

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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SATISFIED.

"I shall be satisfied when I awake in Thy likeness."
"I SHALL be satisfied;" not where the shadows
Are falling heavily along my way;
Where bright hopes fade, and fondest ties are severed,
And cherished idols turn to crumbling clay;
But where the sun of joy is ever shining,
Where all the loved and lost of earth will dwell,
Where sweet harp-music on the ear is ringing,
And angel voices the glad chorus swell,
Gladly I turn from all I've loved beside;
There I shall rest, and shall be satisfied.

Shall these be satisfied? the soul's deep yearning,
High aspirations, longings unexpressed,
Like a tired bird, its upward course oft winging,
Then sinking downward to its lowly nest?
Yes; when our joyous flight with stronger pinion
Shall be unfettered by these mortal fears,
When we shall range through nature's wide dominion,
And catch the far-off "music of the spheres,"
Our soul-thirst quenched where living waters glide,
Then, in His fullness, we'll be satisfied.

"I shall be satisfied;" not while the conflict
Must every day be waged with self and sin,
Often defeated, and yet still pursuing,
Fightings without, and doubts and fears within;
But, when the warfare shall at last be ended,
If I, through grace, shall with the victors be,
My name within the book of life be written,
And with his jewels Jesus calls for me,
Though in the dust my moldering form shall hide,
I shall come forth, and then be satisfied.

Yes, satisfied; not, not, indeed while darkly,
As through a glass obscure, that land I see;
Not now, while Jesus' image is but faintly,
Alas! how faintly, shadowed forth in me;
But oh! when, all undimmed, its matchless beauty
Shall burst upon my wondering, dazzled sight,
When I awaken in his likeness holy,
His spirit pure, and form of glory bright,
Then evermore with him I shall abide,
And in his presence shall be satisfied.

M. A. DAVIS.

Battle Creek, Mich.

WHO CHANGED THE SABBATH?

(Concluded.)

In presenting further evidence to show what power it is that has changed the Sabbath, we quote again from the "Catholic Christian Instructed":—

"Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"Ans. We have for it the authority of the Catholic church, and apostolic tradition.

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that the first day of the week was to be henceforth the day of worship and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church. And, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by

the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church."—*Cath. Christian Instructed*, pp. 209-211.

The "Doctrinal Catechism," pp. 101, 174, 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

"Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?"

"A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated—Remember that thou keep holy the Sabbath day."

Then follows a statement and refutation of the arguments Protestants usually rely on to prove the change of the Sabbath, such as the resurrection of Christ, the pouring out of the Spirit, the Lord's day of Rev. 1:10; Acts 20:7; and 1 Cor. 16:2, showing that these scriptures contain no evidence of the institution of Sunday observance, but that the practice rests solely upon the authority of the Catholic church.

SUNDAY AUTHORITY.

In a Roman Catholic work entitled, "The Shortest Way to End Disputes about Religion," p. 19, by the Rev. Robert Manning, approved by the Rt. Rev. Bishop Fitzpatrick, Coadjutor of the Diocese of Boston, Mass., we find the following:—

"As zealous as Protestants are against the Church's infallibility, they are forced to depend wholly upon her authority in many articles that cannot be evidently proved from any text of Scripture, yet are of very great importance.

"1. The lawfulness for Christians to work upon Saturday, contrary, in appearance, to the express command of God, who bids us 'keep the Sabbath holy,' and tells us the seventh day of the week is that day.

"2. The lawfulness and validity of infant baptism, whereof there is no example in Scripture."

A QUESTION FOR ALL BIBLE CHRISTIANS.

In accordance with the instruction given in the catechisms from which the foregoing quotations are made, a Catholic tract under the above title, makes a precise statement of the positions held respectively by Catholics and Protestants on this question, in the following forcible language:—

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible, and the Bible only,' to give their most earnest attention. It is this: Why do you not keep holy the Sabbath day?"

"The command of Almighty God stands clearly written in the Bible in these words: 'Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' Ex. 20:8, 9. Such being God's command, then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath day?"

"You will answer me, perhaps, that you do keep holy the Sabbath day; for that you abstain from all worldly business, and

diligently go to church, and say your prayers, and read your Bible at home every Sunday of your lives.

"But Sunday is not the Sabbath day. Sunday is the first day of the week; the Sabbath day was the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but he named his own day, and said distinctly, 'Thou shalt keep holy the seventh day;' and he assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.'

"Almighty God ordered that all men should rest from their labor on the seventh day because he too had rested on that day; he did not rest on Sunday but on Saturday. On Sunday, which is the first day of the week, he began the work of creation, he did not finish it; it was on Saturday that he ended his work which he had made; and he rested on the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.' Gen. 2:2, 3. Nothing can be more plain and easy to be understood than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you, then, keep holy the Sunday, and not the Saturday?"

"You tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express command of Almighty God? When God has spoken and said, 'Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day, in its stead? This is the most important question, which I know not how you can answer.

"You are a Protestant and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made.

"The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on, backward, from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country left this particular portion of Catholic faith and practice untouched.

"But, had it happened otherwise—had some one or other of the 'Reformers' taken it into his head to denounce the observance of Sunday as a popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—al-

Protestants would have been obliged, in obedience to their professed principle of following the Bible, and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written word of God, must needs come to the same conclusion; he must either believe that the Sabbath is still binding upon men's consciences, because of the divine command, 'Thou shalt keep holy the seventh day;' or he must believe that no Sabbath at all is binding upon them, because of the apostolic injunction, 'Let no man judge you in respect of a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's.' Either one or the other of these conclusions he might honestly come to; but he would know nothing whatever of a Christian Sabbath, distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because holy Scripture itself nowhere speaks of such a thing.

"Now mind, in all this, you would greatly misunderstand me, if you supposed I was quarreling with you for acting in this manner on a true and right principle—in other words, a Catholic principle, viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of divine truth which you have retained. God forbid! They are the most precious things you possess, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourselves involved, far more by the fault of your forefathers, three centuries ago, than by your own. What I do quarrel with you for, is not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism to the unvarying tradition of above fifteen hundred years.

"We blame you not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act, we do the same as yourselves in this matter; we, too, no longer observe the ancient Sabbath, but Sunday, in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a book, but we derive it from a living teacher, and that teacher is the church. Moreover, we believe that not everything which God would have us to know and to do is written in the Bible, but that there is an unwritten word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the apostle, 'Stand fast, and hold the traditions which you have learned, whether by word or by our epistle.' 2 Thess. 2:14.

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely, the authority of 'the church of the living God, the pillar and ground of the truth;' 2 Tim. 3:15; whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the church to be

its divinely-appointed guardian and interpreter; you follow it, denouncing it all the time as a fallible and treacherous guide, which often makes the 'commandment of God of none effect.'

A CUTTING REPROOF.

In another Catholic work, called a "Treatise of Thirty Controversies," we find the following cutting reproof:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants] without any precept of Scripture, change it to be the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

And finally, W. Lockhart, B. A. of Oxford, in the Toronto (Cath.) *Mirror*, offered the following "challenge" to all the Protestants of Ireland; a challenge as well calculated for this latitude as that. He says:—

"I do, therefore, solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day, namely, Sunday. 3. That they are not bound to keep holy the seventh day also."

This is what the papal power claims to have done respecting the fourth commandment. Catholics plainly acknowledge that there is no scriptural authority for the change they have made, but that it rests wholly upon the authority of the church; and they claim it as a token or mark of the authority of that church; the "very act of changing the Sabbath into Sunday" being set forth as proof of its power in this respect.

That many should suppose that Christ wrought this change is not strange; for they have been so taught. But this misapprehension should no longer exist; for, according to the prophecy, the only change ever to be made in the law of God was to be made by the little horn of Daniel 7, and the man of sin of 2 Thess. 2; and the only change that has been made in it is the change of the Sabbath. Now, if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and Paul—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto.

But why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the papacy has not done the work which it was predicted that it should do, and so that the prophecy has failed, and the Scriptures are unreliable. The matter had better stand as the prophecy has placed it; and the claim which the pope unwittingly puts forth had better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and that very power in due time arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul has taken place; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity has cast the darkness of its shadow and the errors of its doctrines over almost all Christendom; and

out of this era of error and darkness and corruption, the theology of our day has come. Would it then be anything strange if there were yet some relics of popery to be discarded ere the Reformation will be complete?

A. Campbell (Baptism, p. 15), speaking of the different Protestant sects, says:—"All of them retain in their bosom, in their ecclesiastic organizations, worship, doctrines, and observances, various relics of popery. They are, at best, reformations of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."

Therefore, let the reader beware, lest he make the mistake of supposing he is following the Lord Jesus Christ, while he is only following his pretended vicegerent, the Antichrist of Rome.

The Kingdom of God.—No. 16.

(Concluded.)

CERTAIN prophecies have been misapplied because of the error of making the day of the Lord identical with the one thousand years of Rev. 20. First, taking this for granted, they locate everything which is fulfilled in the day of the Lord in that one thousand years. But the day of the Lord is more than one thousand years in length; it both commences before, and reaches beyond, the one thousand years of Rev. 20. Peter does not give the length of that day, as has been inferred from 2 Pet. 3:8, 9. He there refers solely to the faithfulness of God, saying that his longsuffering withholds the execution of his judgments on the scoffers; yet this is no evidence of slackness, as his promise is as sure one thousand years hence as if fulfilled to-day. With man, haste is necessary to the performance of his promise, as his life is but a hand-breadth; but not so with God, who is "from everlasting to everlasting."

The day of the Lord commences before the second advent. It has been shown that the voice of God shakes the heavens and the earth before the Saviour comes. And Isa. 2 shows that they are shaken in that day. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Verses 10-12. "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Verses 20, 21. Also chap. 13:6-13.

As this shaking is in the day of the Lord and before the advent, it follows that the day of the Lord commences before the advent. But the thousand years commence at the advent, for the resurrection of the just takes place at the commencement of the thousand years, Rev. 20, and at the time of the advent. 1 Thess. 4. Therefore the day of the Lord commences before the thousand years.

Again, the wicked are not raised till the one thousand years are finished; and Peter says the heavens and earth which are now are reserved unto fire against the day of judgment and perdition of ungodly men; and that in that day of the Lord the heavens shall pass away with a great noise, and the elements melt with fervent heat. Thus we find that the resurrection of the wicked, the execution of the Judgment, and the passing away of the heavens and earth, all take place in the day of the Lord, but after the termination of the one thousand years. Therefore, again, the day of the Lord and the one thousand years of Rev. 20 cannot be identical.

Because Peter says a day with the Lord is as a thousand years, we have no more warrant to infer that "the day of the Lord" is just one thousand years in length than that "the day of salvation" is of that length; and that day has already existed nearly two thousand years.

We have seen that the kingdoms of this world become the kingdoms of our Lord and of his Christ, under the sounding of the seventh trumpet. This shows that Dan. 7:13, is fulfilled under the seventh trumpet. The Son of man comes to the

Ancient of days, and there is given him dominion over the people, nations, and languages, that is, of this world. Both Rev. 11:14-18, and Dan. 7:9-14, show that this takes place in close connection with the sitting of the judgment. This agrees with Ps. 110:1, and other texts, which show that the dominion over the nations (or his foes being made his footstool) is given to him just before he returns the second time to take vengeance on his foes, and not when he first ascended on high. The setting up of the kingdom is in connection with the second advent, not with the first advent.

And it is also evident that the judgment is set before the coming of the Lord. This is proved in various ways, but most clearly by the order and location of the three messages of Rev. 14. The first announces that "the hour of his judgment is come." The second, that "Babylon is fallen." The third warns against the worship of the beast and his image and receiving of his mark, and calls to the keeping of the commandments of God and the faith of Jesus. And after these are all given, the Son of man comes to reap the harvest of the earth. The terms of the third message show that it is a message of probation, and therefore it stands in its natural order, before the coming of Christ.

