'love' His appearing." D. M. C.

Rules for a Christian Day.

BEGIN the day with meditation and prayer. Acknowledge your allegiance to God as the sovereign of your life. Renew the consecration of yourself to his service. Pray earnestly, perseveringly, submissively; patiently expect an answer. Strive to realize God's constant presence, walk with your hand in his, your eyes fixed upon him. Think often of him; do nothing, say nothing, think nothing, which will displease him. The least little remembrance will always be acceptable to him; you need not cry very loud, he is nearer than you think. Believe that whatever Infinite Wisdom sees best, Almighty Power can effect, and Infinite Love will not suffer to be left undone. Lean in all hours of weakness on his almighty strength—in all hours of sorrow and disappointment, on his unchangeable love. Resolve to be on your guard during the day, to speak evil of no one, to have your conversation heavenly; to deal justly, and love mercy, and walk humbly; in solitude to guard the thoughts; in society, the tongue.

PASSING along the road the other day, we thought we had found a very beautiful knife. On picking it up, however, it was found to be only a handle without a blade. So we hear very beautiful sermons—well-written and well-read—but they are without a blade. They cut out no cancers of sin, and carve out no models of piety. Sermons must have blades.

Disappointments.

TRIALS and disappointments seem to be allotted to all in this world of sorrow. Ever since our first parents were driven from the garden of Eden, man has felt the consequences of sin.

Abraham was severely tried by the misfortunes and selfishness of Lot, whom he had protected, defended, and enriched.

Moses was greatly afflicted by the depravity, wickedness, and ingratitude of the people he loved and befriended.

Samuel was afflicted, first, at the fall of Eli and his family, and, secondly, at the failure of Saul, whom he had crowned king of Israel, and from whom he had expected much.

David was persecuted by Saul in his early career, and was conspired against by his own son in his old age.

Daniel was afflicted by his captors from the first, yet he rose under the blessing of God from a life of servitude to that of a prince. By his energy and tact, and by diligence and industry, he won the laurels of a conqueror in the very fires of persecution.

All who have stood high on the roll of honor in the church of God have manfully battled with misfortune and disappointments. Every good cause has had its days of trial and its infancy of weakness. Before it arose to a degree of strength which would enable it to face the frowns of an apostate world, disappointments have happened to each.

Columbus, on account of his maritime zeal, which led to the discovery of America, was called a madman; and after he had achieved a success which won for him undying fame, he died the victim of envious foes.

The persecutions which were endured by Luther and his cotemporary reformers attest the afflictions and disappointments which befell the cause of the reformation in Europe in the sixteenth century.

Even the revival of useful sciences and arts, and the inventions of recent date, must pass the ordeal of persecution and opposition. Copernicus and Galileo both testify to the meanness of religious bigotry, and both underwent great disappointment.

The art of printing, which deserved a great reward to its discoverers, was undervalued for a time, and its authors were treated with contempt; and some of our most useful inventions have cost the inventor a life of pain and keen disappointment. So it has been in all great religious movements; we see that the infancy of each cost many pangs of disappointment and sorrow.

John the Baptist, no doubt, expected much from the Messiah whom he heralded, and whose coming he proclaimed; yet when he reached the zenith of his career, and had seen the heavenly visitant, his work closed in the remarkable scene at Christ's baptism; and instead of contracting an acquaintance with the divine Saviour, and enjoying his friendship and protection, he was cast into prison. No doubt he expected his Lord to deliver him; but, lo! the ax of the executioner! Was there not keen disappointment in this? Could disappointment be more severe?

Just before the crucifixion of Jesus, the resurrection of Lazarus and his own triumphal entry into Jerusalem raised the hopes of his followers and the expectations of the common people to the highest pitch of excitement; but, alas! his death upon the cross cast a gloom and a weight of disappointment upon all his friends and all his followers.

Tests must be applied; the good must be sifted, and the chaff blown to the winds. And so it happened to the people then. The insincere, whose hearts were only set on temporal interests, joined with the mob in reviling the Crucified One; but the loving and true hid their faces in sorrow and disappointment.

