

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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RUTH AND NAOMI.

"T was a fair scene. The vintage and the grain
Were brightening over Moab's fertile plain.
A faint wind all the feathery palm-tops stirred,
And the acanthus and acacia heard,
Till o'er them crept a low, delicious quiver,
While softly came the voice of Arnon's river,
On its slow journeyings to the Dead Sea going,
Bearing the sunlight thither on its flowing.
But oh! what mournful group are they who stand
Gazing with tearful eyes o'er this fair land?
Their peaceful camels 'mid the near shrubs straying,
While they a long and last farewell are saying?
Two fresh as yet in girlhood's sunrise bloom,
And one o'er whom the years have cast their gloom,
The widowed wife and mother. Desolation
Reigns in Joy's habitation.

"Return, my daughters," cried the mother brave,
"Peace dwelleth not for me this side the grave,
To mine own land of Judah hence I go,
But shall I take thee with me? No, ah no!
Hence to your peaceful homes, and be forgot
The care and sorrow that hath been our lot."
Still those white arms round her neck were creeping,
"We go with thee," they said, amid their weeping.
Again Naomi answered, "Nay, my daughters,
My bark must anchor soon in Death's cold waters."
And then she pressed them softly to her breast,
Saying, "May the Almighty give thee rest."

Then Orpha kissed the lips that had been kind,
And turned in silence to the path of home,
Back to her people, as a freed young bind
Seeketh its native herd wherein to roam.

But Ruth yet lingered, and her voice was low
And steadfast as she said, "With thee, I go,
Entreat me not to leave thee, thine are mine,
Together will we worship at one shrine,
I will dwell with thee, die where thou dost die,
And in one narrow grave beside thee lie;
More may the God of Israel do to me
If aught but death shall sever me and thee."
Thus went they forth together, fond and true,
And as the touching story we pursue,
We see the Highest had them in his sight,
And how he turned their darkness into light.

In kindness caring for the alien bird,
A pining exile from her oiden nest,
O'er the deep waters of one true heart stirred,
She bore the olive to an ark of rest.
Oh! shall we doubt when all around is dim,
And life a vale of weariness appears?
The shadows turn to sunlight touched by Him
Who counteth all our tears.

THE LAW OF GOD.—NO. 15.

BY ELDER J. H. WAGGONER.

DEAD TO SIN.

"The wages of sin is death." This declaration is not new in the gospel. It has always been true; for death was threatened for transgression as soon as man was created. And the sentence is just, for God gave to man his life for a specified purpose; and if he does not fulfill that purpose, the Creator has a perfect right to withdraw that which should have been used to his glory, but has been used to dishonor and reproach the giver. God's will is perfect—is infinitely just; and he who willfully and persistently disregards it is unworthy of the bounties of his Maker. Moreover, as God's law is just and right it ought to be maintained; and if God should refuse or neglect to inflict its penalties, he would prove himself regardless of justice, of his own authority, and of the peace and happiness of the subjects of his government. God cannot compromise his justice without disparaging his own character, and opening the way to overthrow his own government.

As the guilty cannot be justly suffered to escape, the infinity of God's justice is a full assurance that none who has incurred guilt or sinned can be saved, unless his guilt shall be removed, and thus he be enabled to stand before God free from the defilement of sin. God, whose mercy is according to his power, devised a plan whereby this may be accomplished. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. In the carry-

ing out of this plan we have another statement added to that which we first above quoted: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

The views of men greatly differ as to how the plan of salvation through Christ effects this change of the sinner's relation to God. The death of Christ is generally represented as the payment of our debt, by the payment of which we are of course set free. But this is an error, and if used as an illustration is liable to abuse, and should always be properly qualified. For by one class it is declared that as Christ died for all, or paid the debt of all, all must be saved. Another class, seeing that the Scriptures teach that all will not be saved, are driven to the conclusion that he did not die for all. Here the parties are in conflict, with no hope of reconciliation unless they will discard their premises. That their starting point is erroneous may easily be proved.

1. It must be admitted that when a debt is paid, whether by the debtor or another party, the creditor has no further demand or claim, and the debtor is free without further condition. To require another payment would be an attempt to defraud.

2. A debt which is paid cannot be forgiven. It is an abuse of language and of fact, as it would be an insult to the debtor, to talk of forgiving a debt when the amount had been paid in full. Therefore, it is plain to see that the view which represents the death of Christ as the payment of debt denies justice in the future punishment of the sinner, and shuts out grace in the forgiveness of the penitent.

3. Crime is not debt, and debt is not necessarily criminal. The death of Christ is not a commercial, but a moral, transaction. Though matters of commerce and morals both have regard to justice, their bearings are so different that they should never be confounded. The nature of this distinction is shown in the following:—

4. While the payment of a debt leaves the debtor free, the suffering of another does not relieve us from guilt. If I commit a crime worthy of death and another volunteers to suffer for me, I am yet guilty of the crime, and as worthy of punishment as if he had not suffered. And if it appears that I remain of the same disposition and evil intent, the government has not only the right, but it is its duty, to take whatever steps justice may dictate to vindicate its authority, and to preserve the rights of its subjects from my influence or my acts. And yet more, if love prompts another to suffer for me to open a way of escape from the consequences of my crimes, and I refuse to turn, but remain rebellious, and despise the offering made for me, and refuse the grace provided, I make myself more guilty still, and prove myself utterly unworthy of favor.

5. On grounds of justice we should then conclude that the death of Christ saves nobody, but it opens the way whereby all may be saved if they will. And thus the Scriptures speak: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Rom. 5:10. As reconciliation precedes salvation, of course if we refuse to be reconciled, we cannot be saved, though the means provided are abundant if we will only avail ourselves of them.

6. Though the bare fact that Christ died for us will not save us, his death is none the less necessary; for pardon could not justly be granted without it. It must be admitted that an indiscriminate, unconditional pardon is dangerous to the government and subversive of justice. The death of Christ is an offering to vindicate the integrity of the law of God, and thus to enable God to dispense mercy and pardon without impairing the integrity of his government. And to this agrees the scripture: "Whom [Jesus] God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, . . . that he might be just, and the justifier of him that believeth in Jesus." Rom. 3:25, 26.

7. And therefore they who make the death

of Christ to be a mere illustration of love, and his sacrifice similar to that of the martyrs who died for the truth they held, deny, not only the words of Paul above quoted, but the whole doctrine of the atonement. For in that view, the death of Christ can in no wise be related to the justice of God in granting pardon to the penitent believer. If his death is not an offering to, and a vindication of, the law which the sinner has transgressed, then it has no bearing on the justice of God in granting pardon to the transgressor.

By these considerations it is made plain that the death of Christ is far from releasing us from the claims of the law—not even from its condemnation—except through our reconciliation to God. And if the law holds us under condemnation before conversion, it is certainly of obligation still; for there can be no condemnation in the absence of obligation.

Now as we are held under the claims of the law notwithstanding the death of Christ, and as there can be no salvation without reconciliation, it follows that if we are not reconciled to God we shall yet die for our sins, as certainly as if Christ had never died for us. It still remains true that "the wages of sin is death." And so death has a claim on every unregenerate soul. In order to escape this penalty an entire change must take place in us. We must die—not as we shall if we remain impenitent, but—to sin. The body of sin must be destroyed. The old man must be crucified. In no other way can the claims of the holy law of God be honored in the event of our pardon.

In what this death to sin consists we may learn from Rom. 6:2, in this question, "How shall we, that are dead to sin, live any longer therein?" It is the cessation of a life of sin, or transgression of the law. Life and death are opposites. A man cannot be both dead and alive at the same time. We would commend this question of the apostle to the consideration of those who have so much to say on the subject of "Life and Death," and ask them to solve the query how a man can be "dead to sin" while living in the transgression of the law by which is the knowledge of sin—which proves its violator a sinner. No stronger proof can be required of the perpetuity and justice of the holy law of God than is found in the scripture which shows that after the Saviour died to meet the demands of the law for us we must reckon ourselves dead with Christ, and are yet held under the condemnation of the law until we die with him. If Christ had abolished the law at his death, or if we could make it void through faith in Christ, then we might be freed from its power to condemn without dying to it. But such is not the case.

A sacrifice has respect to the claims of the law; and something is necessary on our part to appropriate the sacrifice of Christ to make it ours. His death honors the law, but if we continue to dishonor the law we are not in union with him, and have no part in him. Only by dying to sin can we have our sins removed from us to our sacrifice. They who do not die to sin, who do not thus obtain a personal interest in the sacrifice of Christ, will be found with their sins upon them in the Judgment as surely as if Christ had never died. Hence to plead the death of Christ as evidence of freedom from the precept of the law is only evidence of a strong delusion, as the object of the gospel is that "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. And this is confirmed by the words of Paul that we are

BAPTIZED INTO DEATH.

Baptism is truly a burial. Where this is lost sight of, the ordinance loses its significance. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." Here we must not lose sight of the connection. Not only did Christ die for sin, but we must die to sin. Our burial has respect, not to Christ's death alone, but to our own death, as is shown by the frequent mention, thus: How shall we that are dead?—our old man is crucified;

—if we be dead with Christ;—reckon ye also yourselves to be dead. And this is only reasonable, for if we are buried then we are the dead. Some endeavor to turn the apostle's argument to a different purpose, to prove that the law died, and not themselves. But why, then, are they buried? Why not bury (or baptize) the law? Surely that which dies should be buried, not that which remains alive. However much they may be deceived in their real condition, the fact that they seek this burial, and that they do not offer burial to the law, proves that their action is not in harmony with their theory.

We say that that which dies should be buried, and this brings us to consider the order everywhere presented in the Scriptures when speaking of this ordinance. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." We are buried in the likeness of his death if we preserve the same order that was observed in his burial. This is shown in 1 Cor. 15:3, 4: "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

Now we have the order in full. If we are transgressing the law or living in sin, we are not dead to sin. But we must be dead to sin before we are buried, for we must be buried in the likeness of Christ's death, who first died, then was buried, and then rose from the dead. Only in this order can we be baptized into his death. And only in this order can we fulfill verses 4, 6, 11. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." No one can be buried or baptized into death who has not died; and no one can arise to walk in newness of life, or in a new life, who has not laid down the old life. If we have not died to sin, we yet live in sin; and if buried in that condition we rise living the same life, the old life of sin. But this does not meet the requirement of either the law or the gospel. To honor the claims of the law we must die; for we are sinners, and the wages of sin is death; we must die to sin; cease to live in transgression. To honor the gospel we must live a new life. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." If we sin we are the servants of sin; sin has dominion over us; we are still under condemnation, and not under grace. Not a single sentence of the apostle's argument can be turned against the perpetuity and the continued obligation of the law unless by a manifest perversion.

The same is further shown in Rom. 7. "The law hath dominion over a man as long as he liveth." All understand that this scripture is treating of man as a sinner, not as he would have stood related to the law if he had not sinned. As the wages of sin is death, and all have sinned, of course all are under condemnation unto death, and so they must stand until death changes their relation to the law. In chap. 6, this death is followed by burial and resurrection to a new life. In chap. 7, by marriage to another. The woman is bound to her husband until death releases her from her husband. When death takes place, she may then be married to another. Even so they who are held by a violated law cannot be united to Christ until the claim of the law is honored by their death; until the body of sin is destroyed—the old man is crucified. It seems strange indeed that anybody should attempt to draw any other conclusion from the plain words of this chapter. But some have feelings of such determined opposition to the law that they try to read the death of the law in Rom. 7. The apostle draws his conclusion in harmony with all his declarations in chap. 6. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead." If all would be satisfied with this application of the illustration of verses 1-3, there would be no trouble.

The same is found in verse 6: "But now we are delivered from the law, being dead to that wherein we were held." This is the correct reading, because the original from which the words "being dead" are translated, is plural, and must refer to the brethren, and cannot refer to the law. See the margin. And this is in harmony with all the context.

The wages of sin is death, but the wages of obedience is not death. As Christ would not have died if there had been no sin, even so we would not be required to die if we were not sinners; for without sin there would be no condemnation. From this, it is easy to see that it is not the obligation, but the condemnation, which causes death; we die to sin, but not to duty.

But notice further the application of the illustration. As the woman cannot be lawfully married to another until death changes her relation to the law, so we must die to the law, that is, the body of sin must be destroyed, "that ye should be married to another, even to Him who is raised from the dead." We are said to die to the law, because the law retains its condemning power over the old man, or body of sin, which must be crucified. Until this death takes place we cannot legally be joined to Christ; for there could be no union between Christ and the body of sin! We have seen that there is no gospel baptism, or burial, before death, a death to sin. They who are living in sin should not be buried. And so in chap. 7. The union with Christ is likened to a marriage, in which we take the name of Christ upon us. "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27. In this illustration baptism answers to the marriage ceremony, and when the rite is performed where impediments exist, the parties suffer the shame of an illegal union, and the administrator is guilty before the law. This is the case where baptism is administered without death to sin, or where the parties are living in transgression of the law.