And again the third message is easily located in reference to past events. It is based on the making of an image to the beast which had been wounded unto death, and whose deadly wound was healed. The deadly wound was given to the papal beast in 1798, when Pope Pius VI. was taken a prisoner and carried into captivity; and he died an exile from the pontifical throne. This wound was healed in the present century. And as the image is made to the beast which was wounded and healed, it could not be made before the present century. And therefore all efforts to locate this message far in the past, or after the coming of Christ, must be fruitless.

Again, the second message does not announce the destruction of Babylon as some have supposed; the fall of Babylon is distinct from, and prior to, her destruction. In this message is the mere announcement of the fall of Babylon, with the reason, while in chap. 18:1-5, a mighty angel announces the fall and its consequences. This angel gives the following events and call in order:—

1. Babylon is fallen.
2. She is become the habitation of devils.
3. Come out of her, my people.
4. In one day shall her plagues come.

By this we see that the fall of Babylon is not her destruction as is often claimed, but it is a moral fall; for she becomes the habitation of devils after her fall; God's people are called out of her after she becomes the habitation of devils; and her destruction is threatened after the people of God are called out of her. The location of the plagues is shown in connection with the third message. This message says, "If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. The first plague is poured out upon the very ones who do not heed this message. Rev. 16:1, 2. Now as this beast, called also the man of sin, is destroyed at the coming of Christ, see 2 Thess. 2 and Rev. 19, it would be absurd to locate a message of warning against its worship after that time.

But as the first message precedes the second and third, it is proved that "the hour of his judgment" comes before the second and third messages are given. Such a proclamation as this was made by the Advent believers up to the fall of A. D. 1844. This was the faith of those engaged in that work. The *Advent Shield*, published in that year, says:—

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'the hour of his judgment is come.' Rev. 14:6, 7. It is a sound which is to reach all nations; it is the proclamation of 'the everlasting gospel,' or 'the gospel of the kingdom.' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact."—*Art. Rise and Progress of Adventism*, by J. Litch. See also tract entitled, "The Last Hour," published at the *Advent Herald* Office.

The precise nature of the work announced

by this first message we have not time and space here to investigate, but would refer to our published works on the subject of the sanctuary. The difficulty we have to contend with on this point in the minds of opposers is not a difficulty in regard to the facts, but to opinions; the opinions of the majority, on the Judgment, being most vague and indefinite. On this subject we introduce another quotation from the *Advent Shield*, the sentiment of which is widely different from the common views, but, as far as it goes, fully accords with ours:—

"We are inclined to the opinion that the Judgment is after death, and before the resurrection: and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come [Acts 3:19]; while the fact that the wicked are not raised proves that they were previously condemned."—*Review of Prof. Bush on the Resurrection*, by S. Bliss.

There is a third class not referred to in the above extract: the righteous who do not sleep, but are changed at the coming of the Lord. Their judgment must also be prior to the resurrection, as their translation is equivalent to a resurrection; and of course, their judgment takes place while they live upon the earth. To them the announcement of the Judgment come is of the deepest importance, and they alone will be benefited by the subsequent messages.

Jesus the Son of God is passed into Heaven to appear in the presence of God for us as our Mediator or Advocate. And it seems to be highly necessary that he should continue his work of mediation, and in his office of advocate, until judgment is rendered in favor of his people. No one could stand in the judgment without a mediator, to answer for himself. And so we see that it is a wise and merciful arrangement that the judgment sits before Jesus resigns his priesthood in the heavenly sanctuary.

THE FIRST DOMINION RESTORED.

The setting up of the kingdom of God looks to the restoration of this earth to its Eden state. The prophet Micah says:—

"And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

The "first dominion" can refer to no other than that given to Adam, which was dominion over all the earth, and over all that lived upon the earth. And thus it is written that the kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. "The meek shall inherit the earth." It is in view of this that the kingdom is said to be prepared from the foundation of the world.

But of course the inheritance of the righteous must be redeemed from the curse which the sin of man brought upon it. Jesus will gather out of his kingdom all things that offend and that work iniquity. And so Paul says that our present reception of the Spirit is but "the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14. The possession or inheritance is already purchased by the blood of Jesus; he bore its curse in the crown of thorns; but it must be redeemed, which it will be when "the works therein"—all the works of sinful man; all the evidences of his pride and rebellion—"shall be burned up." Then we shall behold the new heavens and the new earth, wherein righteousness shall dwell. No sin, no pain, no tears, no death, will be there. The glory of God shall fill the earth as the waters fill the sea. Then shall "the Lord's prayer" be fulfilled, "Thy kingdom come. Thy will be done in earth, as it is in Heaven." J. H. WAGGONER.

THERE is no treatise on faith like the simple story of Abraham's life; none upon patience like the story of Job; none upon courage like the story of Daniel; none upon meekness like the life of Moses; none upon zeal like the life of Paul; none upon love like the story of Jesus. This is God's method, and the best.

THE contented spirit is pleased with what are called small mercies; but the skies cannot drop fatness for the discontented.

Old Things Passed Away.

WHILE conversing recently with a young friend, and trying to impress upon his mind the importance of keeping all the commandments of God, he quoted these words, "Old things are passed away; behold, all things are become new." "Now," said he, "I often hear this text urged as an objection to the law of God; and if it does not refer to that, if it does not prove that the law was abolished at the cross of Christ, what does it mean?" I readily turned to the text, and read: "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Ah! then, the apostle was not talking about the law, but about the conversion of the man who had transgressed that law. If any man be in Christ, if he has humbly sought for pardon of all his sins by repentance toward God, and faith in the Lord Jesus Christ, he is indeed a new creature. Glorious transformation! old things, with him, will have passed away, and all things become new. Godly sorrow will work out such a thorough reform in that man's life that it will be evident to all. If he has transgressed the law of God he will endeavor to do it no more; if he has been faithless in the atoning blood of Jesus, he will be so no more; in fact, he will be so humble, and live so near the Lord, that you will not be under the necessity of asking his neighbor in order to ascertain whether he is a Christian or not. "By their fruits ye shall know them." Matt. 7:20.

And while I reason on these things, and think of the simplicity of the word of God to those who earnestly seek to understand, my heart grows sad to think that so many who profess to be teachers in Israel will so persistently shut their ears and harden their hearts to the truth, and thus lead others on to destruction, "having a form of godliness, but denying the power thereof," "ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:5, 7. "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15:14. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5:20, 24. P. A. CLOUGH.

Hindered by Satan.

WHILE reading 1 Thess. 2:18, I thought, How many of us have had an experience like that of Paul? How often we have felt like working for the Master, and resolved to do the little we could; but Satan has hindered us so often that instead of golden fruit we have nothing but leaves to bring to Him who has apportioned our labor. We have dear friends, with whom we intended to converse upon the subject of religion, and for whom we have such a deep interest; but there were "angel whisperings"—"they care for none of these things"—"you cannot do the subject justice"—but it was he who transforms himself into an angel of light who gave the caution, and the good we longed to do remained undone, for "Satan hindered us."

Some have neighbors who are interested to read upon subjects pertaining to their everlasting welfare; and with the printed arguments in their possession, they rejoice that others are willing to investigate, but allow worldly business to so fully occupy their time, that the anxious mind is quieted by some unscriptural sophistry before the light comes, because Satan has hindered those who should be ever at their post.

There are some who start to follow the Saviour with noble resolves and high hopes. For a time the recording angel daily writes "consecration to God" over against their names, in that book whose record will one day be disclosed; but, alas! worldly gain, honor, and fame, attract their attention, and first love dies out as Satan hinders them.

There are those who in early childhood were taught to love and obey God, and were morning and evening carried to him in prayer. They well know the precious promises to those who endure faithful unto the end, and the punishment threatened

for lives of sin, and yet are out on the ocean drifting, drifting, without making one effort to escape the whirlpool they are daily nearing. Once eternal life looked precious, but earth's tinsel has come between their eyes and its heavenly brightness. Satan has hindered them.

As we look about us and see the good we have hoped would be accomplished, and feel that our hopes are farther from fruition to-day than ever before—all because Satan has hindered—with deep anxiety we ask the question, Is there no remedy? In the precious Volume so full of comfort and instruction for every one under all circumstances, we read, "Resist the devil, and he will flee from you." Be it our earnest, continual endeavor to live so near to God, with so much light from Heaven falling upon our pathway, that the great deceiver who loves darkness rather than light may be driven from our presence, and we not be "hindered" in the short but perilous journey before us.

MARY MARTIN.

Preparation Day.

AND that day was the preparation, and the Sabbath drew on. Luke 23:54. No important work, or duty, or ordinance, involving uniform action or practice, can be well performed without thorough preparation.

The national festival of the Fourth of July is preceded by expensive and laborious works of arrangement and preparation; and we judge of the success very much by the skill and thoroughness of the preparations, and no one would think of enjoying the Fourth if all the arrangements and labors of the occasion were deferred till the day arrived.

A great national festival is contemplated, to be realized in 1876; and already the extensive plans and arrangements are being made, so that the day or year may be one of joy, not wearisome labor and perplexity.

To come at once to the subject: we will say that, to properly observe the Sabbath, the previous day must be one of preparation. It is more necessary than in the above-mentioned cases, as labor is forbidden; and in this consists very much the virtue of the day, freedom from perplexity, labor, and care.

In the race of life, the Sabbath is a stopping place, to interrupt the tide of worldliness, which, without the Sabbath, would soon destroy what little remains to man of goodness, and virtue, and benevolence; and without this day of rest, our wearied bodies and minds would sink in weariness, or be devoured by selfishness and greed, or sink in sloth and inaction, or run into weakness and shame, as we see the heathens of Asia and Africa.

"What is worth doing, is worth doing well," applies with great force to all religious duties, and especially to the Sabbath; and he who waits till the Sabbath to prepare for its celebration will find it a burden, for angels will not attend in such a house nor in such a heart.

Once a week is none too often to right up one's affairs; and then is the time to post your books, clean up your surroundings, put things in order and readiness for the next week, as well as for the Sabbath; and when the sun sets, it finds you calm and collected, and then angels will delight to attend you; and you will, if faithful in your Christian life, enjoy the day; and you will find the ensuing week a prosperous one for your work.

Do nothing carelessly; God despises the slack, loose work of the idler.

JOS. CLARKE.

A Prophecy Fulfilled.

NEVER had prophecy greater circumstances of improbability to overcome, and never was prediction more completely fulfilled than in the case of the prophecy recorded in Isaiah 19:7: "The paper-reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more." The indispensable papyrus in the time of Isaiah flourished through the whole of the Thebaid, Heptanomos, and the Delta, as the three divisions of ancient Egypt were named. Of its utility no European reader can form an adequate idea. Stringent laws were established for its protection and cultivation, and from its first appearance to maturity, the papyrus was considered to be under the special care of local deities; it was planted, tended, and cut with an almost religious ceremonial. Adaptable for various uses, not only paper, cloth, and

brushes, but the roughest and most delicate manufactures were produced from it alike. Sails, cordage, and baskets for shipping, sandals, hats, skirts, carpets, chairs, and seats for domestic service, were made of it. Men and animals fed upon the tender shoots. A sirup was obtained and medicine extracted from it. It formed the cradle of the Nubian baby; it decorated the canopy of Pharaoh's throne; it was scattered in processions through the streets; it was painted on the houses; it was wrought in granite on the temples. The Egyptian ladies twined the living blossoms in their hair, or wore it in chains around their necks as an amulet. Princes, priests, and peasants, offered it on the altar in commemoration of the dead.