The apostle Peter, who had been engaged in the work of the ministry, and with his fellow-laborers had done many mighty miracles, now lays down his high commission, and says in the depth of his sorrow, I will return to my former avocation. Our dear Master has forsaken us.

Expensive preparations were made for embalming the body of the One from whom they expected temporal and spiritual deliverance, and deep grief and sorrow of heart took possession of all those who loved the Lord. Could it be possible for hopes to be more thoroughly disappointed, or hearts to be made more sad?

So in the proclamation of the second coming of Christ. By the disappointment of 1844, believers in that message were tested, the good were proved, and the bad were left in the dark cloud of unbelief.

Disappointment nerves the resolute with new energy and hidden power and strength.

JOS. CLARKE.

FOR YOU.

I HAVE a Saviour—he's pleading in glory—
So precious, though earthly enjoyments be few;
And now he is watching in tenderness o'er me,
But oh, that my Saviour were your Saviour too!
For you I am praying—I'm praying for you.

I have a rest,—and the earnest is given,
Though now for a time 't is concealed from my
view;

'T is life everlasting—'t is Jesus—'t is Heaven;
And, O dearest friend, let me meet you there too!
For you I am praying—I'm praying for you.

I have a peace—and it's calm as a river—
A peace that the friend of the world never knew;
My Saviour alone is its Author and Giver:
But oh, could I know it was given to you!
For you I am praying—I'm praying for you.

And when he has found you, tell others the story,
How Jesus extended his mercy to you;
Then point them away to the regions of glory,
And pray that your Saviour may bring them there
too.

For prayer will be answered—'t was answered for
you. —Sel.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubt-
less come again with rejoicing, bringing his sheaves with him.

Indiana.

As stated in our last report, we commenced meetings at this place, Ligonier, Noble Co., May 29. Have given, up to present date, fifteen discourses. The congregations have ranged from one to six hundred. Our average attendance is about three hundred. Often the large sixty-foot tent is full.

The interest thus far is good. Last Sunday night all could not be seated, while the attendance at the churches was very small. Last night, introduced the Sabbath question. The people are aroused in regard to the subject. We believe, through the blessing of the Lord, the result will be good.

S. H. LANE,
H. M. KENYON.

Ligonier, Ind., June 9, 1875.

Minnesota.

BRO. ELLI and myself commenced a course of lectures at this place last Thursday evening, in our tent. The weather has been unfavorable thus far, and our congregations have been small, ranging from twenty-five to seventy-five. Not much interest manifested as yet. We are in doubt about the propriety of continuing here much longer. Hope the Lord will direct by his Spirit. We want the prayers of our brethren.

D. P. CURTIS.

Nebraska.

BRO. KILGORE having received an urgent call to labor in Iowa, I was left alone to fill our last appointments in this State.

May 22, 23, I spent with the brethren near Seward. Here a church was organized, and the ordinances of baptism and the Lord's supper were celebrated. Bro. M. Hackworth was ordained elder, and Bro. E. Hackworth, deacon.

It is truly encouraging to see those who but a short time since were breaking the commandments of God, now rendering obedience to them all; and those who regarded pork, tobacco, etc., as essential articles of diet, or indispensable luxuries, rejoicing that God is giving them strength to overcome these wrong habits of living, that they may present their bodies a living sacrifice to God.

May 29, 30, held meetings with the Decatur church. The Lord met with us. Wrongs were confessed, and determinations expressed that this should be the commencement of better days.

June 1, met with the Ottawa (Iowa) church. From this place I go to the camp-meeting. Am thankful to God for these yearly gatherings.

CHAS. L. BOYD.

Ottawa, Iowa, June 2, 1875.

Wisconsin.

MAY 30, 31, were good days for our church at Arkansaw. Our meetings were held in the large hall, and from one to three hundred were in attendance. On Sunday, eight were baptized. Very many are interested in our faith here. I know of no church in our State that has a better field to labor in than this. Others will soon follow in baptism and in keeping the commandments of God. Twenty-two have recently been baptized here. The church here is young, vigorous and strong, to work for God.

May 22, Bro. Decker baptized two at Burnside. I want to acknowledge the goodness of God displayed in a special

manner in this place. He listened as we plead the promise given in James 5:14, 15. We feel thankful that God visits us with such unmistakable evidences of his love and power.

