

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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CHOOSE THE BEST.

How many kinds of words there are,
Sad, boisterous, bitter, vain—
Wrathful and spiteful, warlike words,
Hot, hasty, and profane,
But kind words are the best of all,
Then let this be our plan:
In all things where we have the choice,
To choose the best we can.

Speak kindly to your erring child—
Assure him that your love
Will follow him while life shall last,
Where'er his footsteps rove.
Kind words, spoke now, in future years
Will melt his wayward heart;
But wrathful words would rankle there
A deadly, poisoned dart.

Speak kindly unto all you meet,
For anguish, grief, and care,
And sorrow, all unknown to you,
Each human heart must bear.
Never, by harsh or thoughtless words
Another's prospects blight,
For kindness cheers the hearts of all,
Making their pathway bright.

Speak ill of none, for good, kind words
Leave not a sting behind;
Repeating every idle tale
Is not for noble minds.
'Tis well to sow a better seed,
And choose a kinder plan;
If 'tis but little good you know,
Speak all the good you can.

Do not search around for others' faults,
And their good traits efface;
'Tis sad to human pride to prove
That man is only base.
Far better seek a higher plane,
And try the better plan.
The choice is yours, seek for the good,
And find the best you can.

Never speak ill, nor think all faults
Much greater than your own,
If you another's faults shall see,
Haste not to make them known;
For life is short, no tongue can tell
How brief may be the span;
Now take your choice, seek for the good,
And find the best you can.

—MRS. S. R. FURRY, in *The Restitution*.

TITHES AND OFFERINGS.

BY MRS. E. G. WHITE.

DIVINE wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed.

He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that he could not be happy without acting a part in the great work in which he should be cultivating self-denial and benevolence.

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his co-worker. By a chain of circumstances which would call forth his charities, he brings man under the best means of cultivating benevolence, and keeps him habitually giving to help the poor, and to advance his cause. He sends his poor as the representatives of himself. A ruined world is drawing forth from us by their necessities talents of means and of influence to present to them the truth, of which they are in perishing need. And as we heed these calls, by labor and acts of benevolence, we are assimilated into the image of him who for our sakes became poor. In bestowing, we bless others, and thus accumulate the true riches.

There has been a great lack of Christian benevolence in the church. Those who were the best able to do in the cause of

God for its advancement have done but little.

God has mercifully brought a class to the knowledge of the truth, that they might appreciate its priceless value in comparison with earthly treasures. Jesus has said to these, "Follow me." He is testing them with the invitation to the supper which he has prepared. He is watching to see what characters they will develop, whether their own selfish interests will be considered of greater value than eternal riches. Many of these dear brethren are now by their actions framing the excuses mentioned in the parable.

"Then said he unto him, A certain man made a great supper, and bade many, and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

This parable correctly represents the condition of many professing to believe the present truth. The Lord has sent them an invitation to come to the supper which he has prepared for them at great cost to himself, but worldly interests look to them of greater importance than the heavenly treasure. They are invited to take part in the things of eternal value; but their farms, their cattle, and their home interest, seem of so much greater importance than obedience to the heavenly invitation, and these earthly things are made the excuse for their disobedience to the heavenly command, "Come; for all things are now ready." These brethren are blindly following the example of those represented in the parable. They look at their worldly possessions, and say, No, Lord, I cannot follow thee, "I pray thee have me excused."

The very blessings which God has given to these men, to prove them, to see if they will render "unto God the things that are God's," they use as an excuse that they cannot obey the claims of truth. They have grasped their earthly treasure in their arms, and say, I must take care of these things; I must not neglect the things of this life; these things are mine. Thus the hearts of these men have become as unimpressible as the beaten highway. They close the door of their hearts to the heavenly messenger, who says, "Come; for all things are now ready," and throw it open, inviting the passage of the world's burden and business cares, and Jesus knocks in vain for admittance.