But some excuse themselves because they were ignorant of the claims of the law while they were professed followers of Christ, and they discharged their duties according to the light they then had. In order to understand their duty it is necessary to know how God regards sins of ignorance. "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him." Num. 15:27, 28. Lev. 4:28 says, "If his sin, which he hath sinned, come to his knowledge, then he shall bring his offering," and it shall be forgiven him. Sins of presumption are worthy of death. Sins of ignorance will be forgiven, when they come to our knowledge, only on condition of repentance and bringing our offering, which in this dispensation is the sacrifice of Christ. Through him we obtain forgiveness if we confess and forsake our sins.

Paul gives his own experience in several places. He says he obtained mercy because he sinned ignorantly in unbelief. 1 Tim. 1:13. The law of God pointed out his sinful condition. Rom. 7:7. Said he, "I was alive without the law once; but when the commandment came, sin revived, and I died." Verse 9. He even did wrong conscientiously. Acts 26:9-11. But "by the law is the knowledge of sin." It was the law which deeply impressed the wrong upon his heart. When he says we are dead to sin, he speaks of his own experience as well as of theirs. It was because the commandment came, convincing him of sin, that he died, and because he died he was buried by baptism into death. Had he been buried before the commandment came—before he died to sin, his experience could not have been that which he has here delineated.

And is it not so also with us? Our experience ought to conform to his. After we die to sin, after the body of sin is crucified, then we should be buried. Before that, a burial could not be in the likeness of Christ's death, nor would our rising from such a burial be in the likeness of his resurrection. "Death has no more dominion over him." Even so sin, which brings death, should have no more dominion over us.

A very important part of Paul's experience is that which relates to his feelings toward the law after his conversion. He said that the law is spiritual, that it is holy, and just, and good, and that he delighted in it. Why did Paul take delight in the law, seeing that it condemned his life and proved him a sinner? It was because he took no delight in sin. He had had a view of the glory of God, and of the love manifested in the sufferings of the Saviour. He realized that God is just, and

that he will maintain justice. He revered that justice; his heart was touched with that love; and he longed for that glory. He knew that holiness was necessary to stand in the presence of Him who is of infinite purity. He knew that the law contained the whole duty of man, and that it condemned everything that is offensive to God. The love of God includes the love of everything that is holy, spiritual, and pure, and especially that which pertains to purity of character, because it is that which fits us to enjoy his presence and his glory. With Paul's deep experience of the things of God; with his love of God, and his earnest longings for a fitness to inherit his kingdom, it was impossible that he should speak one word disparaging the law of God—the revelation of his holy will. He confessed that he was carnal; that his life was sinful, and that he was justly condemned. All that was wrong, that was sinful and rebellious, he saw in himself. All that was pure, and good, and spiritual he saw in the law of God. The more he abhorred sin and death, the more he loved the law which opposed sin and enjoined holiness. As the patriarch of old, he would leave his complaint upon himself, and vindicate the righteousness of the government of God, the purity of his commandments.

In striking contrast with this is the action of many professed Christians of this age. They loudly affirm that they are spiritual, and that the law is carnal. They acknowledge that there is a conflict between the law and themselves, but declare that the fault is in the law, and not in themselves. They know that their life is contrary to the law, and that the law condemns them, but they think it is because the law fails to come up to their elevated standard of spirituality. Professing great faith in Jesus, they have not learned that boasting is excluded by faith. If we seek for their experience in the Scriptures, we shall find it in the life and sayings of the Pharisee, rather than in the prayer of the publican. While they are ever ready to vaunt their own holiness, ever presenting their own sanctification to our notice, we should be as greatly surprised to hear them speak a word in favor of the law of God, as we should be to find that Paul had ever spoken a word against it. The contrast between their experience and that of Paul is so great that nothing but strong delusion and spiritual blindness can prevent their seeing it. Their position is well characterized by the words of Andrew Fuller who, in speaking of this class of antinomian or anti-law theorists, says: "Such views of the atonement excite an irreverent familiarity with God, and, in some cases, a daring boldness in approaching him; yet such is the strength of the antinomian delusion, that it passes for intimate communion with him."

Had Mr. Fuller lived in this day, and described the profession and life of those who profess all holiness in themselves and who find nothing in the law of God in which to delight, just as they now appear, he could not have drawn the line more accurately.

THE END OF THE LAW.

Rom. 10:4, reads, "For Christ is the end of the law for righteousness to every one that believeth." This text is often quoted, but seldom commented upon, by those who claim the abolition of the law. Satisfied, apparently, with the sound, they do not inquire into the sense of the terms used. Three points of inquiry should be noted in this text; and these will guide us to the meaning of this scripture. Had not the sense been obscured by false theories, not a word of comment would be needed to bring the true meaning of the passage to any mind.

1. In what sense is Christ "the end of the law." *End*, is defined by Webster to mean, "Extreme point; ultimate object; design; cessation; death." He is not the end of the law in the sense of its cessation or death, for Jesus said he did not come to destroy it, and Paul said it is not made void. It still exists to point out sin, and will eventually require the death of the transgressor. But he is the end in the sense of fulfilling its object or design. In this sense the word is used by James: "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." James 5:11. That is, we have seen the object or design of the Lord in suffering Job to be afflicted.

Now the object or design of the law was the perfection of character, and thereby to insure life to the obedient. Of his statutes the Lord said, "Which if a man do, he shall live in them." Lev. 18:5. And so the Son of God said that he who does and teaches the commandments shall be great in the kingdom of Heaven; Matt. 5:19. And again, "If thou wilt enter into life, keep the command-

ments." Matt. 19:17. In harmony with these words of both the Father and the Son, the apostle Paul says that the law was ordained unto life. Rom. 7:10. Perfection of character, and thereby life, was the object or design of the law. But the wages of sin is death, and all have sinned; therefore none can now obtain life by the law. But Jesus, the Son of God, by the sacrifice of his own life, and we may obtain life through him. Thus the object or design of the law is now fulfilled in Christ, through whom we receive pardon of past sin, and who takes away the carnal mind, the insubordination to the law, and restores us to obedience to, and to the favor of, his Father.

2. He answers this design or object "for righteousness." Unrighteousness is sin, and sin is the transgression of the law. 1 John 5:17; 3:4. Therefore righteousness is the equivalent of obedience to the law. And with this agree many texts of Scripture heretofore noticed. Christ is not the minister of sin, but of righteousness. He came to bring back rebellious man to allegiance to the Father, according to the object of the gospel as spoken in Luke 1:17, to turn "the disobedient to the wisdom of the just." The same idea is expressed in Rom. 5:19: "By the obedience of one shall many be made righteous," or obedient. Inasmuch as transgression of the law is unrighteousness, if Christ had released man from obligation to do the law he would not have accomplished the object or design of the law, but he would have wrought for unrighteousness—he would have been the minister of sin. This expression—for righteousness—should not be overlooked when we inquire into the work of Christ, and the object of his mission.

3. This is "to every one that believeth," but not to any one that believeth not. This is sufficient of itself to prove that "the end of the law" here referred to is not its abolition, for it were absurd to speak of a law as being abolished to one class and not abolished to another class! Moreover there is a point in the life of every believer where he passes over from a state of unbelief. Therefore, if the abolition of the law is meant in the text, there is a time when every believer passes from where the law is not abolished to where it is abolished! For absurdity, this view is rarely equalled.

But accepting the Scripture declarations that the law was ordained unto life, because it points out the way of holiness, and that Jesus alone has the power to give life, and that it will be given to the penitent believer, to all who, by patient continuance in well doing, seek for it, this text is freed from all difficulty. But the object of the law is never carried out in the lives of the unbelieving and disobedient. Therefore they who exalt themselves and abase the law of God; who boast of their own sanctity and reproach the law as being unworthy of their regard, have no interest in this text, or in the blessings to which it refers.

Reader, what is *your* experience? Are you indeed dead to sin? or are you living in transgression? Are you a professor of religion—one who has been baptized? And was the old man crucified, the body of sin destroyed? or did you endeavor to unite the body of sin to the pure and sinless Head of the church of God? Look again at this question, and all its adjuncts: "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

Some Things Learned from God's Family Record.—No. 5.

THE height of the wall around the city was "an hundred and forty and four cubits." These, reckoned at twenty-two inches each, make about two hundred and eighty feet. Rev. 21:18-20: "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

The following is a description of the different varieties of these precious stones as found in the American Tract Society Bible Dictionary:—

"JASPER, a precious stone of various colors, as green, purple, &c., often clouded with white and beautifully striped with red or yellow.

"SAPPHIRE, a gem next in hardness and value to the diamond, and comprising as varieties all those precious stones known by the name of oriental gems; viz., the oriental ruby,

the oriental topaz, and oriental emerald. . . . In general, the name of sapphire is given to the blue variety, which is either of a deep indigo blue or of various lighter tints, and sometimes gradually passes into perfectly white or colorless, which when cut may almost pass for a diamond.

"CHALCEDONY, a precious stone resembling the agate; of various colors, but often a light brown or blue. . . . Carnelian is said to be one of its varieties.

"EMERALD, a precious stone of a fine green color. . . . Josephus, however, and the Seventy, make it a gem like a burning coal—the Indian ruby.

"SARDONYX, a species of gem exhibiting the reddish color of the carnelian and the white of the chalcedony intermingled.

"SARDIUS, a species of precious stone of a blood red, or sometimes of a flesh color—more commonly known by the name of carnelian.

"CHRYSOLITE, a transparent precious stone, having the color of gold, with a mixture of green, and a fine lustre.

"CHRYSOPRASUS, its color is green, inclining to gold.

"BERYL, a precious stone of a sea-green color.

"TOPAZ, a precious stone of wine yellow color, with occasional pale tinges of green or red.

"JACINTH, a gem of a yellowish red, nearly related to the amethyst. It loses its color when heated, becoming like the diamond.

"AMETHYST, a precious stone of violet blue, verging toward a bluish or reddish white—is generally clouded and spotted with zigzag stripes.

"The oriental ruby is a red variety of the sapphire. Its color is usually between a vivid cochineal and crimson. The true ruby is usually called the agate, or carbuncle. Agate, a precious stone, semi-transparent and often beautifully veined and clouded, presenting in miniature the picture of many natural objects. Carbuncle, a precious stone of a dark, deep red color, said to glitter even in the dark and to sparkle more than the ruby." Thus much for the adorning of the twelve foundations.

Rev. 21:21: "And the twelve gates were twelve pearls; . . . and the street of the city was pure gold." Verse 23: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Verse 25: "And there shall be no night there."

M. M. OSGOOD.

His Mercy Endureth Forever.

THE tender mercies of the Lord are over his people, and he will never leave nor forsake them unless they first turn away from him, and, like ancient Israel, despise his counsel. And how ungrateful was the course of this people! God planted them in the land of Canaan, a land that was beautiful, which flowed with milk and honey and abounded with goodly fruits. He gave them the precious promise that if they would obey his voice and keep his commandments, they should be a peculiar treasure unto him above all people, a kingdom of priests, a holy nation, and that his watchcare should be over them; yet they turned away from him and united with the wicked nations around them. They participated in the idolatrous worship of these nations, and caused their children to pass through the fire to the gods of the heathen. What could have been more insulting to the God of Heaven?

But he did not forsake his people—those whom he had chosen for his inheritance. After they had rebelled against him, he still pleaded with them, and said, "Turn ye, turn ye; for why will ye die, O house of Israel?" What a merciful God! And he is the same yesterday, to-day, and forever. He has ever been merciful to his erring children. He is not willing that any should perish, but that all should turn to him and live. He said that even when he was about to destroy a nation for its wickedness, if that nation would turn to him, with all the heart, that instant he would repent of the evil that he thought to do unto them.

He is just as merciful to the remnant of his people—those upon whom the ends of the world are come—and does not leave them without a warning message to prepare them for the inheritance which is "incorruptible, undefiled, and that fadeth not away." Shall we, like ancient Israel, wickedly depart from God, and set our affections upon the things of this world? Shall we desire to be like the ungodly around us, and in a little time perish with them?

We read that "Israel was to dwell alone, and not be reckoned among the nations." Why was this? Because by uniting with these nations they were led into idolatry. Are the nations becoming better at the present day? Let Paul answer: "This know also,

that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," &c. The Saviour said of the last days, "And as it was in the days of Noah, so shall it be also in the days of the Son of man." Then, the earth was filled with violence," and "all flesh had corrupted his way before the Lord."

Jesus says of those that come out from the world and are separate, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star." Again he says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Shall we be among the overcomers? We may be. The grace of God is sufficient. "For as the heaven is high above the earth, so great is his mercy toward them that fear him."

"Beneath his watchful eye
His saints securely dwell;
That hand which bears all nature up
Shall guard his children well."