I never have known so many calls for help as this spring. Shall we keep up with the message? Do not forget me in your prayers.

D. DOWNER.

Arkansaw, Wis., June 2, 1875.

Kentucky.

PERHAPS you would like to know how the truth is progressing in Kentucky. May 15 and 16, Bro. Osborn met with our little church at Locust Grove. The Lord blessed us in a great measure, and we had good meetings. We are scattered, and our families are so divided that we find it a hard matter to meet. I often think the meetings are more highly appreciated, and the Lord is more precious to us than if we had no opposition and could meet every Sabbath.

Last winter Bro. Osborn labored some time in Green and Hart Counties, about twenty-six miles from here. Between thirty-five and forty are keeping the commandments as the result of his labors. Some of them we think will make good, zealous workers in the cause of truth. Several were leading members in the Baptist church, and are of the best families in these counties.

Our church, the 22d and 23d, met them at Powder Mills chapel. Bro. Osborn was free in the Lord, and I do not think I ever heard him speak with such liberty. His appointment was not fully circulated, as some of them live quite a distance from the church. Some were kept away by deaths and illness of their friends. He effected a temporary organization with fifteen members, so that they could meet every Sabbath.

We were much encouraged to see some of them take such an active part in the social meetings. Bro. Osborn is receiving many calls to labor in other places. We believe much good can be done in this State. Could you not send a tent and some one to help? We feel anxious about many of our friends, as the truth is spreading so rapidly in other States. We believe if we could have tent-meetings that many would come out and hear that would not otherwise.

BETTIE COOMBS.

Locust Grove, Ky., May 30, 1875.

Reports from the West.

BRO. LOUGHBOROUGH gives the following interesting report of a recent meeting:—

"At our meeting in Oakland, Sabbath, May 29, our hall was nearly filled with attentive hearers, mostly Sabbath-keepers. The Lord gave especial freedom in speaking the word. At the close of the discourse four more were received into the church; one by letter from the Napa church, two by vote, and one, a Dane, on profession of the truth and baptism. At the close of the service we repaired to Merritt's Lake, East Oakland, where six were buried with Christ in baptism. Two of these were cases of re-baptism, and four were persons who had recently embraced the truth, one of them being the Danish brother mentioned above. And thus the work is gaining ground at this important point."

Bro. Waggoner writes, May 31, of the work at Stockton, Cal.:—

"After the tent was removed I remained in Stockton nearly a week. This was necessary, as some of those who had embraced the truth had not had an opportunity to hear on all points. One signed the covenant before I left. The brethren and sisters there seem to be inquiring the way to the kingdom. I feel confident that, if the little company in Stockton are faithful to their duty, there will be a large work yet done there." Bro. W. now goes to Gilroy to join Bro. Canright.

Bro. Canright speaks as follows of his new field of labor:—

"As no suitable place opened for the tent in the vicinity of Stockton, we decided to begin in this part of the State for the following reasons: There are several villages near enough together to strengthen one another should churches be raised up in each place. Gilroy has a population of about two thousand, exclusive of Chinese and Spanish. Hollister is only fourteen miles south, with a population of about a thousand, I am told. Watsonville is only twenty miles southwest, with a population of about fifteen hundred. We have several Sabbath-keepers there now. San Juan is a small town about as far off as Hollister. Santa Cruz, with a population of thirty-five hundred, is only about twenty miles northwest from Watsonville, while Salinas, with about twenty-five hundred, is about the same dis-

tance south of Watsonville. San Jose, where we have a church, is thirty miles north of Gilroy and about the same distance from Santa Cruz.

"We have scattered brethren in all these places. Here is work enough for two years to come, all within a radius of a few miles. All these places lie along and near the coast, and hence are very healthy. The land is fertile, and seldom fails of a crop.

"We have our tent well located, and the meetings well advertised. Except at Oakland and San Francisco, we have not had so good an interest and so large a turnout in any place where I have been in the State. We feel confident that we moved right in coming to this field. If we get but a few in a place, we can be near by to follow up the interest and make the most of it. We are in good health, and have the peace of God in our heart."