The papyrus was the plaything of the child and the scepter of the god, the glory of the country, the staple of its commerce, and the hieroglyphic emblem of its name. By withholding the supply of the papyrus, Ptolemy Philadelphus was enabled to repress the formation of a rival library by the Pergamean kings; while, by opening the markets of the Delta, the poetry of Greece and the philosophy of Rome were transmitted throughout the whole of the then known world. Alas for the permanence of mundane glories! Thirty centuries of oppression, superstition, and neglect, have dried up the artificial lakes in which the plant was cultivated. Rush after rush has been cut down to warm an Arab's bath, or litter a pasha's horse, and no successors have been planted. The hot wind of the south, and the sands of the desert, have exterminated the lovely paper rush in the empire of the Pharaohs, and there is not a single indigenous papyrus in the whole of Egypt proper. A stream in Sicily, and the marshes of Merom in Palestine, alone contain the nearly extinct vegetable; and in the conservatories of London, Sion, and Kew, England actually possesses more living papyri than can be found from Syene to Alexandria.—*Treasury*.

Significant Items.

—A JAPAN paper discourages the sending of more youthful Japanese to the United States to be educated, on account of the evil associations with which they come in contact.—*Boston Journal*.

RUSH FOR WORKS OF FICTION.

—Of the call for books at the Boston Public Library, the *Boston Times* is informed that "the works of fiction are most largely called for, and the rush for a newly issued novel is something terrible."

—A dispatch from Rome conveys the intelligence that when Pio Nono recently asked some U. S. Naval Officers how he would be received in America, the reply was that the people of America would regard his taking up his residence in this country as a great honor.—*Boston Journal*.

—It is surprising how vice and iniquities of every kind are coming to be rated as purity, so that some of the greatest are to-day defended in the name of Christianity.—*Ex. from Sermon of Dr. Miner*.

—This, unfortunately, is an age of blasphemy to a great extent. When men pass along the streets of the city they hear the youth, scarce able to talk, uttering oaths that would shock the stoutest in other times.—*Ex. from a Catholic Sermon*.

—A mercantile friend of ours tells us that a customer of his thus criticized, the other day, one of our national mottoes: "You see they've got it on the five-cent pieces, 'In God we trust.' Now think of a great nation like ours putting a lie on its currency! If they had said, 'The god we trust,' they'd have hit it. It's the only God nine out of ten of 'em know."—*Index*.

—Interests, rents, and profits—the enginery of trade—have piled the world's wealth in idle heaps, and a few possess it, while the mass of the people are pinched to live.—*South Boston Bee*.

Ye have heaped treasure together for the last days.—*Bible*.

RELIGION THE LIVING QUESTION.

—Here, in America, we are growing stronger day by day in men of Irish blood who thoroughly appreciate their position. In their relations to the State and to society, the question of nationality is a dead letter; the only living question is one of religion.—*Boston Pilot*.

—The execution of a wild beast in human form in New Hampshire (Evans of Northwood) is but the beginning of a work

that awaits its accomplishment. The public is kept in a constant state of apprehension over the murders that are occurring almost daily.—*Boston Times*.

—"Days of Religious Ease and Respectability," the critic of the *Chicago Pulpit* styles the present, from a religious standpoint.

—"Preach the word," says Paul to Timothy, and the charge is more needed to-day than then, but little heeded.

PROOF: Rev. James Freeman Clarke preached a sermon, yesterday, on "What Shall Make Boston a Truly Great City."—*Boston Herald, June 15*.

"The school children of distant States would read of historic buildings and places of Boston, &c., &c. The city would be advertised, &c. Paul says something to Timothy about teachers being heaped together and somebody's having itching ears, about sound doctrine not being endured, &c. 2 Tim. 4."

—The murder mania of New England appears just at the present time to be raging worse than in any other part of the country. . . . In and around Boston Capitol, crimes are being perpetrated with a frequency that is almost appalling; and they are the worse because the authors are running loose without any particular fear of discovery and punishment. It is quite evident that something must be done at once to dam this current of human passions and restrain a multitude of yet uncommitted murders, by making a score or so of prompt examples.—*Boston Times*.

F. A. BUZZELL.

Rome Unchanged.

THE following extracts from *The Rambler*, a Roman Catholic magazine, show that the persecuting spirit of that church remains unchanged, and that if it had the power it would be quick to reproduce its former scenes of torture and blood:—

"The church has persecuted, and on principle; there is no denying the fact; but the principle is one of policy and prudence, not of dogma, and in the present state of the world she rarely acts upon it; not that in itself the principle is indefensible, even on moral grounds, for the punishment of a religious offense by imprisonment and death is in itself no more incompatible with reason or with the Christian spirit than the infliction of the same punishment on the thief and murder."—*January, 1854, p. 2*.

"For our own selves, we are prepared to maintain that it is no more morally wrong to put a man to death for hersy than for murder; that in many cases persecution for religious opinions is not only permissible, but highly advisable and necessary."—*June, 1849*.

And *Catholic Opinion* for Dec. 9, 1872 comparing the overthrow of the Commune in France with the Huguenot massacre says:—

"It was the duty of the sovereign to enforce the law against such miscreants (the Huguenots,) to bring them to trial, to hang them right and left. The good brought out of evil was gratifying to good men. Legitimate authority was secured, and the hornets that threatened France with devastation were destroyed; the deliverance of France was hailed with joy by Europe, and this happy result was commemorated as an act of the divine vengeance. The exterminating angel was represented on a medal struck at Rome, as charging sword in hand the flying rebels, and the inscription told who those rebels were: 'Ugonotum strages.'"

Those who desire to see an original of the papal medal, may do so by going to the medal-room of the British Museum, and the French medals, by a visit to the Paris Mint.

MARTIN LUTHER gave some good advice to a preacher of the gospel, which is not altogether out of date:—

"Let all thy sermons be of the simplest. Look not to the princes; but to the simple, unwise, rude, and unlearned people; for the prince is made of the same stuff. If I, in my sermons, were to regard Philip Melancthon and the other doctors, I should do no good; but I preach in the simplest way to the unlearned, and that pleases all. (I keep the Hebrew and the Greek for the times when we learned men are alone together. Then we can talk such crabbed stuff they may well wonder at us in Heaven.)"

The Review and Herald.

"Sanctify them through thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 21, 1874.

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

EDITORS.

The Change of the Sabbath not Taught in the Old Testament.

THE argument for the change of the Sabbath is so meager and unsatisfactory in the New Testament that those who are determined to maintain the doctrine go to the Old Testament to find additional evidence. But the kind of evidence obtained from thence is far from helping the case. One of these proofs for the change of the Sabbath from the seventh to the first-day of the week is found in the fact that the law prescribed that the first-fruits of barley harvest should be offered on the morrow after the Sabbath. Lev. 23:10, 11. But there was not one word said in the law relative to this morrow after the Sabbath, having itself a Sabbatic character; and moreover it was not a weekly but an annual celebration. Whatever sacredness was to be accorded to Sunday on the strength of this type would relate to one Sunday in the year and no more; a very poor foundation for the weekly celebration of that day. It appears to have typified the fact that Christ, the first fruits of them that slept, was to arise from the dead on the day after the Sabbath; but there is nothing indicating that this day was itself to become the Sabbath in the place of the day which preceded it, and which God called by that name. It came only once in the year, and not like the Sabbath once each week.

The second proof is like the first. Fifty days after the offering of the first-fruits of barley harvest, the first-fruits of wheat harvest were to be offered. This also was on "the morrow after the Sabbath." In this case, the law did prescribe that the day on which this offering was to be made should not be a day of servile labor. Lev. 23:15-21. But this also was done in the case of the fifteenth and twenty-first days of the first month and of the first, tenth, fifteenth, and twenty-second days of the seventh month. Lev. 23:6-8, 24, 25, 27-32, 34-36. Here are six annual Sabbaths, which would come sometimes on one day of the week and sometimes on another. They occur in the same chapter with the ones under consideration. If the day after the Sabbath, on which no servile work was to be done, was, for that reason, to be the Sabbath of the new dispensation in the place of the ancient seventh-day Sabbath, then here are six more just such Sabbaths which come sometimes on one day of the week and sometimes on another, being regulated by the day of the month. But these all were only ceremonial Sabbaths, and were in no way connected with the ancient Sabbath of the seventh day. Besides this, no one of them came weekly, but each of them came once each year, and no more. If the argument proves anything, it proves that in the place of the ancient Sabbath we have seven new sabbaths for the gospel dispensation. But as these are not weekly but annual, the gospel dispensation has seven sabbaths a year instead of fifty-two. Such is the result of this kind of proof of the change of the Sabbath.

But in Ps. 118:24, it is said: "This is the day which the Lord hath made; we will rejoice and be glad in it." Of course this text is produced to prove the change of the Sabbath, although there is not in it any mention of any such change. In verse 22 it is said, "The stone which the builders refused is become the head-stone of the corner." This stone is no doubt the Saviour. It is claimed that he became the head of the corner by rising from the dead. But no text teaches this. He did not become the head of the corner till his ascension; for he was to be made the chief corner-stone in Zion. Thus it is said by Peter:—

"Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious." 1 Pet. 2:6; Isa. 28:16. The Zion where this stone was laid is thus mentioned by Paul: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem . . . and to Jesus the Mediator of the new covenant." Heb. 12:22, 24.

He did not become the head-stone of the corner till he had been made High Priest and mediator, and head of the church. Paul tells us when this was by saying that the Father exalted Christ "according to the working of his mighty

power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, . . . and hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1:19-22.

He did not, therefore, become the head-stone of the corner till he was constituted such by the act of the Father after his ascension to the heavenly Zion. The conclusion that the day on which Christ arose from the dead ought to be kept in the place of the day ordained in the commandment is therefore without the slightest authority in this text. If a literal day were intended, it must be the day of the ascension. And even then, no man could say that this new day superseded the ancient Sabbath, and released us from the obligation of the fourth commandment.

But Ps. 118 is quoted in the New Testament both before and after the resurrection of Christ, under such circumstances as to call out the mention of the change of the Sabbath if such change were taught in the New Testament. Thus the Saviour, a few days before his death, quoted the words respecting the stone which the builders rejected being made the head of the corner. Matt. 21:42. He spoke of the Gentiles being chosen in the place of the Jews, and had an excellent opportunity to speak of the first day being chosen in the place of the seventh, had this psalm in this place taught such a doctrine.

But a short time after Christ had arisen, Peter preached from these words to the Jews. Acts 4:11. If Christ's resurrection had changed the Sabbath, and if this psalm taught that change, Peter had not only an excellent opportunity to set forth that change, but he was under obligation to do it, for the new day must now be kept in the place of the old seventh day. But he was silent respecting such change, and so were the enemies of the apostles throughout the book of Acts, a sure proof that the apostles never made such change either by precept or example.

"The day which the Lord hath made" is not therefore a new Sabbath to take the place of the day ordained in the commandment, but it is such a day as that mentioned by Christ in John 8:56: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." It is the whole period of the gospel dispensation in which we are to "rejoice evermore." 1 Thess. 5:16.

The sacred writers who lived at the time when this change is said to have taken place are totally silent respecting it, though they mention the Sabbath itself, and the day to which it is said to have been changed, and this too in recording the very event which is said to have changed it.

1. The evangelists did not lack opportunity for recording the change of the Sabbath, were there one to record, for they had the most suitable one which it was possible to have.

2. They did not want for reasons for making this record, if this change were a matter of fact, because man's duty toward God is directly involved in it.

3. They could not be ignorant of the change if it were actually made, for the gospels were not written till some years after the resurrection, some of them being written about a quarter of a century after that event, and one of them upwards of sixty years after it. And, moreover, the evangelists were inspired of the Holy Spirit.

4. But they preserved an absolute silence respecting this alleged change; and this silence under the conditions above stated proves beyond all dispute that the change in question never was made by divine authority. How much better it would be to keep the fourth commandment than to change it for reasons which will not stand the inspection of the Judgment. J. N. A.

Gathering of the Elect.

"AND he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

How rich in all that is precious to the Christian is this promise. Wandering an exile in this evil world, separated from the few of like precious faith, he longs for the companionship of the righteous, the communion of saints. Here he shall obtain it; for all the good shall be gathered, not from one land only, but from all lands; not from one age only, but from all ages: the great harvest of all the good, coming up in long and glorious procession, while angels shout the harvest home, and the timbrels of Heaven sound forth in joyous concert, and a song unheard, unknown,

before, in the universe, the song of the redeemed, shall add its marvelous notes of rapture and melody to the universal jubilee. So shall the saints be gathered, to be joyful in each other's presence forever and ever,

"While the glory of God, like a molten sea,
Bathes the immortal company."