E. L. GRAVES.

Battle Creek, Mich.

The Whole Duty of Man.

"LET us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man [margin, the end of the matter, even all that hath been heard]. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

We are here told why we are required to fear God and keep his commandments. It is because God is going to bring into judgment all our works and words.

All our words are to be brought into judgment as well as our works. Proof: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

Reader, pause a moment and consider how your case will stand in the Judgment according to the facts thus stated by our Saviour. Who among the thousands that profess to follow Jesus will not stand condemned at the Judgment on account of idle words?

Let us consider this matter seriously in the light of God's law. Of this law James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. That the apostle is speaking of the ten commandments is evident from the next verse: "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11. God has shown us what importance he attaches to our words by giving two commands to regulate the use of the tongue: "Thou shalt not take the name of the Lord thy God in vain;" and "thou shalt not bear false witness against thy neighbor." James says, "The tongue is a fire, a world of iniquity." James 3:6. And again, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Chap. 3:2.

With the tongue the first lie was told to Eve. With the tongue, Eve misrepresented the Lord's word; for she told the serpent that God had said that she should not touch the fruit of the tree of knowledge of good and evil. But God had simply said, "Thou shalt not eat of it." Gen. 2:17; 3:3. Eve carelessly misrepresented what the Lord had said, and the devil was quick to take advantage of it. To prove that God had lied to her according to her statement, he plucked some fruit, handed it to her, and after she had held it in her hand and felt no harm, he said, Do you not see that it does not hurt you to touch it? So Eve decided that, as it did not hurt her to touch the fruit, it would not hurt her to eat it. From this act, it being a transgression of God's command, or sin, all the misery and death which has been in the world has resulted.

The serpent obtained a victory over Eve, mainly through her own careless words, in which she misstated what God had said. And how many there are at the present day who profess to be obeying God, but, like Eve, are careless in speaking of what the Lord's word teaches, saying, "Thus saith the Lord," when the Lord has not spoken. To such the words of the prophet may apply: "Have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13:7.

Many are getting themselves entangled in the snares of the devil by misrepresenting the requirements of God's word, and mixing up

with it the doctrines of the devil. The apostle says, "Touch not, taste not, handle not (which all are to perish with the using); after the commandments and doctrines of men." Col. 2:21, 22. That is, we must not try to justify our actions by the commandments or doctrines of men, and misrepresent the word of God to do it, as thousands are doing at the present day, whose sin, for so doing, is much more aggravating in the sight of God than Eve's was. God had simply told Eve what to do; but he has given us his written word to read at our leisure.

Paul declares that when God judges the world by Jesus Christ it will be in righteousness. Acts 17:31. Then it must be judged by a righteous rule which God had previously given man, which we find to be the character of the ten commandments. Proof: "Thy testimonies that thou hast commanded are righteous and very faithful." Ps. 119:138. The testimonies here referred to were testimonies commanded. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. What was the testimony in this text? Why, that which was written on the tables of stone. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. Then the ten commandments are the testimonies commanded, which David says are righteous and very faithful.

Of this law the psalmist says, "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152. "My tongue shall speak of thy word; for all thy commandments are righteousness." Verse 172. "The law of the Lord is perfect, converting the soul." Ps. 19:7. Paul says, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. This is the same law of ten commandments which David says was "founded forever."

Again, Paul says, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God [become subject to the judgment of God, margin]." Rom. 3:19. "For we have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:9. "Sin is the transgression of the law." 1 John 4:4. There are two ways in which man may be under the law. He may be a loyal citizen of the State in which he lives, and as long as he is so, its law is a law of liberty to him as well as a rule of action; but when he transgresses the law, he is judged by it, and brought under its condemnation, just as all the world are under condemnation because they have transgressed the law of God.

To illustrate: Suppose we should ask all the world that had never disobeyed parents or guardians to say they had not. Would not every mouth be stopped? Yes; and the fifth commandment would condemn them. In like manner, Paul says that the law of ten commandments stops every mouth, and makes all the world subject to the judgment of God. Therefore, the Lord says, "Fear God, and keep his commandments; for this is the whole duty of man."

But what shall the transgressor do to obtain pardon and forgiveness for his transgressions of that holy law? Let him repent and turn from all his transgressions, not part of them, but all. Let him believe that Jesus died for man's transgressions and sins, that God might be just, and yet for Jesus' sake forgive the repenting sinner. Let him believe on Jesus, and be baptized for the remission of his sins, that he may render unto God acceptable obedience through faith in Jesus. If those who thus repent and believe continue faithful unto the end, they will stand in the Judgment, because they delight themselves in the law of the Lord. "But the ungodly are not so;" therefore "the ungodly shall not stand in the Judgment." Ps. 1:4, 5.

If God will bring every work into Judgment, and try it by that law, what will become of the work of Sunday-keeping? Do you think it will stand the test? Will it not be reckoned among the traditions, commandments, and doctrines of men? And will not the Lord say to those who observe it as he did to the scribes and Pharisees, "Thus have ye made the commandment of God of none effect by your tradition," and therefore have worshipped me in vain? Matt. 15:1-7. Did I not tell you that unless your righteousness should exceed the righteousness of the scribes and Pharisees, who broke the fifth command, you should in no case enter into the kingdom of Heaven? Matt. 5:20.

Our Saviour says, "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." Heaven and earth have not

passed away, the prophecies are not all fulfilled, hence, not a jot or tittle has passed from that holy law of ten commandments. Does not Christ here plainly teach the perpetuity of the fourth commandment? And is not the seventh day the Sabbath according to the teachings of Christ, who says, "The words that I speak unto you, they shall judge you at the last day?"

Dear reader, if the keeping of the ten commandments is the whole duty of man, is there any other way of keeping the Sabbath according to the commandment than to keep the seventh day? May the Lord help the reader to answer this question in harmony with God's requirements, and help both writer and reader to obey God, that our work, when tried in the Judgment, may stand the righteous decision, which will be in accordance with the requirements of that law and the words of Jesus concerning it. Then may Jesus say to us, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

I. SANBORN.

A Friendly Talk with Parents.

"His mother made him a little coat." The good mother that made the little mantle was Hannah, honored among women. The lad who wore it was Samuel, who grew from a beautiful childhood to a holy prophet and the honest judge. Hannah consecrated him to God from infancy, and placed him in the temple. Every year she "made him a little coat," and took it up to Shiloh when she went to offer her annual sacrifice.

I will answer for it, that the garment which this sensible mother wove for her darling boy was a sober and becoming one. She did not make the child a doll, to be overloaded with finery. Samuel was too sacred a being for such profanation, and so are all our children. I know of thousands of parents who have received from God a child, and then they turn the precious gift into a dressmaker's doll! As if God had not made the little creature beautiful enough, they must overload it with upholsterings of silk and laces, and then torture its graceful freedoms into the tongs and screws of arbitrary fashion. On a certain Sabbath these parents "brought their children to church, and formally devoted them to the Lord in baptism." But all the rest of the time they are "consecrating their offspring to that other trinity"—fashion, finery, and folly! I tell you that this overdressing of the body strikes through into the heart. It poisons the mind with affectations and most childlike greed of admiration and vain-glory. How can a stop ever be put to the crop of fops and fashionists, if children are to be trained into foppery and coxcombry from their cradles? How can our children be taught self-denial, frugality, humility, and spiritual-mindedness, while their graceful forms are smothered under the artificial trappings of pride and extravagance? I am quite sure that when the sensible Hebrew mother "made a little coat" for her little boy, she remembered that he was "lent unto the Lord," and not to the "lust of the eye and the pride of life."

But there is another meaning which I wish to give to this "little coat." In the Bible, dress is an emblem of character. Christianity is spoken of as a raiment; we are exhorted to "put on Christ" to be "clothed with humility," and to keep our garments unspotted from the world. Nor is it a mere pun—a playing with sacred words—to remind you that *habit* both signifies dress and signifies the disposition of the mind and its tendency to good or evil. The *habit* of doing right is the essence of godliness.

Now we parents not only clothe our little ones; we also provide, in no small degree, the habits of their souls. We help to clothe them in garments of light and loveliness, or else of sin and sorrow and shame. We make for them coats which no moth can consume—coats which they shall be wearing after we have moldered into dust! Our children *put on* the example we set, and wear it. Not only what we say, but what we do, will be repeated in their opinions and conduct. Our character streams into our children. It enters through their eyes and through their ears every moment. How quick they are to copy us! No photographic plate is more sensitive to the images which lodge there. Our irritations irritate them. Our dissimulations make them tricky and deceitful. If a boy is handled harshly, and jerked into obedience, he will likely turn out a sulky, obstinate creature; he will be just what our impatient rudeness makes him. If malicious tattle sour our conversation at the table, our children's "teeth will be set on edge." If we talk only "money, money, money," they will be greedy for sharp bargains. If we talk "horses," and "base-ball," and race-courses, etc., they will be on fire with a rage for sporting. If we give our boys a dollar for the toy-shop or the place of amuse-

ment, and only a dime for the contribution-box, we shall teach them that self-indulgence is of ten times more importance than charity. If we live for the world, they will *die of the world*, and be lost forever! The mind-garments which we weave they will wear. Long after we are dead, our children will be clothed in the habits we helped to fashion.

Mr. A— has always thought it genteel and fashionable to offer wine at his table. His sons have learned to love it. They take something stronger, and quite too much of it! How does the father *like the coat* which he made for his boys?

Bro. B— has insisted that the theater is "not so bad a place as the minister would make out." So he went occasionally, and took his sons and daughters. They grew fond of it, and of the seductive nudities which disgrace the American stage. His boys have been "set on fire of hell;" they have been led by the theater to the saloon, and to the fashionable brothel! How does Bro. B— like the coat his boys are wearing?

Mrs. C— claims that the ball-room is a good place to learn graceful manners. So she sent her daughters. They have learned everything the modern ball-room teaches—everything (not excepting the indecent "round dances"). Her daughters waltz and dress superbly. But, as she looks at them from her dying-bed, how will she approve the moral apparel in which she has clothed them? I rather think that "the ornament of a meek and quiet spirit" will look better than all the costly paraphernalia of the ball-room.

My fellow parents, we are weaving our children's habits every hour. We do it as clothes are made, stitch by stitch. We do it by little things, and through unconscious influences. We are making the "little coats" which shall be worn not only in this world, but in the world to come! Oh, how much it depends on us whether they shall "walk in white" among the glorified in Heaven! The property we can leave our children may be small indeed. We may not afford them an excellent education. But day by day we can be prayerfully, patiently weaving for them that garment which shall grow brighter and brighter, until they put on the shining raiment like unto those before the throne!—*Rev. Theo. L. Cuyler.*

Tendency to Romanism.

In the "Mysteries of Romanism," it is stated that "among the late perverts to Rome of high degree, we find chronicled the name of Lady Georgiana Fullerton, sister to Lord Grenville." While yet a Protestant she wrote the following: "There is a blessed communion in which we both believe, between those who rest in Heaven, and those who struggle on earth; you will pray for me when I am gone; and I will pray for you where I go."

With such sentiments, who can wonder that this talented authoress has finally landed in that great city of mystery? The mystical doctrines of popular Protestantism have prepared the minds of the masses for a departure, and there is a rush toward the city of destruction on three routes, namely, Romanism, spiritualism, and infidelity. And Satan cares but little which of these gates men may choose; the first is about as fatal as the last. Those of a religious turn of mind who would be shocked with the uncovered blasphemy of spiritualists and infidels are easily caught in Satan's other trap.

The same author, p. 23, tells us that a "court-lady, daughter of the Earl of Devonshire, having embraced the Catholic religion, was asked by Laud the reason of her conversion. 'It is chiefly,' said she, 'because I hate to travel in a crowd.' Being desired to explain her meaning, she replied: 'I perceive your grace, and many others are making haste to Rome, and, therefore, in order to prevent being crowded, I have gone before you.'"

Multitudes of Protestants, in England and elsewhere, are going into Romanism, especially those of high standing. We see accounts of many more going to Catholicism than we do of those who are coming from that faith to Protestantism. The reason of this is because the barriers between the two are so slight, and it is easier going down hill than up. Had Protestants held on to the truth advocated by Martin Luther, that the doctrine of the immortality of the soul was from the "Roman dunghill of decretals," they would have maintained their position. The truth is the only shield against fables and every fatal snare.

WHAT A CHILD CAN DO.—A little boy who attended a temperance meeting was asked by his father when he returned:—

"Have you learned anything my boy?"
"Yes, father, I have. I have learned never to put strong drink to my lips; for it has killed fifty thousand persons annually, and how do I know that it will not kill me?"

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 24, 1875.

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

EDITORS.

The Illinois Camp-Meeting.