A BROTHER writes from Elk Point, Dakota:—

"Except the help of God, myself and companion are alone in this work in our neighborhood; but I am sure that God is on our side, and I thank him for his grace.

"It is of late that our souls' welfare interested us, but I thank the Lord that his truth has been revealed unto us, and accepted. Henceforth our trust is in our Lord and Saviour."

Our Camp-Meeting.

OUR good camp-meeting is again in the past. Never in the history of the cause of present truth in this State have I seen so many evidences of God's grace and guiding hand as at this gathering of his people. From the beginning the spirit of solemn devotion attended every act of worship, both in public and in the meetings in the tents. We were favored with the labors of the veterans of the work of the third angel's message, Bro. and Sr. White, and our editor, U. Smith. May we long remember their faithful labors. The hearts of the brethren and sisters were united at this meeting in the worship and service of God. I thank God for communion with those of like precious faith, and that he has inclined my heart to choose him and his cause as my portion.

I verily believe that the fruits of this meeting will be seen all over the State, and even beyond it. May the Lord grant that this may be the case, and may he accept our tribute of thanks for his presence there.

J. DORCAS.

June 9, 1875.

The Prospect.

SLOWLY and yet successfully the work goes on among the Swedes. A few weeks ago, we had news from one locality in Kansas of eight persons who had embraced the Sabbath and formed themselves into a society, and now we have news from another locality in the same State of five families who are also following in the course of the others, and all have embraced the truth by simply reading. God's Spirit and the simple truth are marshaling the mighty hosts of the Lord in places where there is no living preacher.

A brother starts out from Battle Creek with a few tracts and journals, goes among entire strangers away in the northern part of Michigan, and by visiting and circulating these papers, invites the attention of the people, so that several take a stand on the side of the truth, and file in among the ranks of the Lord's army.

A few weeks ago, there came a letter to this Office from a school teacher in Sweden, stating that he has learned through the *Svensk Advent Herald* that there is a weekly paper called *REVIEW AND HERALD* published at Battle Creek, which advocates such doctrines as he wishes to examine, and as he can read English a little, he would like to see it; and that another school teacher out in the country would like to take the *Svensk Herald*.

There are now nearly a hundred silent messengers that are finding their way to Sweden. These speak with power unto those who are ready to investigate. The *Herald* visits all classes, from His Majesty the king, to the humble peasant in the cottage, and some of the learned are concerned, in view of doctrines which induce their countrymen so suddenly to forsake orthodox tenets. A flame is being kindled there which must necessarily illuminate every corner of the kingdom. And Finland will doubtless soon follow in receiving the last message. Three copies of the *May Herald* were sent to Finland. The last mail from that country brings intelligence of the late publication of an excellent Swedish-Finnish Lexicon.

Thus, part of the Finnish nationality who cannot read the Swedish, can yet have "present truth" in pure Finnish, and the "gospel of the kingdom" will yet make its way into the territory of Russia. We see already by the last mail that a Russian newspaper is soon to be published semi-weekly in Finland, which will be edited by a Russian school teacher. This paper is especially intended to serve the interests of Russian residents in Finland. We see how easily the truth could find its way through Finland into Russia. This may be the way God designs to use for the purpose of sending it there.

The Finlanders have some good characteristics. In the last report from that country we have an account of a female benevolent society that has cash on hand to the amount of 2609 marks. We understand that a mark is about equal to a pound sterling. This society of late decided to stop collections in behalf of the poor fund, since there are so few of that class to be found.

We are glad to hear of hearts that respond to the cries of the suffering and the poor. This was one object of Christ's mission to the earth, that the poor have the gospel preached unto them. We hail with joy all efforts which have for their object the amelioration of the human race and the salvation of men from sin. And may God hasten this glorious proclamation of a coming kingdom, so that many of the Finns, Laplanders, and Russians, may receive it. We shall rejoice to hear that all Europe is ablaze with the light of the third angel's message, which embraces in its ingathering the people of every tribe, kindred, and tongue.

J. S.

Battle Creek, June 10, 1875.

Iowa & Nebraska Conference.

THIS Conference held its thirteenth annual session at Newton, Jasper Co., Iowa, in connection with the camp-meeting, from June 3-8, 1875.