Angels of God will be the agents in this work of gathering. They minister to the saints all through their earthly history; shall they not, then, with alacrity perform the last, crowning act of their ministry and bear them upward to the presence of their Lord? Have they ever been known to hesitate at a command of Christ? But he shall send them to gather his elect; and they shall go forth gladly, speedily, irresistibly, on their errands of mercy. "Gather my saints together unto me," says God, "those that have made a covenant with me by sacrifice." "The angel of the Lord campeth round about them that fear him, and delivereth them." The Bible is full of declarations concerning the work of the angels that excel in strength for the people of God. Thanks be to God for their invaluable and holy ministry.

This gathering has nothing in it but that which is desirable. The saints can but sigh and pray for it. Like Job, they cry out for the presence of God. Like David, they cannot be satisfied till they awake in his likeness. In this mortal condition we groan, being burdened, not for that we would be unclothed, but clothed upon. We can but be upon tiptoe for the adoption, to wit, the redemption of the body. Our eyes are open for its visions; our ears are waiting to catch the sounds of the heavenly music, and our hearts are beating in anticipation of its infinite joy. Our appetites are growing sharp for the marriage supper. We cry out for the living God, and long to come into his presence. Come, Lord Jesus, come quickly. No news more welcome than to know that the command has gone forth from the Lord to his angels, Gather together unto me my elect from the four winds of heaven.

The place of the gathering has nothing but attraction. Jesus, the fairest among ten thousands, is there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, are there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God, and flowing from his throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, everything lovely and good in society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never end, fruits that never decay, crowns that never dim, harps that know no discord, and whatever else a taste purified from sin and raised to the plane of immortality could conceive of, or think desirable, will be there.

We must be there. We must bask in the forgiving smiles of a God to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare, for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage, for the glorious vesture of immortality, and feel that sin and the curse can nevermore pollute us. Oh! day of rest and triumph, and every good, delay not thy dawning. Let the angels at once be sent to gather the elect. Let that promise be fulfilled which bears in its train these matchless glories.

"But hush, my soul, nor dare repine,
The time my God appoints is best,
While here to do his will be mine,
And his to fix my time of rest."

U. S.

WHATEVER is done by those around you, be yourself fully determined to walk in the way approved by truth and virtue.

Spirit Pictures.

IN number 2, present volume, we spoke of a number of spirit photographs which had been presented to this Office. The artist we learn has abandoned that method of taking pictures, and now under "spirit control" draws them with a pencil. We have just been shown some specimens of the latter kind. They consist of large sheets on which are grouped a number of principal portraits, around which are smaller ones, while into every available space, the drapery, the hair, and even the iris of the eyes are worked innumerable faces, of all forms and features. Some of these are recognized by certain ones, as fair likenesses of their friends who have departed this life. From two to five hours are employed in working up a large picture as above described. And considering the time, and the means employed, they are well executed. We have no hesitation in saying that they are such as we think no one could produce in that time in his normal condition.

With many, the proof that there is some invisible, or preternatural, intelligence at work in the phenomena of spiritualism is sufficient to satisfy them that all that spiritualism claims for itself is true. This might be a consistent conclusion, did not God's word reveal to us the fact that there is in the invisible world a class of wicked intelligences whose work and object is by fraud to deceive, and by deception to ruin, us, and that in the last days they were to work with unwonted power. Every new development but confirms our views in this matter. We still believe, as we have for years believed, that we are to see more wonderful manifestations in this direction than anything which has yet appeared.

The present is a testing time with the world. Old forms and systems and theologies are to be tried, broken up, and sifted, and new assimilations and combinations are to be formed. There is a truth abroad in the world that is able to sanctify and save; and following hard after it comes a huge system of deceivableness and unrighteousness that is destined to draw under its influence every one in whose heart the truth for this time is not received and obeyed from an appreciation of its value, and love for its principles.

U. S.

What Use Shall We Make of Our School?

IT is not necessary to tell the readers of the REVIEW that we have a school in successful operation. There has been so much said upon this point that they are tolerably familiar with the fact. Its progress thus far has been very encouraging.

Two years ago last spring our present plan of a school was entered upon, more as an experiment than anything else. We thought we had light to show us that a school was a necessity. Bro. Bell commenced in the old wooden building near the river, up stairs, expecting there would be but a few scholars at first. But so many came in that these quarters were made very uncomfortable. After a time, the school had to go to the meeting-house, which was kindly opened by the church. Here they got along for awhile, but not very comfortably. Finally last winter the new Office building was used for school purposes. This it was thought would be amply sufficient; but even this was quite full during the winter term. Of course the school was not as large during spring and warm weather. But our new school building which is going up will doubtless be ready by the winter term, and this we feel sure will furnish sufficient capacity for all desiring to attend.

We are glad to say also, in regard to the character of the school, that the universal testimony of all who have attended is, that it is excellent. It is thorough, and although we have labored under the greatest disadvantages, changing quarters, lacking apparatus and sufficient room, yet we feel sure that those who have attended are well satisfied with the instruction given.

Here is a school where moral and religious influences are made important. Daily lessons in the Bible itself are given. Lectures upon the most important religious subjects are given daily. The teachers are Christian men, who talk and pray, and labor with their pupils for their well-being. Prayer-meetings of the scholars are held. And already several who came with no religious interest have gone away hopefully converted. We mean to have this school one where our people generally will feel secure in sending their children, expecting they will be under influences favorable to their spiritual good. A committee of persons of judgment and piety is appointed to specially look after the surroundings and doings of those who attend the school to shield them from bad influences.

By the commencement of the winter term, we expect to have competent teachers in Hebrew, Greek, Latin, German, French, Swedish, and Danish, besides our own language. We now have them in most of these. We mean business. And we are determined to place within the reach of

our people, and all other moral persons, desiring to attend, first-class school privileges, where individuals may have the benefits of mental instruction and discipline under favorable circumstances. Now the question is, what use are we going to make of these facilities?

Our people have liberally supplied the means for school purposes. They have shown their faith by works. The readiness with which our people subscribed upwards of fifty thousand dollars last season, for the furnishing of educational facilities, was truly surprising. It showed that they feel an interest in education, and have a true faith in the final result of this work. And above all, it showed that they are determined to do on their part what is necessary to place within the reach of those who might be useful in the work of God in sounding the truth to other nations, and our own, the very facilities which they require. When they do this, their responsibility in this direction has been discharged. Those who ought to be benefited, and be prepared for usefulness by these agencies, are left without excuse, if they do not avail themselves of them.

We think the time has come when there should be a general interest among our people upon the subject of education. It is not for the purpose of making a show, or for reputation, that we desire this; but we desire it that we may be useful. As we have a great work to do, as a people, we want to be in the best manner qualified to do it. We want that instruction and mental discipline that will enable us to use our natural powers to the very best advantage possible. This is the true object of education. And while education for its own object is important, that we may be well qualified to do the ordinary duties of life, in common with our neighbors and fellow-men, with us it is specially important, in connection with the closing work of mercy for the world.

It is difficult to overestimate the importance of education in the ordinary uses of life. Any young person starts out in life's battle with five times the prospect of making it a success when his mind is properly educated that he does when it is not. There is a high premium on intelligence, and a heavy discount on ignorance even in this world.

A man cannot be truly intelligent without education. I care not what business a man may choose for a livelihood, his chances are far higher for success in it with education than without it. To be sure, men may get education without attending school. But the school furnishes special opportunities for obtaining it which are not to be found elsewhere. This is the purpose for which schools are provided all over our land.

If I thought time was to go on a thousand years I should far rather leave my children with their minds well instructed and disciplined by study, with nothing of this world's goods, than to have them possess thousands of gold and silver without education. In the latter case, their property would doubtless be a curse to them: while in the former, they could soon provide themselves with property and be able to fill a useful station in the world.

The mind is the noblest part of man. Education brings the mind up to its highest capacity when properly conducted. As a general rule the world's benefactors have been educated men. It is a sad sight to see noble powers lie comparatively useless because uncultivated. Many cases of this kind are seen around us, of men who might have been able to fill important positions. It may well be doubted if many of those in high positions are better qualified by nature to fill them than others unthought of. Favorable circumstances and educational surroundings developed their powers and gave them the lead. There are those who make their own career because endowed with great force of character and natural capacity. But such cases are comparatively rare. In the cases of most, education has done the work.

To that mind which is thoroughly instructed and disciplined by education there are opened many avenues of high and pure enjoyment which are not to the ignorant. The taste improves by the process of cultivation. The realm of thought and fancy opens to such a one, and its joys are immeasurably superior to those of the uneducated. What a charm there is in the conversation of the refined and intellectual. We linger long and yearningly in such society, and it almost seems that a new life opens before us in such surroundings. How far above the low and sordid we may be lifted in pure intellectual enjoyment. If I had no higher, religious motive, I would earnestly seek an education for its own object, for the joys it brings, the success it will help to give, and the elevation and refinement it will tend to impart. But when we consider the great field of usefulness which education opens to the ardent soul thirsting for knowledge, then we perceive a motive much higher.

If we can understand the lesson taught by the parable of the talents, we are all responsible for the use we make of the capacity God has given us. We cannot decide the measure of capacity originally imparted. God gives us what he pleases. But he has given us power to increase that capacity. If a person therefore makes no effort in this direction, but contents himself in leaving it small when he might make it large by use and education, what can we call this but a criminal waste? Wherein is it less objectionable than to put the original talent given of God to a bad use or to no use at all? Can any sensible person doubt that education doubles our capacity for usefulness? I do not say by this that a man may not educate himself without attending school. He can, but not as

easily. Schools make education comparatively easy. Books of excellent character are provided. Teachers of experience and ability are in attendance. Surrounding influences are favorable. Everything is leading in the right direction. We can satisfy ourselves anywhere by looking around us that the person with a trained mind has all the advantage on his side. Especially is this true of those who propose to act as public teachers of the people.

In this age of education a person who goes out to teach others religious truth ought to go well prepared to present such truth in a manner to interest his hearers. It is no good sign for a person to undertake to do this who cannot use the king's English properly. The hearer at once draws the inference that if a person has not intelligence to do that he is not qualified to instruct in things far higher and more difficult to reach. With school-houses almost at every corner, it is hardly pardonable in one who undertakes the responsible duties of a religious teacher to be unacquainted with the common branches taught in every school district. And we respectfully suggest if there are those whom the Lord has called to labor in this higher capacity, who have not had sufficient educational facilities to obtain this amount of knowledge, that the Lord will gladly wait till they can obtain it before they stand before the public. For the increase of good that such a person might accomplish with this amount of knowledge would more than compensate for the loss of time involved.

We see a great work before us to be done. We see the time coming when scores and hundreds of missionaries will go from this land to other lands to sound forth the last message of warning. Our young men should be preparing for this. Facilities are being rapidly provided. Earnest, ardent students are desired, hundreds in number, to qualify themselves for usefulness to help in some sphere. Our people have something to do besides getting rich and sitting down upon the stool of do-nothing.

We want to see a general interest among our young people in the subject of genuine education. And there are many in middle age who may be benefited if they are really willing to take right hold. We know of a President of one of our State Conferences, who is filling a most useful position in the cause to-day, who is seriously contemplating taking one or two terms at our school. He had no educational privileges in his younger days, being an early settler in the West. Who shall say this is not a truly noble resolve? I think it is. And I say, God speed, to such as have had no chances for education in their youth, who are willing to put up with the inconvenience and mortification of placing themselves beside children, that they may qualify themselves for higher usefulness. But what a reproach this example would be to young people who can go as well as not, who are willing to remain in ignorance rather than to put themselves to the inconvenience of study and expense.