THIS meeting was held near Sheridan, Ill., June 10-15, as previously appointed in the REVIEW. Thursday found us on the ground in the pleasant grove chosen for the place of meeting. Ample preparations had been made for the occasion. This meeting was quite small in comparison with meetings in some other parts of the field, there being only eight tents on the ground and between one and two hundred brethren and sisters present. The meeting just held in Central Illinois and the camp-meeting appointed for Southern Wisconsin, which will be more convenient for many of the brethren in Northern Illinois, doubtless contributed to materially reduce the attendance at this meeting.

But though small in numbers, the meeting was excellent in quality. One of its pleasant features was the presence of quite a good representation from the new converts among the French in St. Anne and Kankakee, and their fervent testimonies borne in their own tongue in the meetings. Great was the joy manifested by many who had come up from widely-separated places, at this privilege of meeting and greeting each other. To those who have had a happy experience in this direction, it does not seem strange that the psalmist sets it forth as so pleasant a thing for brethren to dwell together in unity. There are hearts in the Illinois Conference as cordially united in the Lord, and his work, as can anywhere be found.

The social meetings Sabbath at 5:30 and at 9 A. M. were good occasions. The testimonies borne were of a very cheering and encouraging nature. They gave evidence of coming from hearts that were intelligent in reference to the truth and sound Christian experience. Bro. White spoke at 10:30 A. M., and Sr. W. at 2:30 P. M. Their testimony was gladly received, and highly prized by those present.

After a suitable intermission, the brethren and sisters again assembled for social meeting. Unexpectedly the subject of Christian temperance came up as the leading theme of the meeting, and as unexpectedly the meeting rose to an unusual degree of freedom. Many items of interest were related; and more real information was brought out than we remember ever to have listened to in a social meeting. A case worthy of mention was that of a doctor from Kankakee. The truth found him under the chains of two ruinous habits: strong drink and tobacco. He related, how in the strength of the Lord, he had grappled with and overcome the appetite for strong drink, and now was rallying for a conflict with the other, confident of success in that also. May his victory be speedy and complete. Thank God for a truth that will enter into no compromise with intemperance or any filthy habit. This is one of the best evidences that it is the truth which is to purify a people from all filthiness of the flesh, and fit them for the coming of the Lord. 2 Cor. 7:1; Tit. 2:13, 14.

On Sunday at an early hour visitors began to enter the ground, and soon the grove was swarming with them. It is estimated that there were some fifteen hundred present, a large proportion of whom gave good attention while Bro. W. set forth in a clear and forcible manner the leading reasons why we are Seventh-day Adventists. Sr. W. spoke in the afternoon with freedom.

The business meetings passed off pleasantly. Four new churches were added to the Conference. The credentials of the three ordained ministers in the Conference were renewed, and six licenses were granted. Others will doubtless engage in the work. Bro. C. H. Bliss was ordained to the ministry. Four were baptized. Monday was rainy, but the large tent afforded a comfortable and pleasant retreat. Bro. and sister W. occupied most of the day in full, free, earnest and instructive talk to the brethren and sisters, just such as they needed, relative to the enlargement of the work, the broader views that should be taken, and the more comprehensive moves that should be made for its advancement. It was a profitable day for the meeting. The brethren listened and pondered upon the things spoken with evident interest, and, we believe, go to their homes like men girded anew for the work.

The parting meeting Tuesday morning was the best of the feast. It was difficult to bring it to a close, so anxious were the brethren and

sisters to speak. Finally, by a rising vote, all testified that if they had received no good before, this one morning meeting would amply repay them for all the time, labor, and expense, of coming to the place.

This camp-meeting will exert a healthy influence upon the cause in Illinois; and we look for the work in this good State to exhibit more marked evidence of growth in the future than in the past. U. S.

Editorial Correspondence.

THE WORK IN EUROPE.

I ACKNOWLEDGE with gratitude of heart the reception of a box of publications from Battle Creek for distribution in Europe. This box is to me a great treasure, and while I purpose to use its contents wherever I can find candid readers, I shall take care not to have them wasted by going into the hands of those who will not read them. It is my manner to converse with every one to whom I give tracts, or, if I send tracts or books, to open the way for them by previous correspondence. With God's blessing, this box will be the means of much good in Europe.

Now I wish to speak of the *Reformer*. I know of several candid, intelligent persons who can read English, and who would I am sure be deeply interested in the perusal of the *Reformer*. I greatly desire to have it sent free one year to the address of these persons. I think in some cases at least it would lead to the reception of the truth in general, and I am very sure it would lead to important results in health reform. The brethren in America know how important a part the *Reformer* has acted as a pioneer in opening the way for other publications. Were it possible for me so to do, I would meet the expense of introducing the *Reformer* to this class of European readers, and ask no one to help. But there are many other ways in which I must use means here in the cause, and these leave nothing for an undertaking of this kind. It is but recently that I have ascertained respecting these persons who read English. The *Reformer*, postage prepaid, would cost perhaps \$3.00 per year to each individual. If the Tract Society should think proper to send the *Reformer*, I trust those who have means, and have the cause at heart, will more than make up the expense by giving so much more than they otherwise would. I have given almost every one of my own *Reformers*, *Reviews*, *Instructors*, and *Voices*, freely, even before I have fully read them myself. As I write this article, there comes to hand Bro. Smith's admirable poem, "A Word for the Sabbath," and though I would like to keep it for my own use, I am constrained to send it to a correspondent, it is so perfectly adapted to the case. May God's blessing attend it. It is true that we can reach but a few persons here upon the continent by the means of the English language. But, in general, these are persons of education, and if they are interested they will read to their friends and instruct them in what they have learned.

The condition of Europe is deplorable. What I see and understand with respect to the mass of the people brings deep distress upon my spirit. I have many times prayed to God in anguish that he would by some powerful instrumentality move the hearts of the people. The condition of the people with respect to the use of intoxicating drink is, in my judgment, alarming. This is the land of the vine; but what was true in the case of the first man upon record who planted a vineyard and made wine is true of multitudes in Europe. Drunkenness is so common that no one seems to think anything of it. And much of this drunkenness is upon wine alone. We have just passed the day of Pentecost. I should rejoice that it comes only once a year were it not that there are so many other festival days, each celebrated by abstaining from work, and by not abstaining from wine wherein is excess. Perhaps I take extreme views; if so I beg those who have clearer light to let that light shine through the REVIEW. I ask this question: Does the Bible justify the habitual use of wine in the case of persons possessed of ordinary health? I say frankly I do not believe that it does.

I know what is said of Paul's words to Timothy. But in my judgment those words are utterly perverted. Paul says to Timothy (1 Tim. 5:23), "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1. When these words were written it is certain that Timothy was using for his drink water only. 2. He had at that time been with Paul as his fellow-laborer about twelve years. He had fully known Paul's manner of life, and it is plain from many passages that he followed

in his footsteps as a son in those of the father. 3. As Timothy under these circumstances abstained totally from the use of wine, the conclusion is irresistible that he was simply copying the example of the great apostle himself. 4. We may therefore set down St. Paul as one who abstained totally from the use of wine, and who taught Timothy to act in the same manner until his excessive labors caused Paul to advise him to use a little wine, as it would seem, in times of exhaustion.

I will not say one word against this advice. No doubt it was eminently proper. It was given by a man who used none himself; to another who had faithfully followed his example in this thing for many years. He is advised to drink no longer water (exclusively), but to use a little wine for his stomach's sake and often infirmities. How does this justify people in ordinary health in the habitual use of wine?

In America temperance means total abstinence from intoxicating drink. In Europe it means no such thing. I speak not of England, but of the continent. You may read of temperance organizations in different countries, but with the exception of a few places in Holland, these temperance organizations are simply associations of moderate drinkers who do not wish to prevent the use of wine, but only to hinder men from drinking till they are drunken. Wine and tobacco are more cherished by the mass of the people than is God or Christ or Heaven.

The condition of the religious world is most alarming. Faith without works is the substance of what is called evangelical doctrine. The goodness of God, the love of Christ, the freeness of grace, and the like, are the themes of the hymns and sermons. Now this would be most excellent were it not that it is simply one-half the gospel message. The living child is divided in twain. Faith that does not produce good works is a dead faith. The goodness of God in pardoning men on condition that they repent is not inconsistent with his severity toward those found at last in their sins. The love of Christ is not inconsistent with the wrath of the Lamb toward those who continue in rebellion. And the grace of God benefits no man who does not regard what it teaches, which is self-denial, obedience, zeal in good works, and godliness. Titus 2:11-14.

I have not one word to say in behalf of those who would purchase Heaven by the merit of their own good works. There are multitudes of such people in the world, but at present I do not see many of them. It is the opposite error which here leads captive the multitude. "Our salvation," they say, "is all of grace. Christ finished the work for us when he died upon the cross. Our works have nothing to do with our salvation." And so when the duty of obedience to God is brought home upon them, they say, "We do not trust in our good works, we expect to be saved by Christ." And when their hearts are laid open before them so that they can see the various corruptions therein, as covetousness, pride, envy, malice, dishonesty, and other wicked principles, they have no idea that in order to be Christians they must have the grace of God remove all these from their nature. It is the righteousness of Christ that is to save them by covering up all this heart-wickedness, as snow covers up a dunghill. They thank God that they do not trust in their own righteousness, but in the finished salvation of Christ. And so their preparation for Heaven consists in faith which does not produce good works, but makes them unnecessary, and in grace which does not take away the corruptions of the heart, but covers them up so remarkably that though they are still quite manifest to the eye of their fellow-men, God can no longer see them. The sermons, the religious publications, and the hymns, are full of this doctrine. Some men holding this doctrine have been good men, not because of the doctrine, but in spite of it. But the multitude who hold it will show in their lives the natural result of the doctrine. Their religious experience will exactly conform to this evil mold in which it is cast.

When this peculiar form of error has taken possession of the mind, it is almost impossible to dislodge it. It is a kind of religion that makes the way to Heaven very easy. Christ practiced self-denial not to exemplify our duty, but to excuse us from the like! Christ rendered obedience that we might be saved in neglect of what God has commanded! O most pernicious error! As though the name of Christian did not in itself imply that we were through grace imitators of the life of Christ; and as though salvation by grace did not imply the renovation of the heart by the entrance of that grace; and a life of obedience as the result of grace reigning within the heart.

Who shall effectually stand up for God against such fatal errors! How can men be taught that grace upon the lips is no substitute for grace in the heart? How can they be shown that the very design of God's grace is to create within us the very character of Christ, and that we can never enter Heaven till we possess a nature that has no taint of indwelling sin? and that the white raiment which covers the saints does not hide beneath it a mass of festering corruption, but is emblematical of the purity that reigns within?

In the day of Judgment our cases will be decided according to our works. All the Scriptures which speak of that great day set forth this fact. Obedience to God through the grace given us by Christ is the test in the Judgment. And now that the Judgment is at hand and men are thus deceived by dangerous error, how shall they be awakened from this sleep of death? They think themselves trees of divine grace when they are in truth only barren fig-trees cumbering the Master's garden. They make the fatal mistake of thinking that Christ is the author of eternal salvation, not to those only who obey him, but to all whoso say, "Lord, Lord," whatever may be their lives. If any thing can awaken men from this deadly sleep it is the commandments of God and the faith of Jesus. If such proclamation is needed anywhere it is here in the old world. We must have as soon as possible a paper in the French language. I cannot by any words that I can use express the intense desire of my heart to see this an accomplished fact. Though means will be required for this work, this is the smallest difficulty in the way. It must be published in correct French; not merely such French as can be understood, but in such as shall not expose the truth to derision from its awkward construction. The construction of the French language is complicated, and I have had to labor under unexpected difficulties in its acquisition. Perhaps these have been necessary for the trial of faith, patience, and courage. But it is necessary that I should surmount these difficulties and I trust that I have a fair prospect of doing it. It is not possible to have a French paper just yet, but with God's blessing we will soon reach the point when this shall be.

Since my return from Germany I have given much labor to French grammar. I could make greater advancement in speaking the language to pay less attention to grammar and to take more time to mingle with those who speak the language. But my convictions are that the first great necessity for the work here is a paper in French, and I dare not bear the responsibility of such publication without sufficient knowledge of French to judge of the correctness of what is printed. I do not expect to avoid all mistakes, but I wish to know with some degree of certainty what I am doing. I have grudged each hour that I have given to this kind of work, when I have looked at the sad state of things in the people around. Yet it has appeared to me that this is the course to which the Spirit and the Providence of God both plainly lead me. I have tried to make every day count, and I have never considered my day's work finished till I have fully used up the strength of the day. I speak freely that those who bear responsibility in the work may know how to advise me. I hope that I have been able thus far to avoid extremes and to shun bad mistakes.