FIRST SESSION.

The first session convened June 4, 1875, at 9 A. M. Called to order by Eld. H. Nicola, President. Prayer by Eld. R. M. Kilgore.

Credentials were called for, when the following-named churches were found to be represented as follows: Washington, G. V. Kilgore as delegate; Victor, F. A. Barlow and Bro. Hunter; Woodburn, Jacob Shively; Marion, D. T. Shireman; Richland, W. G. Bralliar; Onawa, J. Bartlett; Soldier Valley, J. W. McWilliams; Winterset, A. J. Stifler; Brighton, P. A. Roberts; Adel, H. Towney; Mt. Pleasant, W. W. Conklin and S. B. Hare; Waukon, E. W. Farnsworth; Peru, B. Gifford; Decatur, Iowa, A. Caldwell; Sigourney, I. J. Hankins and Wm. Carlile; West Union, A. E. Marion; Anamosa, Thomas Porter; Hooks Point, G. W. Bard and Wm. Everhart; Pilot Grove, J. M. Ferguson and J. W. Adams; Lisbon, J. T. Mitchell; Elkhorn, C. Jonson; State Center, J. N. Berry and S. M. Holly; Caloma, A. McNeill; Afton, W. Vansel; Crescent City, J. Carlson; Knoxville, Minos Miller, J. V. Auten, and J. Van Syoc; Osceola, D. Glunt; Monroe, C. Perrin; Decatur, Neb., C. L. Boyd.

Minutes of last Conference read and approved.

Applications of new churches for admittance to Conference were received as follows:—

Church at Smithland, Woodbury Co., Iowa, with eleven members; J. Bartlett, delegate.

Church at Prescott, Adams Co., Iowa, with fourteen members; E. A. Hebard, delegate.

Church at Cedar Falls, Iowa, with twenty-two members; O. R. Brown, delegate.

Church at Missouri Valley, Iowa, with fourteen members; J. W. McWilliams, delegate.

Church at Stromsburg, Polk Co., Neb., with seventeen members; C. L. Boyd, delegate.

Church at Seward, Seward Co., Neb., with ten members; C. L. Boyd, delegate.

These churches, six in number, with a membership of eighty-eight, were each admitted into the Conference.

By vote, Eld. James White, Eld. Uriah Smith, and other brethren from abroad, were invited to take part in the deliberations of the Conference.

By order of Conference the President filled the following committees, viz.:—

Auditing Committee: Jacob Shively, John Auten, F. H. Chapman, H. G. Bralliar, S. M. Holly, and J. W. Adams.

Nominating Committee: C. A. Washburn, C. L. Boyd, and Minos Miller.

Committee on Resolutions: Uriah Smith, J. T. Mitchell, and C. L. Boyd.

Committee on Credentials and Licenses: Jacob Shively, Minos Miller, and Uriah Smith.

Conference adjourned to call of Chair.

SECOND SESSION.

Conference convened June 7, at 9 A. M. Prayer by Eld. James White.

Business proceedings of first session read and approved.

By vote, Eld. J. F. Hanson, a member of the Minnesota Conference, was received into the Conference.

By vote, the churches at Victor and Afton, Iowa, were each allowed to retain \$100 of their s. b. pledge, to apply on the payment of meeting-house indebtedness.

The Nominating Committee made the following report:—

For President, Eld. Henry Nicola, Richmond, Iowa; Secretary, L. McCoy, Signourney, Iowa; Treasurer, John V. Auten, Knoxville, Iowa: Conference Committee, R. M. Kilgore and J. T. Mitchell.

By vote, the report was received, and the persons designated were declared the officers of the Conference for the coming year.

Committee on Credentials made the following report: For credentials, Geo. I. Butler, D. M. Canright, R. M. Kilgore, Henry Nicola, C. L. Boyd, J. T. Mitchell, C. A. Washburn, S. Osborn, J. H. Morrison, J. Bartlett, and J. W. McWilliams. For licenses, Mathew Wing, E. W. Farnsworth, Minos Miller, G. V. Kilgore, F. A. Barlow, L. McCoy, O. M. Millard, R. A. Hart, J. S. Hart, and D. T. Shireman.