We want to see among our people a thirst for knowledge. We want them second to no people in respect to true education—that which shall enlarge their capacity for usefulness. Great fields are open for such in which to do good. The facilities are now being provided. We believe the Lord is coming soon, and this is one great reason why our people should prepare themselves to sound the message everywhere.

We have no great respect for that kind of education which is provided in many theological schools. We would not spend years in poring over heathen mythology and the opinions of the fathers and the commentators, but would rather come directly to the source of true knowledge, God's holy word. It is not so much what men say about it as what God himself says that we want to understand. But we want hundreds of our people to take three, six, twelve, eighteen, or twenty-four months' schooling, as soon as they can consistently do so.

We wish, however, to say in this connection that, as a general rule, the practice of undertaking to attend school before one has earned the money to do so is objectionable. We cannot advise young persons to go to Battle Creek, and throw themselves upon the church, expecting board and tuition, merely giving their promise to pay at some indefinite time in the future. We regard this not the best course. Let young men earn the means to attend school by good, honest labor, and then they will prize the education which it brings. It may well be doubted whether persons who are unwilling to do this will benefit the cause of God much with their education. Good, honest, hard work, and habits of self-reliance are of great value, and always command respect. There may be exceptional cases, where parties should be helped; but let others decide to offer the help, and not the party who begging it. Where there are so many opportunities for earning means as there are in our country, persons with a fair amount of energy can raise money to attend school. I know it can be done by personal experience, and by thousands of living examples. There is a premium on energy everywhere. It is a good trait to encourage.

Friends of the cause, young and middle aged, we have an excellent school preparing for your benefit. Will you make it the means of great improvement to yourselves?

GEO. I. BUTLER.

Mt. Pleasant, Iowa, July 18, 1874.

THE fear of the Lord is the beginning of wisdom.

Charity—What Is It?

CHARITY is love, the great duty of man—supreme love to God, and equal love to man. "Thou shalt love the Lord thy God with all thy heart." "Thou shalt love thy neighbor as thyself."

If we love God we will keep his commandments. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." If we love men, we shall not only not injure them, but seek their good, their highest good, even their eternal salvation.

The Lord has said, "In all that I command thee, be circumspect." That is, do exactly what I say. Is it charity to our neighbor to tell him he need not be very particular in his obedience to God?—that you can have charity for him, a charity that encourages him in whatever course he chooses to take in his professed service to God? Not at all. "Charity suffereth long and is kind;" but it "rejoiceth not in iniquity, but rejoices in the truth." The law of God is the truth, and iniquity is its transgression. "Thy law is the truth." Charity rejoices in the law of God; it delights in it. Its language is, "How love I thy law!" It cannot encourage its transgression. The law of God is law; it is not license; it gives no countenance to looseness.

But the popular charity of the present day speaks in this way: "We can fellowship all denominations. It makes no difference what your faith and practice is, if you only love God. You may serve him as you choose." Says one, "The Sabbath question is of very little importance. You may keep the seventh day, and I can receive you to the church. I would keep it, if I lived in a community where they all kept it."

Is it a matter of little importance whether we obey God, or not? whether we do what he has said, or something else? Who has given men the right to trifle with his law? to say to our neighbor, "You may do this or that, just which you choose, and all will be well"? Is this charity to our neighbor, to whom God has said, "In all that I command thee be circumspect"? Far from it! Charity to him would teach him to obey God, that he might be saved. If God requires a thing of us, he requires it. There are no choosing notes in his requirements; if men introduce them, it makes discord. That man that would keep the seventh day, if he lived where they all kept it, ought to keep it where he is. His own mouth testifies against him; and the marvel is, that he does not know it.

Men offer a choice between three or four "modes of baptism." This is thought to be liberal and charitable. It gives the liberty of choice; but who has the right to give such license? Christian baptism is one. "One Lord, one faith, one baptism." Who says there are three? If immersion is baptism, sprinkling is not. The best authorities give immersion as the meaning of baptism. If they are correct, to be baptized by sprinkling is equivalent to being immersed by sprinkling. Immersion and sprinkling are two things. There is no record that God has given men a choice between them. Who has a right to do this? Is it charitable to teach men that they are at liberty to choose between different actions, when God has not said so? He has said, "In all that I command thee, be circumspect." Who is it that says the contrary—that we need not be circumspect, but may choose for ourselves?

True charity does not consist in countenancing every form and shade of error, excusing and encouraging men in their departures from the word of God, and making no difference between the truth and those fables and inventions by which it is made of no importance and of none effect. But it honors that word, and exhorts all to abide by its authority, and warns of the danger of disregarding it.

But the objector says, "We do not all understand that word alike."

If those who desire to understand it, so that they may do its requirements, cannot, of course the word is in the fault; but true charity will not take this ground, but will charge the fault to men, rather than to the Author of the Bible. Let men obey the precepts of Scripture as they are given, and these differences will cease to be. Charity would have all obey and live.

R. F. COTTRELL.

Dropping Names.

Is it proper for a church to drop the name of any from her records on the strength simply of a request to do so? To me, the following would seem sufficient reasons against this practice.

1. A member might make this request, known to be a very worthy brother or sister in Christ; one who should receive sympathy and words of comfort from all the church, but who, from peculiar temptations and trials, and from a deep sense of their own unworthiness before the Lord, has been led to conclude it would be better for the church to strike their name from the church book.

A compliance with this request, in such a case, might send dear, conscientious ones away from the bosom of the church into greater darkness and discouragement, strengthened by the reflection that the brethren had no confidence in them, or care for them.

"To him that is afflicted, pity should be showed from his friends." Jesus does not forsake and cast us off, nor withdraw the Comforter from us because we have temptations. Indeed, he says,

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

2. A request of this kind might come from one unworthy of the fellowship of the church; it might be made to forestall an action in his case which circumstances justly demand; or it might be to break away from the restraint and watch-care of the church, to give more free course to the impulses of an unsanctified heart.

Now, if patient labor in the case of such an one should result in the restoration and salvation of the erring, what an unspeakable blessing the church would confer upon them. But if they cannot be helped, if they cannot be restored to the confidence and fellowship of the church, the hand of fellowship should be withdrawn. This step certainly seems necessary for the good of the erring, for the honor of the church, and to guard others against being imposed upon.

For if the life and character of one is such where he is best known, that he cannot be acknowledged as a Christian, he should not receive license from the church to pass himself as such where he is unknown. To allow such to leave the church clothed with the honorable pretenses that he could have retained his membership with his former brethren, is to put an advantage into his hands to be used to the injury of others.

Designing persons of this class can secure confidence among the unsuspecting and make trouble everywhere. Sharpers, who had rather trade and traffic than work for a living, can travel through the country under the cloak of professed piety and honesty, and speedily make themselves rich from the hard-earned possessions of the unwary, pruning them from their homes, lands, and valuable property, as with pruning shears; leaving their unfortunate victims seated in patent air-castles to reflect upon their rights, worthless territory, and blasted hopes, to learn from bitter experience what others may escape from a hint mixed with due caution.

Says the apostle, "Them that sin rebuke before all, that others also may fear." Is this injunction in any way complied with when the unworthy are allowed to pass out from the church without labor or action, further than to drop their names? A. S. HUTCHINS.

Tuscola Co., Mich.

Postal Statistics.

No one who believes that the United States have a part assigned them to act in the great prophetic drama, will be at a loss what use to make of the following statistics. Perhaps no better index could be given of the rapid growth of this government while it has been "coming up," Rev. 13: 11, than the increase of its postal system, as herewith set forth:—

In 1790 the number of post-offices in the United States was 75, the length of post-roads in miles was 1,875 miles, the postal revenues amounted to \$37,935 and the expenditures to \$32,140. That was the day of small things in our postal system.

In 1800 the post-offices had risen to 903 in number and the length of post-roads to 20,817 miles. The revenues were \$280,804 and the expenditures \$231,904. This shows a remarkable increase in ten years.

In 1810 the number of post-offices was 2,300, the length of post-roads was 36,070 miles, the postal revenues were \$551,684, and the expenditures were \$495,969.

In 1820 the number of post-offices was 4,500, the length of post-roads was 72,492 miles, the postal revenues were \$1,111,927, and the expenditures were \$1,160,926.

In 1830 the number of post-offices was 8,450, the length of post-roads was 115,176 miles, the postal revenues were \$1,919,300, and the expenditures were \$1,959,109.

In 1840 the number of post-offices was 13,486, the length of post-roads was 155,739 miles, the postal revenues were \$4,543,522.92, and the expenditures were \$4,718,325.64.

In 1850 the number of post-offices was 18,417, the length of post-roads was 178,672 miles, the postal revenues were \$5,499,986.86, and the expenditures were \$5,212,953.43.

In 1860 the number of post-offices was 28,498, the length of post-roads was 240,594 miles, the postal revenues were \$9,218,067.40, and the expenditures were \$14,874,772.89.

In 1870 the number of post-offices was 38,492, the length of post-roads was 231,232 miles, the postal revenues were \$19,772,220.65, and the expenditures were \$23,998,837.63.

In 1873 the number of post-offices was 33,244, the length of post-roads was 256,210 miles, the postal revenues were \$22,996,741.57, and the expenditures were \$29,084,945.67.

These figures give the progress by decades of the postal system of the United States since 1780, covering a period of eighty-three years.

What Came of a Church Quarrel.

AN illustration of the amount of principle involved in many church squabbles is furnished by an incident which was recently related in our hearing. A controversy arose in a certain church about using an organ in the Sabbath-school. Eleven of the members stoutly opposed the organ. They were outvoted, however, and the organ introduced. Thereupon our eleven withdrew, and joined another church that has three organs—Methodist Protestant.

CAUTION.

Was there a bright and glorious summer sky
Ever so pure and clear,
But black and rugged clouds were hovering nigh,
To make it dull and drear?
Was there an Eden e'er so blithe and gay,
And free from jealous care,
But busy change, some dark, unwelcome day,
Brought grief and sorrow there?

When, blessed with pleasant days, and fortune's
smile,
Our life untroubled grows,
'Tis best to guard, in watchfulness, the while,
Against unlooked for foes;
And while we thank the Lord for mercies past,
And blessings day by day,
'Tis best ahead a watchful eye to cast,
And watch, as well as pray.

—Sel.

Progress of the Cause.

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

Lapeer, Mich.

THE meetings of Sabbath and first-day, June 13 and 14, left a very favorable impression upon the minds of the brethren and sisters of Lapeer. After two meetings on first-day, two followed the example of Jesus in baptism, following which the ordinances of the Lord's house were celebrated.

Previous to these meetings, I had labored hard with individuals to correct some things which have stood in the way of the unity and spiritual growth of the church. The principles laid down to secure harmony of feeling, and unity of action, were well indorsed by the brethren and sisters, with scarcely an exception.

There should be more brotherly love, more pressing together in the great work of preparation to meet the Lord, and in laboring for the salvation of precious souls. Exaltation and self-deception will ruin thousands, while "humility and the fear of the Lord" secure "riches, and honor, and life." Oh! for a spirit to bow our necks to the yoke of Christ, and learn of Him "who was meek and lowly in heart." We were thankful for the presence and help of Bro. A. N. Fisher in these meetings.

A. S. HUTCHINS.

Worth, Mich., July 10, 1874.

Letter from Sweden.

BRO. P. PALMBLA, of LaPorte, Ind., has received a letter from a friend in Sweden, from which we are permitted to make the following extract:—

"I humbly thank you for the letter I received from you the 22d of May, and for the three books (*Svensk Advent Herald*) which I received on the 23d. I have read the article that treated of the kingdom of God, in one of those papers, and I found that God is working on the hearts of men in America as well as in Sweden; for I am certain that those men, who have expounded these texts from the Bible are enlightened by God's Spirit. It is not by the devices of men to explain the Bible as clearly as this is done, according to my understanding. . . . But I will tell you the plain truth, I cannot afford to pay for these papers, though it would be very pleasant to have the whole volume of them; and it would be a wonderful book to read in many respects.