It has been my hope that God will raise up competent French scholars here in Europe who will render the assistance necessary in the grammar of the language. In a former report, I spoke of those who had responded to my advertisement in the Journal of Geneva. With M. de C. I have had a very interesting correspondence, and have twice visited him at Geneva. Himself and wife acknowledge the claims of the Sabbath, but do not as yet observe it. He is learned in Hebrew, Greek, Latin, German, English and French. His wife was for years the head of an institution for young ladies in Lausanne. She has command of German and English as well as French. Both these persons appear to fear God, and to know something of his Spirit. He is a member of several learned societies in Geneva and in Paris. He has given his life to the cause of total abstinence, a cause which he tells me has no adherents in Continental Europe, except a few societies in Holland, and here and there an individual who walks by the rule of "touch not, taste not, handle not." He is an ordained pastor, but because of his opposition to the use of wine has been compelled to leave his pastorate. He has expressed much gratitude for the pains I have taken in his behalf, saying he thought there was not another man in Europe who would do as much for him. He

has expressed his purpose to commence shortly to hallow the Sabbath. Of course I have as many fears as hopes, seeing he has not begun without delay. The condition of the churches in Geneva, as he states the case to me, is most deplorable. He says that infidelity as to the Bible and the Christian religion is fearfully prevalent, not simply with the members of the churches, but with the pastors themselves. Custom in this country requires each person on leaving church to put something into the treasury, or at least to seem to do so. M. de C. states the extent of the spirit of sacrifice by saying that to his personal knowledge the offerings of a congregation of 2,000 persons do not exceed four francs or eighty cents, and often are less. Nearly every one puts in something, but those who contribute money put in a centime (the fifth part of an American cent), and many put in buttons.

Geneva is a city beautiful for situation. It is surrounded by an amphitheater of mountains; those on the south side once belonged to Italy, and those on the west, to France. Now it is French territory in every direction but one. The canton of Geneva is only a small spur of land extending a few miles south from the foot of the lake into French territory. So narrow is this canton that a cannon ball can be fired over the city from one French mountain to another. The water of the Rhone as it issues from the lake is a deep blue like the blue of the sky, and the bottom of the river can be plainly seen in its deepest part from the bridge. A little below comes in the Arve from Mount Blanc, and this is all roil. It is curious to see how the two kinds of water refuse to unite. In visiting Geneva I passed through Lausanne where Gibbon wrote his "Decline and Fall of the Roman Empire;" and Nyon, the birth place of John Fletcher, a man of apostolic piety, and one whose writings are of inestimable value as an answer to the errors of Calvin, and to the doctrines of grace without obedience which are so prevalent in our time, especially in Europe.

Advertising in Holland has brought a considerable number of letters from persons interested to understand concerning the Bible Sabbath. Some avow Sabbatarian sentiments, and one or two may, I think, be Sabbath-keepers. I will speak further of Holland soon. Bro. Ertzenberger has labored very faithfully in Germany and has had much help from God. He has had to contend with Satan. I have had much correspondence with him. In due time I will report the progress of the work there. We have had an interesting general meeting at this place. Twelve persons were baptized by Bro. Albert Vuilleumier. In a few days, three more will be baptized. These are a Methodist local preacher and his wife, and a young man. These three have embraced the Bible Sabbath and the faith of Christ's near advent, within a few weeks last past. We have some especial tokens of good. J. N. ANDREWS.

La Coudre, Neuchatel, June 2, 1875.

Salted with Fire.

"For every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark 9:49.

This is considered by some a strong text in favor of the eternal suffering of the lost. Thus T. S. La Due, in a little pamphlet on "Annihilation," p. 71, says:—

"Salt is known, the world over, as the preservative; and the meaning here is that the fire with which those who 'depart into everlasting fire' are salted, while it burns, will preserve that which it burns; and as it is unquenchable and everlasting, that which it burns will be everlasting."

The reader will perceive that Mr. La Due, to support his view, has precisely inverted the conclusion which logically follows from the premises. This is the way in which error is always sustained; it is by putting high for low, and low for high, the front for the back, and the back for the front, light for darkness, and darkness for light.

Burning is a process of consuming. Without this consuming there can be no burning. It is a singular idea to say, as Mr. L. says, that the fire while it consumes also preserves. It is a contradiction of terms. A person must be under severe pressure to resort to such a conclusion.

A more logical method of treating this question would be to consider the nature of the element brought to view. Because the figure of salting is used, does that change the nature of the material referred to? That would be a singular conclusion. When anything is salted, the salt is sprinkled all over it, its effect strikes all through it. The nature of salt is to preserve,

to be sure; but suppose the material used is of just the opposite nature, to destroy; then what would be the effect? This is the point to be considered, and by this the idea which our Lord wishes to inculcate by this language must be determined. While salt preserves, fire destroys. Fire is the most striking symbol of destruction that can be used. Now if a person should be treated with fire as a sacrifice is treated with salt, the fire surrounding him, and its effects striking through him, what would be the effect? The effect of thus using so destructive an element as fire would be complete destruction. It would consume the person entirely.

The use of the figure of salting does not necessarily denote preservation, unless the material used is a preservative in its nature. And here is where Mr. L. misses the right conclusion, and many others with him. But fire is not a preservative; it is just the opposite, the agent of entire destruction. Therefore when Christ declares that every one (of the wicked) shall be salted with fire, it is a threatening of complete and utter destruction by fire, even the fire of Gehenna. Therefore, instead of upholding the popular view, this text is in harmony with the rest of the Bible in teaching the utter destruction of the wicked. U. S.

Roman Catholic Sophistry.

A LETTER having been sent me by the editor of the REVIEW, purporting to come from a Mr. Edwin Allen, I take the liberty of making some extracts therefrom for publication, as it was evidently designed for this purpose, and will reply to the supposed arguments contained in it. Let me say, however, that the author has given a fictitious name, for what reason I know not, as his real name would not have appeared in connection with his article if he had desired otherwise. I recognize in the writer a young man who, after a brief experience in the present truth, turned to the sophistries of the Church of Rome, and if a brief reply to some of his statements, coupled with an earnest desire to undeceive him, shall prove beneficial, I shall be glad to make an effort in his behalf. I quote from his letter:—

"I have now been a subscriber to your paper for several months, although I am a Catholic, a convert from Protestantism. In it I see from time to time charges hurled against the Roman Catholic Church, but no arguments, no proofs, to substantiate those charges. Now I have a few arguments in favor of the church which I should like to hear answered, and I might as well say here that I do not consider it proof to fit the prophecies to the church, for first be sure that they will fit, then put them on."

We beg leave to remind our friend that we do not "fit the prophecies to the church;" it is the church that has fitted herself to the prophecies. Predictions were put upon record thousands of years ago concerning a state of things that should exist in the latter days, and of certain events that should precede them. When we find these prophecies fulfilled by an ecclesiastical body, we simply mark that fulfillment, not because of any special enmity against that church, but as evidence that we are in the last days. The prophetic scriptures speak of a power that should "wear out the saints of the Most High," "think to change times and laws," and arrogate to itself powers that God has never given to human beings, and this we believe has all been fulfilled by the Roman Catholic Church. That she has put to death thousands who dared to differ from her is undeniable, and with whatever coloring the history of these deeds has come to us, the naked facts, as admitted by Catholics, are enough to "fit the prophecies" unmistakably to the Church of Rome.

Our friend continues:—

"First, I will revert to the infallibility doctrine. We Catholics believe that the church is infallible in matters of faith, and no more. The doctrine is a very plain one, although Protestants everywhere seem to think that, of all the acts of folly and superstition ever committed by the church, it is the crowning one."

It is possible that the writer of the above believes that he has made a true statement of the infallibility doctrine; if so, it illustrates what I have stated, that he is misled by the sophistries of the Romish priesthood, as a few quotations from Catholic writers will show the difference between his definition and the view always held by the church.

Pope Nicholas says: "The pope has authority, and has often exercised it, to dispense with the commands of Christ respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness."—*Caus.* 15, Quest. 6.

The same author says, in the same connection: "The pope can dispense against the law of nature, and against the universal state of the church."

In the Decretal concerning the translation of Bishops we find this expression: "The pope has power to change times, abrogate laws, and to dispense with all things, even the precepts of Christ."

Pope Nicholas further says (Dist. 96): "The pope's will stands for reason. He can dispense above the law; and of wrong make right by correcting and changing laws."

Does that look like infallibility as a matter of faith only? The truth is, the Romish Church, in view of the increasing influence of Protestantism has essentially modified its arrogant claims concerning infallibility, and has thus weakened the very ground on which the claim is based. If the above extracts are a definition of infallibility as it was once held, why change the scope of the application? Is the pope less infallible now than when those statements were made? If so, the doctrine of succession falls to the ground.

He continues:—

"All Christians will allow that Christ was infallible, and none will deny but what he has power to give this infallibility to another person. Most will say that the apostles were infallible. Then Christ established an infallible church in matters of faith. Then if Christ left an infallible church, when did it become fallible? Point out the date; tell me the name of the man who first introduced error into the church."

The infallibility of Christ was owing to his divine nature, and for him to confer it upon another he must make the subject of it like him. This he has never done. Nor do we believe that the apostles were infallible. They were, indeed, led by the Spirit of God, yet they made some mistakes, and were obliged to settle some of their differences of faith by a council, which would not have been necessary had they been individually infallible. Collectively, when led by the Spirit of God, their decisions were no doubt correct, but this goes to prove that infallibility is not conferred upon any one man.

There is an essential difference between infallibility and purity of faith. Without doubt, Christ left a church with a pure faith, but that it soon became corrupted is a matter of history and prophecy. You ask for the name of the man who first introduced error into the church, and the precise date. This is not in our power to give, but Paul says concerning this matter: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things to draw away disciples after them." Acts 20:29, 30. How soon this was accomplished is further shown in his language to the Thessalonians, in which he predicts a "falling away" or apostasy, and the revelation of "that man of sin" who was to exalt himself above God. He says there that the mystery of iniquity was already at work in his day, and nothing but the existence of another power (paganism) stood in the way of its immediate development. See 2 Thess. 2:1-8.

The writer next quotes the favorite Catholic arguments concerning the promises of Christ never to leave nor forsake his people to the end of the world, and that the gates of hell should not prevail against his church. It is always well to bear in mind that the promises are always conditional. Christ did not forsake his people; they forsook him, and by apostasy forfeited their claim to his promises. Yet while the great mass thus went astray from God, a little remnant continued faithful, and although persecuted and driven into the mountains and deserts by these very apostates, there have always been a few who held to the gospel in its purity. This number ever has been and will continue to be in the minority, as long as time shall continue; indeed, our Saviour intimates that in the last days the purity of the faith will be scarcely discernible, as implied in the question, "When the Son of man cometh will he find faith on the earth?"

If the argument is to be based on numbers and worldly influence, error will always have the best of it, but if the declarations of Scripture are to be our guide, we shall recognize the truth, even though it be in obscurity; and if our eyes are open we shall see the startling fulfillments of prophecy, both past and present, and be preparing for the future. May God open the eyes of all the honest-hearted, that they be not deceived by the sophistries of the priesthood, whether of Catholic or so-called Protestant origin.

In a future article, I may take up this subject at greater length, and refer to other points in the letter of the brother, who I sincerely hope may be enabled to see all the truth, and be saved in the day when the King in his beauty shall be revealed from Heaven.

W. C. GAGE.

The Grasshopper Plague.

OUR reports of the present localities of the grasshoppers show that Missouri is completely overrun with them. They have left the wheat-fields bare, have stripped the fruit-trees of leaves, buds, and blossoms, and swept even the grass from the pastures as if an army of mowers had been through them. The farmers are panic-stricken. The cattle are dying. Even the earth in flower-pots has resurrected clouds of them. "And yet no power cometh to help us." The sprouting fields of grain in Nebraska have already been stripped bare to the earth. Millions of grasshoppers have made their appearance, and millions yet remain in the ground to come out eventually.

Kansas is in the same plight as Nebraska, and whatever the grasshoppers may happen to leave the chinch-bugs are waiting for, which is not a very hopeful outlook for the corn. From Northwestern Iowa comes the same story; also from various portions of Minnesota. The prospect, therefore, is simply pitiful, and full of distress and discouragement for the farmer. It is an element of destruction against which he can make no provision. He cannot destroy the pests in sufficient numbers to materially reduce their ravages. He cannot relieve the situation by changing the crops; for nothing yet of a vegetable character has been discovered that the grasshopper will not eat. He is condemned, after using all his energy and invention to destroy them, to stand idly by and see millions upon millions of them lay waste his acres and destroy his cereals, his grass and his fruit, leaving nothing in the fall for himself or his stock. The farmers have hitherto contested the situation with resolute courage. They have fought these insects with fire and water. They have gathered them into trenches, and crushed them by thousands with rollers. They have plowed in the eggs so deep as to make resurrection seem hopeless. They have turned in hogs and poultry to feed upon them; but all their efforts have been idle. Where one was killed, a hundred came to the funeral. While the farmer fights them in one spot the air becomes clouded with millions of new arrivals settling down in other spots.