Report received and adopted, and credentials and licenses granted.

Applications for ministerial labor in various parts of the Conference were called for, and many responses were given, showing that, indeed, the harvest is great, but the laborers are few. Extended remarks were made by Sr. E. G. White on the necessity of more laborers in the field, and a more devoted spirit in those entering the ministry, which deeply impressed all present.

By order of Conference, the President appointed the following Camp-meeting Committee: Jacob Shively, Minos Miller, and F. H. Chapman.

The Conference Treasurer made the following report:—

June 10, 1874, Rec'd from Dr.	
Ex. Treas.,	\$1058.45
June 7, 1875, Rec'd during year,	2948.01
	4006.46.
June 7, 1875, By Amt.	Cr.
Paid during year,	\$2914.63.
June 7, 1875, By Cash on hand,	1091.83.
	4006.46.

By vote, a subscription was taken to purchase a new tent, which succeeded well, and over \$200 were paid down.

By order of Conference, Brn. J. W. McWilliams and J. Bartlett were ordained and set apart to the work of the ministry.

From a very meager report from the various churches, it is shown that there are in the Conference, including those admitted this season, forty-two churches with a membership of nine hundred and fifty. Amount of s. b. pledged, \$4000.

No. of Sabbath-school scholars, 700.

No. of licensed ministers laboring with in the Conference, 18.

By examination, the Auditing Committee found that the \$300 appropriated to the Pacific Mission one year ago has not been used, and has been placed at the disposal of the committee.

By resolution, they donate it to Eld. White, to assist in paying an indebtedness on the *Signs of the Times*; also \$50 to the North Pacific Mission, and \$500 to General Conference.

The Committee on Resolutions made the following report, which was adopted unanimously:—

Resolved, That we esteem it a privilege to express in this manner our gratitude to God for his great blessing bestowed upon us at this camp-meeting.

Resolved, That we thankfully recognize the fact that never before was there such evidence of the truthfulness of our position in reference to the fulfillment of prophecy as exists at the present time, the lapse of years adding elements of strength instead of weakness to the theory of present truth.

Resolved, That we see in the manner in which the truth is making its way among the people of foreign tongues, the unmistakable evidence of the hand of God which is carrying the message, in fulfillment of

the prophecy, to nations, kindreds, tongues and peoples.

Resolved, That we hail with joy the evidences of the prosperity of our cause upon the Pacific Coast, as manifested especially in the organization of the Pacific S. D. A. Publishing Association, and the establishment of *The Signs of the Times* in Oakland, California; and we recommend to our brethren, who are able, to take stock in that enterprise and thus aid it to reach at once a self-supporting position.

Resolved, That we express our appreciation of the cheering reports received from Eld. J. N. Andrews, missionary to Europe, of the wonderful work of God in preserving and bringing to light the ancient Sabbath of the Lord, in that part of the world; and we hereby extend our fraternal greeting to the Sabbath-keepers of Europe.

Resolved, That we tender our thanks to the General Conference for the help furnished us at this camp-meeting; to the Camp-meeting Committee for their efficient services during the meeting; and to the people of Newton for the candid hearing and the courtesy manifested toward us on this occasion.

And your Committee would further report that they see and deplore the evident departure on the part of some of our people from the principles of the gospel relative to plainness in dress, and more conformity to the world; but judging from past experience that a resolution on the subject would probably accomplish nothing, they leave it in the hands of the Conference without any resolution on the point.

The business proceedings of the Conference passed off harmoniously, and a warm interest was manifested by members of the Conference in the welfare of the cause of truth, and of every effort made to spread the message to the honest-hearted throughout the land.

Voted, That the proceedings of this Conference be published in the REVIEW AND HERALD.

HENRY NICOLA, Pres.

L. MCCOY, Sec.

Some Things Learned from God's Family Record.—No. 4.

WHILE John was an exile on the isle of Patmos, he was permitted to see future things as they would appear when the time came for their fulfillment. He was transported to the Mount of Olives, probably in the same manner that Paul was caught up to the third Heaven (see 2 Cor. 12:2). From this place he looked toward heaven and saw the city of God coming down toward the mount. Rev. 21:9, 10, 11: "And there came unto me one of the seven angels, . . . saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."* As he saw the city coming from heaven, so we think it must be, while in Heaven, the present home of God and Jesus and the angels.