"ANDERS GAM."

I will send him the paper till he has the full volume.

P. PALMBLA.

LaPorte, Ind.

The Truth Received.

A BROTHER writes from Midland Co., Mich.: Through the kindness of a dear brother and sister living in this vicinity, I have been reading the trial volume of the REVIEW, commencing Dec. 16, 1873. After a thorough investigation of the truths it advocates, I am obliged to confess that the work is of God. The soundness of the reasoning presented in the paper, its deep-toned piety, the humble spirit in which it is written, the sure word of prophecy on which the views are based, and the living witness of the Spirit to set it home to the sinner's heart, have enabled me gratefully to commence the observance of the Sabbath of the Lord.

Missouri Valley, Iowa.

WE have given fourteen lectures at this place. There is a good interest. Last night the tent was filled to overflowing. Some are doing all they can to keep the people from the tent, yet we have some of the most respectable citizens of the town out to hear us. The Lord is working for us. How solemn we feel in view of the work before us. Some of the most influential citizens have come out on the Sabbath. We feel like giving God all the glory. Pray for us.

J. BARTLETT,
J. W. MCWILLIAMS.

Minnesota.

MY labors at Frankfort are now closed for the present. Have been here five weeks. It has been a very busy time with the people. Most all are poor, and have to work hard, and I could only hold three or four meetings a week. It has not been very encouraging to labor here. But as there was no time for work in a new field before camp-meeting I have kept on trying to do what I could. The attendance was varying. But for the first four weeks quite a good interest existed with several who attended, and several were quite free to admit that we had the truth as to the Sabbath. But the quarterly meeting of the Methodists was on hand, and they waited.

Four have taken their stand for the truth; so there are eight here now. They will have Sabbath meetings. Obtained one subscriber for REVIEW and three for the *Instructor*. Others are interested, and are meeting opposition, but are determined to sift the truth from error, and follow truth at all hazards. The cause of God is onward in Minnesota. Courage, brethren, in the Lord. Let us be up and doing. I am trying to get nearer the Lord.

H. F. PHELPS.

Pine Island, Minn.

What the Review Is Doing.

A BROTHER, who has for some time been a first-day Adventist preacher, writes from Cherokee Co., Iowa:

"During the last year I have been trying to sound the warning cry; for I believe with all my heart that the Lord is nigh even at the door, and I wish to be ready and also to encourage my family to follow Jesus where-soever he may lead us. Although my mind had been for some time agitated on the subject of the true Sabbath, I never could see my way quite clear until Eld. Kenny placed in my hands a copy of the REVIEW AND HERALD in which J. N. ANDREWS gives an account of the origin of Sunday, and the substitution of it for the true Sabbath. I am now determined to follow the doctrines of men no longer. There are two other families who have also determined to follow on to know the truth, in all making eight adults and about a dozen children, and I believe there are others who would embrace the truth if there was some preaching or a course of lectures given in this neighborhood.

BRO. & SISTER ALEXANDER write from Missouri, expressing thanks for the reading matter they have received from the Office. They say: It was through your pamphlets and paper that we were awakened to believe the truth. We have now been keeping the Sabbath over a year. The much welcome REVIEW consoles us; and we are encouraged when we read in its columns the progress that the truth is making in the world, and that there are so many who have received the present truth and are using all the efforts in their power to raise up the down-trodden commandments of God.

Minnesota Conference.

THE thirteenth annual Conference of the Seventh-day Adventists of Minnesota was held according to appointment at Medford, Steel Co., Minn., June 25-29, 1874. Bro. Grant in the chair. Meeting called to order. Opening prayer by Eld. Butler.

Delegates being called for, seventeen responded, representing fourteen churches. Two churches not represented.

Call made for new churches that wished to join the Conference. Eleven were admitted with a membership of one hundred and seven, and s. b. pledged to the amount of about \$1042. The churches are as follows: Grove Lake, West Union, River Falls, Wis.; Sibley, Iowa; Steele Center, Mankato, Litchfield, Lake City, Isanti, Chisago Lake, Cambridge, Minn. The Oakes church, not being fully organized, was admitted under the watchcare of the Conference by request.

Moved that Elders Haskell and Butler and all brethren in good standing be invited to take part in the deliberations of this Conference. Minutes of last meeting read and approved.

Voted, That the President appoint the committees. The following committees were appointed:—

On Nominations, J. L. House, A. B. Brant, and Bro. Pease; on Auditing, Brn. Lamb, Hallack, Olive, Hanson, Rasmussen, and Emerson; on Licenses, W. I. Gibson, I. Z. Lamb, and Eld. Stephen Pierce; on Resolutions, H. F. Phelps, John Fulton, and Chas. Lee.

Adjourned to call of Chair.

SECOND SESSION.

Prayer by Eld. Haskell.

Delegate from Otranto, Iowa, being present, was admitted. The Kenyon church was, by request, admitted to the Conference.

Moved that the St. Cloud church be dropped from the minutes of the Conference.

The Committee on Nominations reported, report was accepted, and the committee discharged. They reported for President, H. Grant; Secretary, H. F. Phelps; Treasurer, W. I. Gibson; Executive Committee, Calvin Kelsey and I. Z. Lamb. Moved that these officers be declared elected as a body. Carried.

Committee on Licenses reported, and the following named brethren received license: L. H. Ellis, John Fulton, Geo. M. Dimmick, H. F. Phelps, Daniel Call, Wm. Hill, F. W. Morse, Stephen Roese, Peter Erb, Peter Lindblad, C. Nelson and P. G. Phernelius.

Voted, To renew the credentials of Elders Pierce, Grant and Harmon. By request of Bro. Hanson, he was released from this Conference to join the Iowa Conference.

Voted, That Bro. Chas. Lee be ordained and receive credentials.

TREASURER'S REPORT.

On hand at commencement of the year,	\$ 644.36	
Received,	2007.25	
Total,		\$2651.61
Expenditures,	\$1955.83	
Cash to balance,	695.78	
Total,		\$2651.61

Adjourned to call of Chair.

THIRD SESSION.

Prayer by Eld. Curtis.

Committee on Resolutions reported the following which were adopted:—

Whereas, God has evidently manifested his willingness to assist us in this Conference during the past, and is opening the field before us, therefore

Resolved, That we should take this as evidence, not of satisfaction with ourselves, but that we should seek humility and contrition before God, and that we will seek him more and more trying to get the burden of the work.

Whereas, We see by our experience in the past year that the T. and M. Society is a very efficient means of leading souls to the truth, and often opens the way for the living preacher, therefore

Resolved, That we earnestly recommend to all our brethren everywhere their co-operation in this important branch of the work.

Whereas, We believe this message is to go to peoples, nations, and tongues, and

Whereas, God has in his providence placed so many of other tongues in our midst, therefore

Resolved, That we will second every effort of the General Conference to get the truth before these people, and ask the co-operation of our brethren of other tongues who already possess these truths to work with us to the same great end.

Resolved, That we are in hearty sympathy with the work on the Pacific Coast, and that we will assist with our prayers and our means.

Resolved, That we raise means by donation to purchase tents for the use of this Conference. (Over \$1000 were subscribed for this purpose.)

Eld. Curtis then presented the following resolution which was adopted by a rising vote of all present:—

Resolved, That we are interested in the work of securing protection in the observance of the Lord's holy day in our State, and hereby express our thanks to the Legislature, which at its last session enacted a law which releases us from the liabilities of fines and penalties for working on the first day of the week, and that we pledge our co-operation with our Seventh-day Baptist brethren in all proper efforts that may be made for further protection.

Voted, That the President appoint a committee of three to act as Camp-meeting Committee. The following were appointed: Peter Hanson, Josiah Warren and A. H. Van Kirk.

Voted, That the doings of this Conference be sent to the REVIEW for publication.

Adjourned sine die.

HARRISON GRANT, Pres.

H. F. PHELPS, Sec.

The address of the treasurer is W. I. Gibson, Rochester, Minn., and all money should be sent to him by Draft, Post-office Order, or by Registered Letter. Be careful to give in full your name, post-office, county, and State. Send all your reports to your secretary, H. F. Phelps, Pine Island, Goodhue Co., Minn.

Nebraska.

THE new tent of this Conference is now pitched at Wahoo, Saunders Co., Nebraska Brethren, pray that God will carry on this work here in this new field.

CHAS. L. BOYD,
R. A. HART.

GREAT effort from great motives is the best definition of a happy life.

False Reports.

THE following from the Glens Falls *Messenger* shows how recklessly false reports are started and circulated concerning those who are preaching the truth:—

"MR. COLE—Dear sir: Your correspondent from this place, in speaking of the Advent meetings now being held here, says that the speaker is strangely perverting the Scriptures, and that his doctrine will have a tendency to skepticism; also that he was used up in an argument on the 24th chapter of Matthew by an aged gentleman of this place. Now the facts are these: Some time in the latter part of the summer Mr. S. B. Whitney came here and tried to get ground on which to pitch his tent to hold a series of lectures on Bible subjects, but through the influence of some of the leading church members he could not obtain ground room for his tent. Since then, through special invitations from some in this place who believe in free speech and a free gospel, Mr. Whitney came here, and his lectures have been well attended by, as one man expresses it, "all the brains in the place," and I believe have given general satisfaction, and instead of leading to skepticism will have a tendency to lead his hearers to a more systematic study of the Scriptures.

"In regard to the controversy spoken of by your correspondent between Mr. Whitney and the venerable gentleman of this place, I can see no foundation for what he wrote you, as there has been no discussion between Mr. Whitney and any person on the 24th chapter of Matthew. It was simply stated by the aged gentleman that the 24th chapter of Matthew had direct reference to the destruction of Jerusalem, and not to the end of the world, when conclusive evidence was given to show that it did have direct reference to the end of time and the final closing scenes of this world's history. Now I deem it but justice that the facts should be presented to your readers, and whether Mr. Whitney's explanations of the Bible are correct or not, those who criticise should be very careful to speak the truth.

"Yours truly,

"WATCHMAN."

Modern Spiritualism.—No. 1.

SPIRITUALISM needs no formal introduction. Though but a few years in age, it is now well known in every land. Its history is already woven into that of every nation. Its adherents are numbered by millions, among whom are found the learned and the honorable, with princes and kings of the earth. Professors of all religions, and they who scout all religion, and even deny the existence of a Supreme Being, stand together as its open advocates. Infidels and religious teachers, who had waged a life-long warfare with each other, stand side by side in the ranks of spiritualists.

To some, this is proof that it is good and right. Union is, with them, a sufficient test of truth. They trust in the strength and influence of numbers. With them we disagree. Pilate and Herod, long estranged, became friends when they mutually consented to the death of Christ. It is as wrong to "follow a multitude to do evil" as to go into evil single handed.

But the question arises, Why do classes differing so widely unite in favor of spiritualism? Its advocates claim that it is the power of truth which unites them. We have another solution to offer, which is more consistent with the facts which they present to us.

Early in the career of spiritualism, it was announced that its object was to "unite mankind in the belief of the immortality of the soul." And, accordingly, we find men of every class who believe in the immortality of the soul, uniting in their adherence to spiritualism, and gradually embracing all its errors of doctrine and of practice. Rev. A. D. Mayo, in a sermon preached in Albany, N. Y., on the subject of spiritualism and immortality, said:—

"We, in America, were getting so far away from that sublime doctrine, in our life and theology, that human nature could endure it no longer, and by a great rebound has shown how the soul of man needs the assurance of an endless existence. . . . But this great cry of the popular heart after a rational faith in immortality will shiver numberless churches, and burst the bonds of many now enfolded in materialism, or petrified into theological marble. We shall learn out of it what it means in this nineteenth century to believe in the immortality of the soul."