There is a small gleam of hope which comes from Nebraska in the announcement that a small red bug has made its appearance there which feeds upon grasshoppers in bulk, and is more than a match for every grasshopper he tackles. We are not inclined, however, to place overmuch confidence in the bug story; at least until we hear further details from him. As there are millions upon millions of grasshoppers to be eaten, there must be millions upon millions of red bugs to eat them. Even granting that the red bug may succeed in devouring the grasshopper, how can we tell that he may not turn about and go to work on the crops next, for a bug that will eat a grasshopper is possessed of an appetite equal to devouring and digesting anything vegetable, animal or mineral? Again, we are not informed as to the locomotive powers of this red bug. Your grasshopper is a good traveler, and does not stop long at his way-stations for refreshment. If it should happen, therefore, that the red bug is not a lively traveler, of course the grasshopper will not remain to be eaten, but pack up and leave his antagonist far in the rear. All things considered, we place but little confidence in the red bug as an annihilator of grasshoppers.

What is to be done is a question more easily asked than answered. Cannot the Grangers find its solution? They are the principal ones to be affected when this lively insect gets fairly across the Mississippi and commences his march of destruction and distress across our fertile prairies, with nothing to stay his onward course. Among all these thousands of sons and daughters of Ceres somebody should have wit enough to contrive some method of destroying them. What is to be done, however, must be done quickly. The vast army is headed this way. It eats quickly and travels fast. The buzzing of its wings will soon be heard all about us, and then, in very truth, he will be a burden which must be borne with such equanimity and philosophy as can be summoned. It is evident that some antidote must be found, or else the victim must look out upon his broad acres stripped bare, and console himself with that thinnest of all consolations, that everything is created for some good purpose.—*Chicago Tribune, May 18.*

It was said a long time ago—"Tis greatly wise to talk with our past hours, and ask them what report they bore to Heaven, and how they might have borne more welcome news."

ONWARD.

N. H. PIERCE.

OUR motto is onward and upward,
There's no time for lagging just now;
No time and no use to look backward
When once we take hold of the plough.

What grand and what noble achievements
May lie within reach of us all,
If by faithful, unflinching endeavor
We rise to respond to the call.

To those who are fearful and doubting
And ready to yield to despair,
Who are only hopeful in sunshine
When everything looks bright and fair,

We offer a brotherly greeting
And urge you to press bravely on;
How soon you will find that the lion
That lies in the pathway is gone.

Oh! then let us join in the harvest,
Our energy each day renew;
Success will soon crown our labors
If we are but earnest and true.

Progress of the Cause.

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

Iowa.

AFTER the time of my last report, I went to a settlement of Norwegian Quakers who live in Marshall Co. There are about 200 of them. I distributed a number of tracts among them, visited several families, got four subscribers for *Advent Tidende*, and held one meeting with them. After that, I stopped a week among the Danes in Marshalltown, where some were interested to examine the truth. I obtained nine subscribers for the *Tidende* and sold several dollars' worth of tracts. One commenced to keep the Sabbath, and several others are convinced of the truth. There are many Swedes in this place.

When I returned to Grundy Co., I found the friends all firm in the truth. Three more were baptized, and a church organized of twenty-two members. Bro. A. Peterson was unanimously chosen and ordained elder. Frederik Olsen (Box 50, Cedar Falls, Iowa) is clerk. The brethren and sisters pledged about \$108.00 s. n. to the Conference for the coming year. Three more keep the Sabbath and meet with them. Two of them desire to be baptized at the next opportunity. I am now at home writing for the *Tidende*.

JOHN. MATTESON.

June 11, 1875.

Eastern Michigan.

FROM May 19 to 25, I was with the church in Saranac. Held six meetings, and baptized four. Bro. Sisley was here and spoke twice.

From May 27 to June 7, I was at Edenville. Held fifteen meetings, and baptized four. Ten covenanted to sustain meetings until some minister can meet with them again.

Called on Dr. Hough in Saginaw. Went with him to the fair ground. Would like to have the camp-meeting committee visit that place, and look for a location for the Northern Camp-meeting. Expect to pitch the forty-foot tent in Oxford, Oakland Co., the 15th.

R. J. LAWRENCE.

Michigan.

DEAR BRETHREN: It has been a long time since you have seen a report from me, and thinking you might like to hear how the work of the Lord is prospering in my hands, I will write something for the REVIEW.

After God so abundantly blessed me at the Michigan Camp-meeting last August, I was converted anew to the third angel's message. Since that time the light has been shining brighter and brighter until the present time. The present truth never looked better to me than now. I cannot express my gratitude to God for his care, and to my brethren for their interest in me.

I went from the camp-meeting to Kansas. I lectured most of the time the three or four weeks I was there; but the grasshopper scourge was raging, and it was a poor time to get listeners to the truth. While there, I wrote my last communication to the REVIEW.

I returned to Michigan, and attended the camp-meeting at Lapeer. There I made preparations to move to Battle Creek with my family, where they have been living since last October.

I started out like a beginner to lecture, and so continue until the present time. The Lord has been with me; and has given me liberty of speech; but the coldest and

hardest winter came on that I ever experienced, which buried us in snow and frost. It was so cold that people did not, and could not, attend meetings. Some listened to the truth, though their attendance was interrupted by storms, and a few embraced the precious truth. My health began to fail me during the latter part of the winter, but as the warm weather of spring came on, it commenced to improve.

About five weeks ago, I commenced lecturing five or six miles from Big Rapids, in a neighborhood of farmers, in a pleasant new school-house. After being there until the fourth Sabbath, eighteen, as near as I can learn, commenced to keep the Sabbath of the Lord. Two were already observers of the Sabbath there.

Quite a number of others acknowledged the claims of the seventh day, but want a little more time to reflect upon it. I think they will soon decide in favor of the truth.

Bro. Lawrence has written for me to join him with the tent this week. I have written for him to do the best he can for a few days alone. I think I had better follow up the interest at Big Rapids some longer. I intend to be with them tomorrow in their second Sabbath-meeting. I have not seen such an interest manifested in any place for many years. It is, in some respects, such a place as Wright, Ottawa Co., was when Bro. Edgar and myself were there eighteen years ago, when over one hundred were baptized, the most of whom are holding on to-day. May God bless them.

There are other neighborhoods inviting me to come. They want to hear the truth. I am getting to be an old man, but I feel like a new convert; and best of all, God is with me. Pray for me.

J. B. FRISBIE.

June 11, 1875.

Report of the General Quarterly Meeting of the N. E. T. & M. Society.

THE general quarterly meeting of the N. E. Tract and Missionary Society convened at Amherst, N. H., Sunday morning, May 30, 1875.

Meeting opened in the usual manner. The report of the previous meeting was read and accepted.

Report of missionary labor for the last quarter was then read, which was as follows:—

No. of families visited, 153; letters written, 193; subscribers obtained for periodicals, 470; and 148,308 pages of reading matter distributed. Six libraries have each been supplied with six of our best bound books.

Amount of money received during last quarter on donations, memberships, fees, etc., \$323.53. Expenditures (including periodicals for two last quarters) \$746.24.

Report of labor performed by the V. M. Society during the last quarter showed that 90 letters had been written, 42 subscribers obtained for periodicals, and 12,340 pages of reading matter distributed. This is simply the report of the local organization at South Lancaster, Mass.

A letter was read from Bro. Haskell suggesting certain plans of operation, which was thankfully received and unanimously adopted; after which the secretary of the General V. M. Society read interesting letters from China, Russia, and England—one of special interest from a brother in London, England, who is devoted to the distribution of publications in that city. At a meeting where there were 5000 people, many of them representative men, which met at Exeter Hall to see what steps could be taken to better establish first-day observance, over 5000 pages of our publications were distributed to the multitude there assembled. These letters added much to the interest of the meeting.

For want of time, several essays which had been prepared were not read. It was suggested that, in future, all essays be brought before the meeting in the form of a paper, and for this purpose all should consider themselves invited to contribute articles on such subjects as might be considered of general interest. Nellie F. Heald, of Temple, N. H., was elected editor by a unanimous vote. All contributions should be forwarded to her address. Those who are interested in the workings of the V. M. Society, and are acquainted with items of interest, whether in the old country or this; such as foreign correspondence, etc., are also requested to correspond with the secretary of that Society, Miss M. L. Huntley, South Lancaster, Mass.

The subject of providing a home for the destitute was introduced and freely discussed. The remarks made by many pres-

ent evinced a deep interest in the subject. While no one wished to make premature moves in the matter, it was evident that all stood ready to move if the interests of the cause should demand such action.

The friends present were much cheered by the arrival of Eld. Lane and wife.

The religious services were seasons of interest, and, we trust, profit.

H. B. STRATTON, Pres.

MARY MARTIN, Sec.

Illinois Conference.

THIS meeting held its fifth annual session at Sheridan, Ill., June 11. Eld. R. F. Andrews, in the chair. Prayer by Eld. D. T. Bourdeau.

Call being made for delegates, ten responded, representing nine churches.

Voted, That the church at Wedron be represented by C. Bronson.

Voted, That the church at Lovington, represented by J. Newlan, be received into the Conference.

Voted, That the church at Kankakee, represented by W. Pottinger, M. D., be received into the Conference.

Voted, That the church at Beaverville, represented by Bro. Manny, be received into the Conference.

Voted, That the church at St. Anne, represented by Bro. Buyon, be received into the Conference.

The church at Martinsville was represented by letter. The secretary being absent, Bro. T. M. Steward was elected secretary *pro tem*. The minutes of the last Conference were read and accepted.

Voted, That the Chair appoint the following committees: On Credentials, on Nominations, and on Resolutions.

Voted, That the Auditing Committee be chosen by the Conference.

The following persons were appointed: On Nominations, J. R. Whitham, T. Brown, and Jacob Newlan.

On Credentials, John Bennett, L. Winston, A. Hobbs.

On Resolutions, Eld. U. Smith, Eld. G. W. Colcord, and J. R. Whitham.

As Auditing Committee, A. Hobbs, J. R. Whitham, J. H. Bates, W. Pottinger, M. D., George Foreman, Jacob Newlan. Adjourned to call of Chair.

SECOND SESSION.

Conference met June 13, at 4 p. m. Prayer by Eld. D. T. Bourdeau.

The Nominating Committee reported the following as officers for the ensuing year: President, G. W. Colcord, Lovington, Ill. Secretary, C. H. Bliss, Cerro Gordo, Ill. Treasurer, J. R. Whitham, Aledo, Ill. Executive Committee, Elds. G. W. Colcord, R. F. Andrews, C. H. Bliss. The above officers were elected as nominated.

Committee on Credentials reported as follows: That the credentials of Elders R. F. Andrews, T. M. Steward, and G. W. Colcord, be renewed, and licenses be granted to C. H. Bliss, J. R. Whitham, B. F. Merritt, J. W. Marsh, T. Brown, and A. Rudd.

TREASURER'S REPORT.

Cash on hand June 16, 1874,	\$445.20.
Rec'd during year,	922.82
Total,	\$1368.02
Paid out at Conference,	\$445.20
“ “ during Conf.	922.82
year,	922.82
Total,	\$1368.02

The Committee on Resolutions presented the following, which were adopted:

Whereas, In the providence of God we have been again permitted to assemble in camp-meeting; therefore,

Resolved, 1. That we hereby express our gratitude to God for the good season we have had together.

2. That the enlargement of the work of present truth in all its departments, its spread upon the Pacific Coast and in Europe, and the evident providence of God in carrying the light to different nationalities in this and other countries, are facts calculated to inspire in every heart courage and confidence in the work.

3. That the openings for labor in every direction, and the urgent calls for help, demand at our hands a still greater degree of consecration to this work and zeal to act our part therein.

4. That we tender our thanks to the General Conference for the help sent us on this occasion, and we appreciate the faith-

ful testimony they have borne, and the stirring truths they have set before us.

Some brethren in the northern part of the State having sent in a petition, requesting that the churches in the northern tier of counties be released from their connection with the Illinois Conference, so that they could unite with the Wisconsin Conference, it was

Voted, That on account of the feeble condition of the Illinois Conference we decline their request, and invite the Wisconsin Conference to permit the churches in the southern tier of counties in Wisconsin to become connected with this Conference, thereby essentially accomplishing the object of their petition, and more equally dividing the strength of the two Conferences.

Voted, That we have a camp-meeting next year.

Voted, That Bro. G. Foreman, A. Nettlingham, and John Rupert, act as our Camp-meeting Committee next year. Adjourned *sine die*.

R. F. ANDREWS, Pres.

T. M. STEWARD, Sec. Pro. Tem.

Iowa & Neb. T. & M. Society.

THIS Society held its sixth quarterly meeting, at Newton, Iowa, on the campground, June 4, 1875, at 4 p. m.

President in the chair. Prayer by U. Smith. Minutes of last meeting read and approved. Secretary made the following report, in brief:—

No. of districts, 9; all represented; increase of membership, 5; No. of families visited, 304; No. of letters written, 168; No. of new subscribers for papers, 227; No. of papers distributed, 1183; No. of pages tracts distributed, 47,677; money rec'd from all sources, \$277.87.