Verse 3: "And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men, and he will dwell with them." By comparing the above with Zech. 14:4-11, we think that the mount to which John was carried was the mount of Olives—that memorable mount from which the disciples saw the Saviour ascend, while the angels assured them that this same Jesus should so come in like manner as they then saw him go into Heaven. See Acts 1:11.

John describes the city of foundations that Abraham looked for, thus: "And had a wall great and high, and had twelve gates, and at the gates twelve angels. . . . And the wall of the city had twelve foundations. . . . And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs." Rev. 21:12-16.

We learn from Kitto, that the ancient method of measuring cities was to get the whole distance around them. God's city, thus measured, was twelve thousand furlongs; which equals fifteen hundred miles. This, divided by four, gives, as the length of one side, three hundred and seventy-five miles. As the length and breadth are equal, it must contain within its limits one hundred and forty thousand, six hundred and twenty-five square miles. Large as this is, it is none too large for the comfortable reception of both branches of God's family; viz., the angels, and redeemed men.

M. M. OSGOOD.

* "Crystal primarily denotes ice; and the name is given to a perfectly transparent and glass-like gem, from its resemblance to this substance."—Bible Dict.

"Keep Yourselves in the Love of God."

If this exhortation of Jude were essential in the days of the apostles, how much more in these last days—the time of the Judgment. Do we find it difficult to keep our hearts in the love of God? to gain a perfect victory over our fallen natures? The world with all its distracting cares begets our way, and there are trials well calculated to test our patience. Satan, whose malice toward God and his people never raged more fiercely than at the present time, is using every stratagem his ingenuity can invent to ensnare and deceive. Then how dangerous to live without the favor of God!

Our safety is *only* in coming up to the Bible standard. It is by God's holy law that we are to form characters for the Judgment; if Satan can get us to form a low estimate of purity, he knows it will be a great detriment in the work of overcoming. We must see and feel the exceeding sinfulness of sin, and realize how deeply fallen we are by nature. We must have a clear and vivid sense of the holiness of God's character and of those who will finally overcome and sit down with Christ on his throne. Nothing short of *entire* consecration will fit us for the Judgment. The *Judgment!* the word, even, should bring conviction to our hearts. Never to me did this word seem so deeply solemn, or full of meaning as at the present time.

A brother speaks of calling up the sins of his youth in the silent watches of the night, of seeking pardon with earnest prayer and deep humiliation, and of obtaining victory. Is not this a very appropriate work to engage in? Is it not hazardous to defer it? Probation is fast closing; the day of God's wrath hastens greatly. Then let us make thorough work, and live in the enjoyment of the favor of God. Can we not say with Paul, "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"The day approaches, O my soul,
The great decisive day,
Which from the verge of mortal life
Shall bear thee far away.

"Yet does one short, preparing hour,
One precious hour remain;
Rouse, then, my soul, with all thy power,
Nor let it pass in vain."

C. LAWTON.

Adam's Center, Jeff. Co., N. Y.

The American Cardinal's Oath.

We inquired a day or two ago into the nature of the mysterious oath which Cardinal McClosky must have taken, but of which no report appeared in New York papers. We are able to answer the question, quoting the text from the copy furnished to Lord Palmerston, in 1850, by the British minister at Turin. It is as follows:—

"I, —, Cardinal of the holy Roman Church, do promise and swear that, from this time to my life's end, I will be faithful and obedient unto St. Peter, the holy apostolic Roman Church, and our most holy lord, the pope and his successors, canonically and lawfully elected; that I will give no advice, consent, or assistance, against the pontifical majesty and person; that I will never knowingly or advisedly, to their injury or disgrace, make public the counsels entrusted to me by themselves, or by messengers or letters (from them); also that I will give them any assistance in retaining, defending and recovering the Roman papacy and the regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend against all their honor and state; that I will direct and defend, with due form and honor the legates and nuncios of the apostolic see, in the territories, churches, and monasteries, and other benefices committed to my keeping; that I will cordially co-operate with them, and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them; that I will, by every way and by every means, strive to preserve, augment, and advance the rights, honors, privileges, the authority of the holy Roman bishop, our lord the pope, and his before-mentioned successors; and that at whatever time anything shall be decided to their prejudice, which it is out of my