It is the intention in these remarks to show the object of spiritualism rather than to argue the doctrine of immortality. The truth as taught in the Bible, on this subject, is fully developed in books, pamphlets, and tracts, published at the Office of the REVIEW AND HERALD. But one idea we ask the reader to consider while we unfold the teachings and practices of spiritualists. It has been claimed that what is by Dr. Mayo and oth-

ers called "materialism," that is, a denial of the soul's immortality, and a belief in immortality through "Jesus and the resurrection," is akin to infidelity, and a denial of the cardinal principles of revelation; and that it leads away from the purity of the gospel. It will be seen, however, that the doctrine of the soul's immortality has associated in its advocacy the worst elements of society, and the greatest errors in belief, and the vilest practices are common with those whose chosen work is to teach and to demonstrate that doctrine. If a tree may be known by its fruit, or a doctrine by its associations, then the doctrine of the natural immortality of the soul may well be regarded with suspicion.

That the phenomena of spiritualism are facts of existence we do not deny. Our point of dispute is in regard to its nature or character. That its phenomena are attended with evidence of power and intelligence beyond the control of the mediums and spectators is now generally acknowledged. Of this, Judge Edmonds says:—

"It forecloses every objection urged against it. If it is supposed to be by the toes on the floor, it is transferred to the table; if supposed to be done by machinery, it is done high up on the wall, or on a railroad train in motion; if supposed to be deception in the dark, it is done in broad light; if supposed to be delusion, it comes to so many different persons, and is perceptible even to animals; if supposed to be collusion, it is done in so many places that collusion is out of the question; if supposed to be ventriloquism, it is done without a sound; if supposed to be our mind, it is done against our will. Thus every supposable explanation is met and answered by itself and its manifestations.

"It speaks many languages; it answers mental questions; it tells things unknown to the medium; it foretells things to happen; it identifies individuals; it comes and goes at its pleasure and not at ours; it indulges in untruth and contradictions, and this against the will of the medium; it tells things not in the mind of any one present; it displays a will and purpose of its own, just as the human mind does; it comes everywhere and in all parts of the world with the same characteristics; it takes pains and contrives means to obviate objections to it; and, finally, it shows the phenomena of moving inanimate matter without mortal contact, and displaying intelligence."

Dr. Hare, a man eminent for his learning, in his investigations of spiritualism constructed a machine with a face like that of a clock, containing, instead of figures, the letters of the alphabet, with a single index, or hand. This was set on a table which was on castors, and so arranged that the table would easily move if the medium exerted any direct power on it. Then with the dial toward himself, with the medium on the opposite side of the table, and without any movement of the table, questions would be answered by the index pointing to the letters on the dial out of sight of the medium. It was a certainty that the medium had no control of the machine.

By this means Dr. Hare was convinced that there was intelligence in it beyond the control or knowledge of the medium, and so was brought to acknowledge his belief in that fundamental doctrine of spiritualism, the immortality of the soul. But it did not cure him of his infidelity, for he continued to the last strong in his denial of the truth of the Bible. He even affirmed that "the spirit of Jesus Christ" indorsed his writings, and that he received credentials "as a teacher of truth to the world," which were "obtained under test conditions," and were signed by "Geo. Washington, J. Q. Adams, Dr. Chalmers, Oberlin, W. E. Channing, and others." And thousands of professed Christians have left their churches and joined the ranks of spiritualists because in the phenomena of spiritualism they thought they found evidence of the natural immortality of man which they could not find in the Bible. And with wonderful unanimity they deny the Bible altogether soon after they become spiritualists. This would be truly mysterious were the doctrine of the immortality of the soul plainly taught in the Bible, as the majority affirm.

More recently Dr. Crookes, of England, one of the most eminently scientific men of the age, has published in the *Quarterly Journal of Science*, of which he is editor, the partial results of his investigations of spiritualism, carried on during the past four years. He arranged the phenomena in thirteen classes, and has become fully satisfied that it is neither delusion nor collusion on the part of the medium. His experiments and evidences are far more striking than those given by Dr. Hare. He even saw hands *extemporized* in the atmosphere, which he was permitted to feel and hold in his own hand, and which, when he forcibly retained them in his grasp, dissolved into air! He promises to soon publish a book and give a full account of his experiments.

Rev. Mr. Kelso of the M. E. church, and author of several books, told the writer of this that he was on the first committee which examined the mediums in Cincinnati. He

has now fully embraced spiritualism, convinced by its phenomena. Recently he published an account of an interview he had with his *deceased sister*, whom he plainly saw, and with whom he conversed.

Thus it will be seen that spiritualism is making rapid strides toward universal favor with those who believe in the current doctrine of the immortality of the soul, and especially with those who long for evidence of that doctrine which they cannot find in the Bible. The investigation of this subject has convinced many thousands that that doctrine cannot be proved by the Bible, and spiritualism steps in to furnish evidence to those who desire it, and to "reduce immortality to a scientific verity." And they who prefer science (even "falsely so called") to the Bible, are not slow to accept the evidence, even though a denial of the Bible be the result.

But spiritualism is not unknown in the Bible. It is pointed out and identified in Bible history and prophecy, and is the subject of many earnest warnings. That it is allied to the witchcraft of ancient times is admitted by spiritualists themselves. Allen Putnam, a spiritualistic writer, says:—

"The doctrine that the oracles, soothsaying, and witchcraft, of past ages were kindred to these manifestations of our day, I, for one, most fully believe. As seen by me now, mesmerism, spiritualism, witchcraft, miracles, all belong to one family, all have a common root, and are developed by the same laws."

Judge Edmonds, Charles Partridge, Uriah Clark, &c., well-known authors among them, say the same.

Witchcraft and its kindred words are thus defined by Dr. Webster:—

WITCHCRAFT. The practices of witches; sorcery; enchantments; intercourse with the devil; power more than natural.

SORCERY. Magic; enchantment; witchcraft; divination by the assistance or supposed assistance of evil spirits; or the power of commanding evil spirits.

ENCHANTMENT. The act of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic arts, spells, or charms; incantations.

DIVINATIONS. The act of divining; a foretelling future events, or discovering things secret or obscure, by the aid of superior beings; or by other than human means.

NECROMANCY. Properly the art of revealing future events by means of a pretended communication with the dead.

FAMILIAR SPIRIT. A demon or evil spirit supposed to attend at a call.

The first mention of these works is found in Ex. 7, where it is recorded that the magicians of Egypt wrought by enchantment to turn away the mind of Pharaoh from the message delivered to him by Moses. The Lord always forbade witchcraft, or sorcery, and all kindred works. "Thou shalt not suffer a witch to live." Ex. 22: 18. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord your God." Lev. 19: 31. "A man also or woman that hath a familiar spirit, or is a wizard, shall surely be put to death." Lev. 20: 27. A most important text on this subject is the following:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18: 9-12.

So clearly are the works of spiritualism here pointed out, and so emphatically are they denounced as an abomination in the sight of God, that spiritualists find it necessary to ward off, by some means, its testimony against them. Judge Edmonds, in his Reply to Bishop Hopkins, who had quoted this text, said:—

"It is true that in the law of Moses there are injunctions against dealing with witches, or those having familiar spirits. But does the reverend prelate mean that his Christian hearers shall understand that the law is still binding upon us?"

And Mr. Woodman, in his Reply to Dwight, says:—

"So if intercourse with departed spirits was prohibited by the Old Testament, that circumstance would furnish no presumption that it was wrong."

We think those writers must have been aware that such things are denounced in the New Testament in terms equally strong. In Gal. 5: 19-21, Paul enumerates "the works of the flesh," among which he places witchcraft, and says "that they which do such things shall not inherit the kingdom of God." And in closing up the Revelation, after pronouncing a blessing upon them that do the commandments of God, that they

may have right to the tree of life and enter the glorious city, Jesus says, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22: 15.

Thus vainly do spiritualists turn for consolation from the Old Testament to the New. The word of God is always against them.

J. H. WAGGONER.

An Apology.

BEING of the opinion that Eld. J. N. Andrews has now finished his review of my book entitled, "The First-Day Sabbath," if I can be allowed the privilege, I wish to have the following statements published in the columns of the REVIEW.

That Eld. Andrews has found some mistakes in my book, is true; and I very much regret that such errors were committed. I thank Eld. A., however, for pointing them out, as it will give me an opportunity to correct them if I publish another edition.

But I cannot plead guilty to the charge of having designedly perverted the language of any author from which I quoted; no, not so much as in one word, letter, comma, or quotation mark.

Those who have read my book, know that a great many quotations are made from different authors. The exact way that those errors occurred in quoting from Sylvester Bliss, Daniel Whitby, or others, I cannot tell. But during the time I was writing the book, we had a great deal of sickness in our family; and finally my wife died during that time. And wishing to publish the work as soon as possible, I employed two good copyists, which copied about one hundred pages of the book. Now, whether I, or my copyists, made the mistakes, and they were overlooked in the reading of the copy; or whether the errors were committed when the MS. was cut down, by my consent, after it went into the hands of the compositors, I cannot tell.

All things considered, it is a wonder to me that no more mistakes were committed.

But this one thing I do know, that, all the errors which were found in my work by Eld. Andrews, which appeared like garbling, or misrepresenting authors, were purely accidental.

I deem it just to myself, and also to the readers of the REVIEW, to make the above statements; and it will greatly oblige me, if this communication can be published in the same paper where Eld. Andrews' criticisms appeared.

T. M. PREBLE.

Hyde Park, Mass., July 4, 1874.

REMARKS: When Eld. Preble's book first appeared, I judged after a careful examination of it that there was no occasion for a reply to it from myself. But as my continued silence gave opportunity for some to reproach the Sabbath cause, I decided to give it a careful answer in all its arguments, and in all its charges. I began with his Biblical argument, intending to close with his charges. But when I had nearly finished this part of his book, the death of my dear wife caused me to suspend for a season all attempts to write. When I was able to resume writing, providential circumstances clearly indicated that I should give my time and strength to the completion of the new edition of the History of the Sabbath. But just as soon as I had completed that labor, I took up Eld. Preble's charges against the veracity of the first edition of my History. I wrote a series of articles for the REVIEW in which I stated and answered every accusation against that work. This series was published in the REVIEW till all but the last three of the articles had been given. But as the REVIEW was then going to 10,000 new subscribers on trial, and as it was thought of great importance to get into that volume a full statement of our doctrinal views, it was decided by those whose judgment I highly respect that no more space could be allowed to my articles of this series, because, though important to myself personally, they were of no special importance to the mass of the readers of the REVIEW. The three articles which conclude the series do, however, lie in the Office of publication and can be given hereafter if occasion justifies.

One of the charges there noticed I will here state, as it has been deemed a decisive proof of dishonesty on my part. It is that in quoting from D'Aubigné respecting Carlstadt, a semicolon is found where D'Aubigné used a period. But the entire manuscript of my first edition of the History of the Sabbath was carefully preserved, and is now in my library at Lancaster, Mass. That manuscript has the period and not the semicolon, and it is open to inspection from Eld. P. or any of his friends, to judge whether it has ever been tampered with. The truth is, it was simply a typographical error which in some way escaped the eye of the proof reader. I have no love for controversy and no personal ill will toward Eld. Preble. The reader will find a concise statement of the points to which Eld. Preble refers in the REVIEW for Dec. 9, 1873.

J. N. ANDREWS.

Rochester, N. Y., July 9, 1874.

A Fire Engine Moral.

I stood silently near an engine, and learned a lesson. It was in the line, out of the way of the fire, but the hose was in its place. The engineer was a quiet, reliable-looking man, and there he stood. He seemed to be doing so little; he said nothing; there was no running and shouting, "Fire! fire! there is a fire! put it out! come and help! Don't you see? Fire! Fire!"

But there was the "steamer" in perfect order, bright and clean, and it worked like a living, conscious thing. Its short, quick strokes were like pulsations; now and then it seemed to slacken a little, and then it started up with renewed vigor, and we knew that far off, at the other end of the line of hose its work told.