TREASURER'S REPORT.

T. & M. Fund.	
Cash on hand at last report,	\$707.40
Cash rec'd during quarter,	474.20
	\$1181.60
Cash paid out during quarter,	\$705.00
Cash on hand,	476.60
	1181.60

Widow & Orphan Fund.
Cash on hand last report, \$23.14
“ rec'd during quarter, 6.50

“ on hand, 29.64

Tent and Camp-Meeting Fund.
Cash on hand last report, \$171.35
“ rec'd during quarter, 235.25

“ on hand, 406.60

The following were elected officers for the ensuing year: For President, Eld. H. Nicola, Richmond, Iowa; for Vice President, Eld. J. T. Mitchell, Lisbon, Iowa; for Secretary, C. G. Johnston, Sigourney, Iowa; for Treasurer, L. McCoy, Sigourney, Iowa. The directors for the past year were each re-elected.

On motion, the church at State Center, Iowa, was set off as a separate district, to be known as Dist. No. 10, with P. E. Ferrin as director. Also the churches at Onawa, Soldier Valley, and Belvidere, Iowa, were set off as a separate district, to be known as Dist. No. 11, with C. J. Barber as director.

The above report of labor only includes that done since April 12, 1875.

H. NICOLA, Pres.

L. MCCOY, Sec.

Third General Quarterly Report of Mo. & Kan. T. & M. Society.

At this meeting, three districts did not report. The seven districts which reported, showed the following labor performed:—

No. of families visited, 211; No. of letters written, 94; No. of new subscribers for REVIEW, 11; *Instructor*, 7; *Reformer*, 10; *Voice of Truth*, 28. The distribution of reading matter was as follows: REVIEWS, 736; *Instructors*, 106; *Reformers*, 126; *Signs*, 17; tracts and pamphlets, pages 95,219; value, \$119.00.

Money rec'd on membership,	\$19.00
“ “ by donations,	35.90
“ “ on book sales,	3.85
Total,	\$58.75

The Society has sent in 213 names for the *Voice of Truth*, and 93 for the *Reformer*.

J. H. ROGERS, Pres.

WM. EVANS, Sec.

The Review and Herald.

Battle Creek, Mich., Fifth-day, June 24, 1875.

Western Camp-Meetings.

MINN.—Eagle Lake, Blue Earth Co., June 24-29. WISCONSIN.—Sparta, Monroe Co., July 1-6. MO. AND KAN.—Mound City, July 21-28.

The Monroe, Wisconsin, Camp-Meeting.

We have already spoken of the good camp-meetings in Iowa and Illinois. We can now speak of the opening of the meeting in another portion of the great vineyard. We reached the Wisconsin-camp-ground to-day, June 17. Seventeen tents are already up, and more in process of erection; and brethren are still coming in. Eld. Sanborn has just arrived in company with about fifty brethren and sisters, who have come a distance of one hundred miles from Grant County with eleven teams.

All are taking hold with interest in the preparatory work of the meeting. It promises to be as good as the preceding meetings, and we trust it may be even more abundant. The cheerful faces we everywhere meet speak forth more plainly than words, hope and courage on the part of the people. It all means success henceforward, and victory at last. Five ministers of the Wisconsin Conference are present. Bro. and sister White are enduring the labors of the campaign thus far, well. They are cheerful and hopeful in the Lord. The brethren and sisters hail their presence here with joy, and we doubt not are prepared to receive the benefit of their testimony. More next week. U. S.

Corrections.

In our report of the Iowa Camp-meeting, in the REVIEW for June 17, the copyist or the printer makes us say that our Health Institute, at Battle Creek "can earn \$16,000 before we commence to build next year." This is a mistake of \$10,000. We wrote \$6,000, which we think is a candid and correct statement of the ability of that institution to earn, judging from those periods in the past when it has been under proper management.

Again, the secretary's report, in the same paper, relative to the \$300 appropriated last year to the Pacific Mission, which we returned this year, should read, "They donate \$50 to Elder White to assist in paying an indebtedness on the Signs of the Times," instead of "they donate it," &c. J. W.

New Work—A Word for the Sabbath.

A THIRD edition of this poem, which has long been out of print, has been issued. The work is revised and enlarged, and issued in a new form. Printed on heavy book paper, bound in colored muslin, stamped in black with gilt title. It is thus made a fitting ornament for the center table, and is in a style that is calculated to arrest the attention of a certain class of minds, and interest them in the great theme of the Sabbath. Price, post-paid, 40cts.

ELDER J. V. HIMES has published a defense, against the charges of Miles Grant, in the fourth and fifth numbers of his Journal. Those wishing to read it can address him Buchanan, Mich.

An Address.

I WISH to say to the brethren in Ohio, and other places where we have been earnestly requested to labor this coming season, that the New England Conference was chosen on account of health. In the different fields of our labor for the past few years, we have been suffering much from bilious diseases, especially fever and ague. Considering all things, it was thought best for us to spend a season or more in this climate. We have come none too soon; for Mrs. Lane has been having the ague for several days past, and I am carrying on a tent-meeting alone, having it regularly every other day. I suppose I have brought it with me; for I have had it before this spring. I expect help soon.

This is a country almost entirely free from such complaints, as very few here know anything about them. I regret that I cannot labor among old tried friends who have so earnestly requested us to come and help them. But I am satisfied that all is for the best. We hope and pray for good health, and the blessing of God, that we may do much good wherever we may be, and to this end we ask the prayers of all

who have an interest at the throne of grace. Dear brethren, I hope to meet you all in the kingdom of God. For this let us all strive. Yours in much Christian love.

E. B. LANE.

June 15, 1875.

To the Brethren in Illinois.

OUR new tent, with sacks, extra rope, &c., cost \$306.10. At our camp-meeting \$113.35 of this was paid and \$70.00 more pledged. I have borrowed \$192.75, and paid for the tent. I yet have to get poles, oil-cloth, lamps, &c., which will cost not far from \$30.00 more.

I would say to our brethren who are circumstanced so that they can, Send your donations to me, at Gilman, Iroquois Co., Ill., to pay this debt. And as soon as the tent is paid for, I will give the names of the donors, and the amount given by each, in the REVIEW. I hope the brethren will respond promptly, as \$100.00 of of this amount must be paid by July 10.

R. F. ANDREWS.

Gilman, Ill., June 17, 1875.

Modern Church Worship.

Mrs. H. B. STOWE is a very good delineator. In a recent novel she gives the following description of worship in a modern fashionable church:—

"It was a church of eminent propriety. It was large and lofty, with long-drawn aisles and excellent sleeping accommodations, where the worshippers were assisted to dream of Heaven by every appliance of sweet music, and not rudely shaken in their slumbers by any obtrusiveness on the part of the rector. In fact, everything about the service of this church was thoroughly toned down by good breeding. The responses of the worshippers were given in decorous whispers that scarcely disturbed the solemn stillness; for when a congregation of the best fed and best bred people of New York on their knees declare themselves 'miserable sinners,' it is a matter of delicacy to make as little disturbance about it as possible. A well-paid choir of the finest professional singers took the whole responsibility of praising God into their own hands, so that the respectable audience were relieved from any necessary exertion in that department. As the most brilliant lights of the opera were from time to time engaged to render the more solemn parts of the service, flocks of sinners, who otherwise would never have entered a church crowded to hear these 'morning stars sing together,' let us hope, to their edification. The sermon of the rector, delivered in the dim perspective, had a plaintive, far-off sound, as a voice of 'one crying in the wilderness,' and crying at a very great distance. This was in part owing to the fact that the church, having been built after an old ecclesiastical model in the days when English churches were used only for professional services, was entirely unadapted for any purposes of public speaking, so that a man's voice had about as good a chance of effect in it as if he spoke anywhere in the thoroughfares of New York."

It seems a pity that such scenes are to be only painted in novels, which are looked upon as romances, of course, and thus the force of the truth contained in the sketch is lost upon the minds of the readers. As a specimen of Mrs. Stowe's style of sarcasm this is even copied approvingly into religious papers. But let some bold reformer point out to the congregation where this mockery of the solemn worship of God is carried on, and cry out against the abomination as it deserves, and no popular religious paper's would notice him, unless to rebuke him for his uncharitable ravings! Preaching, prayer, and singing, should all be aimed to the purpose of leading the congregation to worship aright; but instead of this they are too often substituted for action and activity on the part of the membership. The church itself is prayed to, sung to, and preached to, while it remains a passive spectator of the form of worship. It is a wonder that all cannot in these things find a fulfillment of Paul's prediction in 2 Tim. 3:1-5. J. H. W.

THE burden of the gospel is love; but it is a love which speaks the command of God with authority, and insists upon obedience to him as the only way of safety and life.

A NEW horse disease has made its appearance in St. Louis, and seems to be spreading. Its effects are far more fatal than those characterizing the epizootic of 1872.

Reduction in Fare.

ALL passengers passing over the Winona & St. Peters railroad to the Minnesota Camp-meeting will return at one-fifth rate by procuring a certificate on the camp-ground.

I. Z. LAMB.

June 14, 1875.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Minnesota Camp-Meeting.

THE general camp-meeting of the Seventh-day Adventists of Minnesota will be held at Eagle Lake Station, Blue Earth Co., Minn., commencing Thursday, June 24, 1875. Eagle Lake is on the Winona & St. Peter R. R., about 34 miles west of Owatonna, 6 miles east of Mankato, and 10 miles south of St. Peter. The camp ground is about 40 rods from the depot. Ample provisions will be made for the accommodation of all who come. Hay and grain will be furnished on the ground, at reasonable rates. Bro. and Sr. White are requested, and confidently expected, to be present at this meeting.

HARRISON GRANT, } Minn. Conf. CALVIN KELSEY, } Com.

Missouri & Kansas Camp-Meeting.

THE camp-meeting in the Mo. and Kan. Conference will be held in the vicinity of Pleasanton and Mound City, Linn Co., Kansas, July 21-28. We expect Bro. and sister White to attend. The Conference will be held during this meeting. Let all make arrangements at once to attend. Come at the commencement to remain until the close. J. H. ROGERS, for Com.

I WILL hold meetings as follows:— Logan, Harrison Co., Iowa, June 26, 1875. Missouri Val., " " July 3, 4, " Onawa, Monona, " " " 10, " "

Quarterly meeting at Belvidere, Monona Co., Iowa, July 17, 18, 1875. Smithland, Woodbury " " 24, 25, " Decatur, Burt Co., Neb., " 31, " There will be an opportunity for baptism at these meetings. J. W. McWILLIAMS.

NEXT monthly meeting of the Jackson church at Bro. H. H. Bramhall's, in Springport (Mich.), Sabbath, July 3, 1875. E. P. GILES.

QUARTERLY meeting of the church of Greenbush and Duplain, Clinton Co., Mich., at D. Sevy's, Sabbath and first-day, June 26, 27, 1875. A general attendance is desired. Brn. Squires and Nelson are requested to be present. O. B. SEVY, Clerk.

QUARTERLY meeting of the S. D. A. church of South Norridgewock, Me., July 3, 1875. All members that cannot attend are requested to report by letter. F. J. KILGORE, Clerk.

I WILL meet with the friends at Hooper, Nebraska, July 10, 1875. Bro. Boyd is expected. M. D. CLARK.

THERE will be a general gathering of all the surrounding churches at the tent in the city of Flint, Mich., corner of Court and Avon Sts., Sabbath, June 26, 1875, at 2:30 P. M. D. H. LAMSON, E. R. JONES.

Minnesota Conference.

THE Minnesota State Conference will hold its annual session during the camp-meeting at Eagle Lake, June 24-29, 1875. It is expected that all the churches in our Conference will be represented by delegation. If any cannot send delegates, let them not fail to send a letter. The scattered brethren and sisters are earnestly requested to come to the camp-meeting or report themselves by letter. Address all letters designed for this meeting to H. Grant, Eagle Lake, Blue Earth Co., Minn. HARRISON GRANT, Pres. Minn. State Conf.

No preventing providence, I will meet with the church at State Center, Iowa, Sabbath and Sunday, June 26, 27, 1875. There will be an opportunity for baptism at this meeting. J. T. MITCHELL.

No preventing providence, I will meet with the church at Prescott, Iowa, June 26, 27, 1875. Osceola, " " July 3, 4, " Peru, " " 10, 11, " Winterset, " Monday evening 12, " Sandyville, " July 17, 18, " Knoxville, " Monday evening 19, " Brighton, " July 24, 25, " There will be opportunity for baptism at each of these places. H. NICOLA.

MONTHLY meeting for Dist. No. 10, N. Y. & Pa. T. & M. Society, with the church at Ulysses, Pa., June 26, 27, 1875. We hope to see a general attendance. WM. COATS, Director.