power to prevent, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same our lord, or his before-mentioned successors, or to some other person by whose means it may be brought to their knowledge; that I will keep and carry out, and cause others to keep and carry out, the rules of the holy father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Pontiff Sixtus of happy memories, to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through; that I will seek out and oppose, prosecute and fight against (Latin—*omni conatu persecuturum et impugnaturum*) heretics, schismatics against the same our lord the pope and his before-mentioned successors, with every possible effort."

The remainder of the oath provides in detail not to sell or give away, or otherwise alienate any church property without due authority; to maintain the "constitution of the blessed Pius" of 1507; and the declarations of his successors, particularly those of Innocent IX., 1591, and those of Clement VIII., 1592. It also engages to maintain the papal claims to various Italian cities, and closes with the words: "I will not seek absolution from any of the foregoing articles, but reject it if it should be offered me (or in no way accept it if offered) so help me God and these most holy Gospels."

How any American citizen can reconcile honest allegiance to our national and State Constitutions and laws with this complete and abject devotion to a foreign potentate, we cannot see. It is no mere theoretical obedience that is promised. On the contrary, should a band of devout Catholic filibusters, or a Spanish army resolve to drive the government of Italy—a power with which our nation is at peace—from Rome, the cardinal would be pledged to give the assailants all the aid in his power. Should any legate or nuncio get into any trouble with any government the cardinal must defend them "unto blood." He must play the spy for the holy see; must obey the mandates of the persecuting pontiffs of the sixteenth century, and must use "every possible effort," even to persecuting and fighting against the heretics and schismatics who oppose the pope reigning when the oath was taken, and his successors. Now, as the encyclical of Pius IX., of 1864, often quoted in our columns, clearly denounces as wicked, freedom of religion and other fundamental doctrines of our national Constitution, it follows that an American cardinal must actually pledge himself to overturn the government by which he is protected. If Cardinal McClosky took any other oath than the one from which we have quoted, it would be satisfactory to see it in print.—*Signs of the Times.*

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, of heart disease, in Keene, N. Y., March 1, 1875, Bro. Samuel Washbond, in the 74th year of his age. He embraced the truth as soon as he heard it, and was an observer of the Sabbath for several years. His closing experience, although he was a great sufferer, was quite satisfactory, and his friends sorrow not as those who have no hope. S. B. WHITNEY.

DIED, of inflammation of the bowels, near Vermontville, N. Y., March 31, 1875, Sr. Thomas, wife of Bro. John Thomas, in the 62d year of her age. She, with her entire family, was among the first to embrace the truth in that vicinity, and remained firm in her adherence to it to the last. During her last sickness, which was brief, she expressed strong faith in God, and her friends feel that her flesh rests in hope. S. B. WHITNEY.

DIED, near Decatur, Burt Co., Neb., April 26, 1875, S. H. Sands, aged 77 years and 2 months. Also, at the same place, March 26, 1875, Melinda A., wife of S. H. Sands, aged 66 years and 10 months. Sister Sands has been an observer of the Lord's Sabbath for about ten years. When the first S. D. Adventist church in Nebraska was organized by Bro. Butler, she was received into the church on condition of being baptized, but declining health prevented her ever going forward in this ordinance. Funeral discourse by the writer, May 30, from the words, "If a man die, shall he live again?" CHAS. L. BOYD.

DIED, of bilious fever, in South Windsor, Ohio, May 18, 1875, Mary C. North, wife of Samuel North, aged 72 years. This aged couple have read the *Voice* with much interest ever since it was first published. M. E. UNDERWOOD.

DIED, in Kingston, Meeker Co., Minn., May 30, 1875, Emma L., only daughter of Bro. Isaac W. and Sr. Amy Cook, aged 7 years and 1 month. The afflicted parents are comforted by the hope that she "shall come again from the land of the enemy," when "the Redeemer shall come to Zion." Words of comfort by the writer, from 1 Thess. 4:13-18. D. P. CURTIS.