The engineer was quiet and calm; now he opened the door and looked at the fire; now he touched a valve when the pressure was too great, and let the steam escape; now he added more fuel; now he raked out some ashes. And another man with oil touched the machine here and there, where the friction was fiercest.

They did not look at the fire, did not go near, and yet they were doing their utmost. You might have said they took no interest in it, that they were wanting in feeling; there were plenty of people who made more talk, and lamented for the poor man who was losing his all, perhaps; but after all, who was doing most?

There is a story running about which applies fairly as a hint when men ask questions as to that which does not concern them.

"There was a man in (say New Jersey or anywhere) who made a large fortune. Do you know how he made it?"

"No."

"By minding his own business."

I thought of this at the fire, and from all I took the lesson of which I spoke, in Christian work.

"Blessed is he that shall stand in his lot, in the end of the days."

We want more Christians like these men at the engines, who shall steadily and earnestly do their part and attend to their own business, with no special talk, but a great deal of work.—Sel.

Let them Alone.

SUPPOSE you are slandered and abused; suppose your friends turn away from you; what then? You can make ten new ones by minding your own business and serving God, where you can regain five old ones by quarreling with your enemies for their confidence. Let them alone; keep about your Master's work; and by-and-by they will come back, with tears in their eyes, confessing how they have been misled and have wronged you. The world is wide enough for earnest souls; if men elbow and crowd you from your rightful place, go out and find another and a better one. If they persecute you in one city, flee into another; if they lie about you, do not stop to bandy epithets, or waste time over it; every liveman who serves God must encounter Satan's lies; but if you keep on the track you will out-travel the slanderer's falsehoods, and if you hurry you will distance the devil and his dust.—The Christian.

What a Trifle May Hide.

A LITTLE boy held a sixpence near his eye, and said, "O mother! it is bigger than the room!" and when he drew it still nearer, he exclaimed, "O mother! it is bigger than all out-doors!" And in just that way the worldling hides God, and Christ, and judgment, and eternity, from view, behind some paltry pleasure, some trifling joy, or some small possession which shall perish with the using, and pass away with all earth's lusts and glory in the approaching day of God Almighty.

WATCH for little opportunities of pleasing, and put little annoyances out of the way.

Obituary Notices.

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

DIED, in Hartland, Livingston Co., Mich., June 2, 1874, of consumption, our dear sister Arvilla, wife of Bro. Elkanah Stone, aged thirty-seven years and ten months. She leaves a husband and three children to mourn their loss.

"When the morn of glory breaking,
Shall light the tomb,
Beautiful will be thy waking,
In fadeless bloom."

M. E. LOCKWOOD.

DIED, in Sullivan Co., Mo., June 21, 1874, Mary Jane Sadders, daughter of J. B. and M. J. Alexander, aged twenty-five years, eight months, and four days. She requested her brothers and sisters to meet her in Heaven, and died leaving a bright evidence that all was well. Her disease was consumption.

JOSEPH B. ALEXANDER,
MAHALA J. ALEXANDER.

The Review and Herald.

Battle Creek, Mich., Third-day, July 21, 1874.

Appointment for Eastern Camp-Meetings.

Table with columns for State and Dates. Includes Michigan (Aug 6-17), Vermont (20-24), New England (27-31), Maine (Sept 3-7), New York (10-14), Ohio (17-21), Indiana (24-28).

Special Notice—General Conference.

THE General Conference of S. D. Adventists will hold its thirteenth annual session in connection with the Michigan camp-meeting. At the request of the New York brethren, their camp-meeting has been changed as noticed in this paper, to give them more time for preparation.

Spiritualism.

WE commence this week a very important series of articles on the subject of spiritualism. This last, fatal delusion is fast drawing on to the climax of its deceptive power.

Next Term of School.

It is decided to commence the next term of our school MONDAY, AUGUST 24, the week following the camp-meeting.

The Religious Amendment.

From an article published in the Index from one of its correspondents, we take the following paragraph: "It is firmly believed by many, that with the aid of the Young Men's Christian Association, which is to Protestantism what Jesuitism is to the Catholic church, she will make, in due time, when her plans are all completed and understood by her agents, a Herculean effort to incorporate the religious amendment into the Constitution of the United States."

Turkey and Persia.

TURKEY rests upon a foundation which has become throughout so weak and shaky that a disturbance anywhere may bring on the final catastrophe to that nation. There are indications of trouble in various directions, but none of a more threatening aspect than has lately appeared between that power and Persia.

The relations between Turkey and Persia are not friendly. It appears that the Persian government has refused to compel the return to Turkish territory of a tribe numbering two thousand families, which has been subject to the Porte, but who escaped across the Persian frontier, and that a number of Turks have been seized and maltreated by a band of Persian pilgrims.

FREDERICK KAPP, a member of the German Legislature, said before that body, in Berlin, a few days ago: "At the present moment, it depends only on the Catholic church of the United States to determine when it will begin its war on the Government and on Protestantism."

Railroads in the United States.

In the "Manual of the Railroads of the United States for 1874-75, by H. V. Poor, it is stated that the total length of railroad lines in operation in 1873 was 66,237 miles. In 1872 there were 57,323 miles, and in 1871, only 44,614, showing an increase in the two years since 1871, of 21,623 miles.

WE have received the second number of the Bible Investigator, published by Amos Sanford, Columbus, Kansas. It is a neatly-printed monthly, 16 pp. magazine form, and claims to be devoted to the investigation of all Bible truth, without regard to sects, creeds, parties, or traditions.

H. G. B.: In answer to your inquiry why your article on the "Nature and Office Work of the Holy Spirit" was not published in the REVIEW, we would say, that we think that subject is one which very few persons are qualified to discuss to edification and profit.

THE P. O. address of Adam Rudd, Eld. D. T. Bourdeau, and Eld. R. F. Andrews will be, till further notice, Kankakee City, Ill.

A Request.

WE earnestly request Bro. and sister White to attend our Maine Camp-meeting this fall if consistent with duty. MAINE CONF. COM.

OUR P. O. address will be Beloit, Mitchel Co., Kansas, till further notice.

J. H. ROGERS, C. H. CHAFFEE.

Notice.

THOSE wishing to rent tents for the N. Y. camp-meeting will please send their orders immediately to B. L. Whitney, Kirkville, Onondaga Co., N. Y., stating size and number wanted. It will be absolutely necessary to be prompt in the matter in order that the tents may be secured in season.

CAMP-MEETING COMMITTEE.

To the Brethren and Sisters in Maine.

THE time of our camp-meeting is drawing near, and many of you are so situated that you hear but little or no preaching during the year, and some of you who have embraced the truth by reading have never heard the living preacher. Now is your time to commence to make arrangements to attend the camp-meeting.

Come to work in the vineyard of the Lord and labor for the salvation of souls. Do not be satisfied by saying, I would like to attend the camp-meeting this fall; but make an effort to be there. Do not let a few vain things of this world keep you away.

The signs of the times clearly show that we are living near the end, and He that shall come, will come, and will not tarry. "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him."

We want to see the best camp-meeting this fall that we have ever had; and if all will come up and engage in the work in earnest, the Lord will bless and crown our efforts with success.

Let the tents all be erected on Wednesday, Sept. 2, so that all may be ready to commence with the first meeting, and there be no disturbance on the ground. J. B. GOODRICH.

July 7, 1874.

SCANDAL.—The story is told of a woman who freely used her tongue to the scandal of others, and made confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions to scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all evil reports which she circulated about others.

Appointments.

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

* * * Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

The Michigan Conference.

THE Michigan Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, commencing Aug. 6, 1874. Delegates should be on the ground the first day of the meeting.

E. H. ROOT, Mich. M. S. MERRIAM, Conf. H. LINDSAY, Com.

The Health Reform Institute.

THE stockholders of the Health Reform Institute will hold their eighth annual meeting at Battle Creek, Mich., in connection with the camp-meeting, Friday, Aug. 7, 1874, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Stockholders who cannot attend will please see that their stock is represented by proxy if they have not already made provision of this kind.

JAMES WHITE, IRA ABBEY, GEO. I. BUTLER, HARMON LINDSAY, BENN AUTEN, E. B. GASKILL, M. S. MERRIAM, Directors.

S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its fifteenth annual session on the camp-ground at Battle Creek, Aug. 11, 1874, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

JAMES WHITE, HARMON LINDSAY, V. A. MERRIAM, C. W. COMINGS, GEO. I. BUTLER, S. N. HASKELL, M. S. MERRIAM, Trustees.

THE T. & M. Society of Michigan will hold its next annual session in connection with the camp-meeting at Battle Creek. We hope the district secretaries will send their reports to the State secretary, Anna M. Driscoll, Battle Creek, Mich., at least one week before the camp-meeting.

E. H. ROOT.

Maine Conference.

THE Maine Conference will hold its next annual session in connection with the camp-meeting at Skowhegan, one mile above Pishon's Ferry, where it was held last year, commencing Sept. 3, 1874, and holding over the 7th.

Let all of our churches and companies where s. b. is organized send their delegates to this Conference, and let all see that their s. b. is paid up to the last quarter. Let the s. b. treasurers see that their quarterly reports are sent to the State Conference secretary, Timothy Bryant, North Jay, Me., in season, so that we may have a correct report of the financial standing of the Conference.

J. B. GOODRICH, Maine. G. W. BARKER, Conf. WM. MORTON, Com.

Quarterly Meetings in Minnesota.

Table with columns for Location and Dates. Includes Tenhassen (Aug 1, 2), Sibley, Iowa (8, 9), Mankato, Minn. (15, 16), Hutchinson (22, 23), Litchfield (29, 30).

HARRISON GRANT.

At Curtis Corner, Rhode Island, Aug. 1, and 2. I appoint here because it is most central. If the brethren think best they can change the location, and have it where it will best accommodate the friends in that State. S. N. HASKELL.

THE Maine T. & M. Society will hold its next annual meeting on the camp-ground in Skowhegan, Sept. 3-7. Dist. No. 1 will hold its next quarterly meeting in connection with the annual meeting. Let all see that their reports are sent in in season, so that a full report can be made of all that has been done for the last quarter.

J. B. GOODRICH, Pres.

Table with columns for Location and Dates. Includes Soldier Valley, Iowa (Aug 1, 2), Belvidier (8, 9), Decatur, Neb. (15, 16).

There will be opportunity for baptism, for any who may desire it, at each of these meetings. H. NICOLA.

GENERAL quarterly meeting of the Iowa and Nebraska T. and M. Society at Knoxville, Iowa, August 29 and 30. Let each director see that his district is properly represented. Hope there will be a general rally at this meeting, and that the blessing of God may attend it. H. NICOLA.

QUARTERLY meeting of the T. and M. Society of N. Y. and Pa., Dist. No. 9, at Hornby, Steuben Co., N. Y., the first Sabbath and Sunday in August. All the members are requested to report. J. LINDSEY, Director

MONTHLY meeting at Armada, Mich., August 1 and 2. Sister churches are invited to attend this meeting. Another opportunity will be had for baptism. D. H. LAMSON.

QUARTERLY meeting of Cattaraugus Co., N. Y., and vicinity, at Nashville, about four miles west of Perrysburg station on N. Y. and Erie R. R., first Sabbath and first-day in August. Brethren and sisters of Cattaraugus Co., let us all take new interest in this work. B. B. WARREN.

QUARTERLY meeting of the T. & M. Society for district No. 2 of the N. Y. & Pa. Conference at Roosevelt, N. Y., on the 8th and 9th of August, 1874. A general attendance is expected. Please send in reports in time for the meeting. Monthly meeting at the same time and place. DANIEL BOWE, Director.

THE quarterly meeting for Western New York will be held in connection with the quarterly meeting of the T. & M. Society of Dist. No. 1 at Lancaster, August 9 and 10, 1874. It being the last meeting of this district before our State Conference, full reports from all the churches are desired. W. H. EGGLESTON, Director.

Business Department.

Not slothful in Business. Rom. 12:11.

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.

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