QUARTERLY meeting of the Clyde church, at Clyde, O., July 3, 4, 1875.

Quarterly meeting for District No. 4 will be held in connection with this meeting. A full attendance is desired. Scattered members will please forward their reports to L. T. Dysert (Dist. Sec.), Clyde, O. O. F. GUILFORD, Director.

THE place of meeting for those who observe the seventh day, in Grand Rapids, Mich., is at the residence of H. C. Winslow, 407 Fountain Street. An interested community are cordially invited.

THE next quarterly meeting for the church of Bowersville, Ohio, will be held at Bowersville, Sabbath and Sunday, June 26, 27, 1875. We hope to see all in attendance, prepared to do their duty. WM. COTTRELL.

Business Department.

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

A blue cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

THE P. O. address of Eld. E. B. Lane is Milford, Hillsboro Co., N. H.

WILL B. O. A. Austin give his P. O. address through the Review?

ELD. S. OSBORN'S P. O. address is Magnolia, La Rue Co., Ky.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH: M. A. Walters 47-12, Ida Canfield 47-25, Mrs R S Tilton 47-25, Emily Lull 47-25, Nancy Miles 47-25, Mrs W Paige 48-1, S G Davis 47-21, L B Caswell 48-1, E M Clark 48-1, George Savage 47-24, Lucinda L Larned 47-26, Elias Cobb 48-1, Mrs Hand 47-25, M J Akins 47-25, Clarke Smith 47-25, S L Curtis 47-25, Jas E Greene 46-24, Mary Tucker 47-25, G A Gilbert 47-25, Mary King 48-1, D Richmond 48-1, M P Stiles 48-1, John B Webster 47-19, J W Blake 48-1, A M Cornwell 47-24, Juliett Shearer 48-1, Chas Goodrich 49-9, Susan Deland 47-25, W A Nye 48-2, Mrs Esther Houser 47-25.

\$1.00 EACH: A E Tallman 46-19, M J Chapman 47-1, J Crox 47-25, S Sisley 46-25, Hannah Pressy 48-2, Mrs L McNitt 47-1, L J Briggs 48-25, Sarah W Herrig 46-28, Martha Watkins 46-25, Hollis Clark 46-25, A Hopkins 47-1, Jacob Nauert 46-25, Mrs J S Hight 47-1, D B Marvin 46-25, Mrs Mary I Shepherd 46-24, Eld C Stoddard 46-25, Lewis Wilson 47-1, H L Richmond 46-20, Dr C M Joslin 46-25, E B Carpenter 47-17, N S Brigham 47-1, Walfrid Ericson 46-21, A R Meeks 46-20, Wm F Noyes 47-1, Samuel Dana 47-1, Lewis Hackett 46-9, Cyrus Saxton 47-2, Daniel Poss 47-1, Jerry Brisbin 46-24, John Kemp 47-1, Hattie E Smith 47-2, Joseph B Locke 47-1, L B Kneeland 47-1, Mrs L Y Heller 48-16, Joseph Zellers 47-1, Valentine Cropsey 46-25, Betsy Davis 46-25, Sarah Tinkham 47-25, Ann Wright 48-1, Harriet Morgan 48-16, Mrs A M Stafford 47-17, Betsy Ainsworth 47-26, H F Heredend 47-25, Mrs Lucy B Richardson 46-25.

MISCELLANEOUS: Mary Carpenter \$2.25 48-8, Wm Minisee 2.50 48-13, G Carlstedt 50c 47-25, A W Maynard 4.00 50-1, C A Osgood 50c 46-14, T M Preble 20c 46-19.

Books Sent by Mail.

A S Hutchins \$2.46, James Cornell 65c, Hannah Weirich 50c, Edward Taylor 10c, Stephen Rider 11.07, Edwin D Cook 12c, J W Fraue 63c, J Harrison Young 45c, L B Caswell 50c, Mrs Parney Johnson 50c, B H Wilkinson 2.00, John M Adams 50c, Mrs H L Cook 1.50, Henley Smith 55c, Mrs Juliett Shearer 1.00, J M Jones 25c, Stephen Griswold 1.98, W H Ware 10c, Benj F Robert 75c, J Fargo 25c, H A St John 1.11, Hattie T Hoxie 25c, Wm Benjamin 40c, B M Kilgore 10.20, E B Rusk 50c, J O Corliss 4.91, Geo A King 75c, Clarence R Greeley 3.50, E J Rice 25c, P Hitchcock 10c, George Heabler 1.00, E D Hoagland 40c, John F Klostermyer 70c, C R Austin 63c, C H Bliss 2.75, John Coppock 1.00, H Wren 1.00, L Y Heller 1.00, Joseph Wampler 50c, T Healey 40c, U J Hoffman 65c, P S Westcott 25c, Geo Gregg 2.00, John Roberts 63c, Wm Leet 15c, Mrs H S Davis 25c, G W Mitchell 50c, Mrs Jane M Cooper 1.15, M J Douglass 1.00.

Books Sent by Express.

Elds Lamson & Jones, Flint, Mich., \$10.00, R J Lawrence, Oxford, Mich., 13.96, D T Shireman, Marion, Iowa, 18.32, J Hanson, Racine, Wis., 16.00, Homer H Perkins, Reese, Mich., 5.00, Mrs M W Taylor, Adams Center, N Y, 5.00, D T Bourdeau, St Anne, Ill, 5.00, S Osborn, Upton Station, Ky., 2.00.

Books Sent by Freight.

George I Butler, Rolla, Mo., \$71.43. S. D. A. Educational Society. Mrs Lizzie Kimble \$10.00, James McKernan 75.00, Mary McKernan 25.00, G W Colcord 50.00, S N Wright 10.00, A Ross 10.00.

Mich. T. & M. Society.

Donations.—Dist. No. 3 \$3.25, Dist. No. 11 (per Hollis Clark) 3.25, Dist. No. 5 (donations on periodicals) 14.00.

Michigan Conference Fund

Church at Bunker Hill (s. b.) \$2.00, James E Green (s. b.) 25c, church at Ithaca (s. b.) 35.75.

Pacific Pub. Association.

G W Colcord \$100.00, Mrs J Lovejoy 100.00.

Swiss Mission.

Mrs E R Jones \$1.25.

Mo. & Kan. Sufferers.

Stephen Alechin \$5.00, Sarah Alechin 5.00, Benjamin Hostler 2.00, J C Morehouse 5.00, A W Maynard 5.00.

Cash Received on Account.

R M Kilgore \$50.00, "Signs of the Times" 2.00, S N Haskell (per S L Curtis) 2.75, N Y & Pa. T & M Society 300.00.

Book Fund.

A friend \$5.00, Mrs Stephen Perkins 2.00. Instructor to the Poor. A W Maynard \$1.00.

INDEX TO VOL. 45.

POETRY.

Table listing various poems and articles under the 'POETRY' section, including 'A Deed and a Word', 'Count the Blessings', 'Faith', 'God—Love', 'Hymn', 'Is it So', 'Just as God Leads', 'Lead Me to the Rock', 'My Jesus Keeps Me Company', 'Nearer Home', 'Over There', 'Prayer, Sweet Prayer', 'Ruth and Naomi', 'Sweep before your own Door', 'The Transfiguration', 'The Bolted Door', 'The Waking Hour', 'The Burden-bearer', 'The Thought of God', 'The Bible', 'The Resurrection', 'The Will of God', 'The Altered Motto', 'Thy Will', 'The Martyrs', 'The River of Speech', 'Time Is Not Long', 'The Great Invitation', 'The Meeting-Place', 'The Christ Alphabet', 'Treasures', 'The City of Gold', 'To the City of Refuge', 'What Pleases God', 'Whiter than Snow', 'Walking with God', 'Who Loved Me', 'Watchwords of Life', 'Ye Are my Witnesses', 'Ye Did it unto Me', 'GENERAL ARTICLES', 'Ahasuerus and Artaxerxes', 'Among the Nations', 'Another Effort', 'An Inquiry', 'A Seeker', 'A Warning Voice', 'A Happy Country', 'A Wonderful Contrast', 'Advertising Gratis', 'A Profitable Day', 'A Note of Praise', 'A Crisis Coming', 'A Letter to the Sisters', 'A Swedish Brother', 'An Interesting Letter', 'Appeal for Help', 'Advice to young Ministers', 'A Medical Revival', 'Advertisements', 'A Curious Inscription', 'Arrival in California', 'A Letter from Chicago', 'A Few Words', 'A Short Address to the Seventh-day Baptists', 'An Eventful Night', 'A Great Invention', 'An Antediluvian World', 'All Along the Line', 'A Confession', 'A Sabbath Day's Journey', 'An Appeal to the Brethren', 'Air, Pure Air', 'Astounding Logic', 'A Good Word from Missouri', 'A Suggestion', 'Armageddon at Hand', 'Are We a Christian Nation', 'An Illustration', 'Another War Cloud', 'Among the Swedes', 'A Request, (for lectures)', 'Associations, Prov. 1:10', 'Alarming Increase of Catholics in the United States', 'A Sunday Movement in Paris', 'An Interesting Letter', 'A Few Hints for 1875', 'A Good Act', 'A Burden for Souls', 'A Cure for Consumption', 'Absurdities of Doctrine', 'A Rabbi's Testimony', 'A Mystery', 'An Exemplification, &c.', 'A Most Fiendish Murder', 'A Scene in Fulton St. Prayer Meeting', 'An Hour of Prayer', 'A Timely Rebuke', 'A Temperance Lecture', 'A Call for Help', 'A Friendly Talk with Parents', 'An Address', 'Biblical Institute Lectures', 'Bring Another Brother', 'Brevities', 'Be a Bible Christian', 'Believest Thou the Prophets', 'Barnes' Notes on Col. 2:18', 'Barnes' Notes on 1 Cor. 6:2; 7:19', 'Body and Soul', 'Battle Creek College', 'Barnes' Notes on Gen. 2:2', 'Bible Hygiene', 'Be Careful', 'Bible Religion and Cleanliness', 'By their Fruits', 'Be Decided', 'Be your own Executor', 'Battle Creek Postal Business', 'Baptism of the first Christians', 'Best Things', 'Clarke's Commentary on Dan. 9:24', 'Condition of the Catholic Nations of Europe', 'Change of Publication Day', 'Conscientiousness', 'Conversion of the Earl of Rochester', 'Cornered at Last', 'Casualties in 1874', 'Cannot Come Down', 'California', 'Christian Fidelity', 'Crazy', 'Come over and Help Us', 'Catholics in the United States', 'Call no Man Master', 'Corrupt Reading', 'Calls for Help', 'Cheering Reports', 'Communism in America', 'Conviction of Sin', 'Christ and the Law', 'Calmet on 2 Kings 6:25', 'California T. and M. Report', 'Christians and Grangers', 'Conference Directory', 'Camp-Meetings', 'Conditional Immortality', 'Col. Olcott's Book', 'Christian Bullets', 'Charity', 'Clinging to Christ', 'Crime Unabated and Unabating', 'Corrections', 'Dangers of Pork Eating Exposed', 'Devotedness to God', 'Dakota Territory & Del.', 'Doctrine', 'Don't Pray Do n't', 'Death of Dr. Tischendorf', 'Dedication at Armada', 'Dr. Cuyler on Sabbath Question', 'Disguised Infidelity', 'Destitution in West', 'Daniel's Age and Character', 'Doings at the Hub', 'Delta, Michigan', 'Depopulation of Sandwich Islands', 'Denmark, Europe', 'Death vs. Coming of the Lord', 'Don't Shiver for Last Year, &c.', 'Divine Truth', 'Divine Guidance', 'Dr. Tyng and the Signs', 'Do n't Touch the Children', 'Date of Christ's Baptism', 'Deaf and Blind', 'Directions for Reading Scriptures', 'Dakota', 'Disappointments', 'England', 'Every-Day Life in Palestine', 'Evidently the Christian, &c.', 'End of the Republic in Spain', 'Encouraging Reports', 'Ecclesiastical Dead Beats', 'Every Eye Shall See Him', 'Eastern Omens', 'Equality and Co-operation', 'Editorial Correspondence', 'Eternal Life', 'Everlasting Joy', 'Early Camp-Meetings', 'Eld. Grant and S. D. Adventists', 'Effective Workers', 'European Armies', 'Europe in General', 'From an Old Pilgrim', 'Forming Habits', 'Family Religion', 'Faithfulness', 'Faith Dependent on Will', 'Faith and Works', 'Future Punishment', 'Famines in Divers Places', 'Facts and Figures', 'Found at Last', 'Foreign News', 'Future Labors', 'Fearful Work of the Buffalo Gnats', 'Faith', 'Prosperity of the Cause', 'Peace and Safety', 'Prayer Answered', 'Present Aspect of Papacy', 'Pride of Opinion', 'Parental Government', 'Pacific S. D. A. Pub. 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