Their hearts are so overgrown with thorns and cares of this life that heavenly things can find no place. Jesus invites the weary and heavy laden, with promises of rest if they will come to him. He invites them to exchange the galling yoke of selfishness and covetousness, which makes them slaves to mammon, for his yoke, which he declares is easy, and his burden, which is light.

He says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." He would have them lay aside the heavy burdens of worldly cares and perplexities, and take his yoke, which is self-denial and sacrifice for others. This burden will prove to be light. Those who refuse to accept the relief Christ offers them, and will continue to wear the galling yoke of selfishness, tasking their souls to the utmost in plans to accumulate money for selfish gratification, have not experienced the peace and rest found in bearing the yoke of Christ, and lifting the burdens

of self-denial and disinterested benevolence which Christ has borne in their behalf.

When the love of the world takes possession of the heart, and becomes a ruling passion, there is left no room for adoration to God; for the higher powers of the mind submit to the slavery of mammon, and cannot retain thoughts of God and of Heaven. The mind loses its remembrance of God, and is narrowed and dwarfed to the accumulation of money.

Through selfishness and love of the world these men have been passing on with less and less sense of the magnitude of the work for these last days. They have not educated their minds to make a business of serving God. They have not an experience in that direction. Their property has absorbed their affections and eclipsed the magnitude of the plan of salvation. While they are improving and enlarging their worldly plans they see no necessity for the enlargement and extension of the work of God. They invest their means in temporal things, but not in the eternal. Their hearts are ambitious for more means. God has made them the depositaries of his law, that they might let the light so graciously given them shine forth to others. But they have so increased their cares and anxieties that they have no time to bless others with their influence, to converse with their neighbors, to pray with them, and for them, and to seek to bring them to the knowledge of the truth.

These men are responsible for the good they might do, but from which they excuse themselves because of worldly cares, and burdens, which engross their minds and absorb their affections. Souls for whom Christ died might be saved by their personal effort and godly example. Precious souls are perishing for the light which God has given to men to be reflected upon the pathway of others. But the precious light is hid under a bushel, and it gives no light to those who are in the house. Every man is a steward of God. To each the Master has committed his means which man claims as his own. He says, "Occupy till I come." A time is coming when Christ will require his own with usury. He will say to his stewards, "Give an account of thy stewardship." Those who have hid their Lord's money in a napkin in the earth, instead of putting it out to the exchangers, or those who have squandered their Lord's money by expending it for needless things, instead of putting it out to usury by investing it in his cause, will receive no approval of the Master, but decided condemnation. The unprofitable servant in the parable brought back the one talent to God, and said, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." His Lord takes up his words: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

This unprofitable servant was not ignorant of God's plans, but he set himself firmly to thwart the purpose of God, charging him with unfairness in requiring improvement upon the money intrusted to him. This very complaint and murmuring is made by a large class of wealthy men, professing to believe the truth. They are like the unfaithful servant afraid that the increase of the talents God has lent them will be called for to advance the spread of truth; therefore they tie it up, by investing it in earthly treasures, and burying it in the world, thus making it so fast that they have nothing, or next to nothing, to invest in the cause of God. They have buried it, fearing that God would call for some of the principal or increase. When at the demand of their Lord they bring the amount given them, they come with ungrateful excuses why they have not put the means, lent

them by God, out to the exchangers, by investing it in his cause, to carry on his work.

He who embezzles his Lord's goods not only loses the talent lent him of God, but loses eternal life. Of him it is said, "Cast ye the unprofitable servant into outer darkness." The faithful servant who invests his money in the cause of God to save souls, employs his means to the glory of God, and will receive the commendation of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

What will be this joy of our Lord? It will be in seeing souls saved in the kingdom of glory. "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The idea of stewardship should have a practical bearing upon all the people of God. This parable of the talents rightly understood will bar out covetousness, which God calls idolatry. Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshipers of mammon, to earnest, faithful co-workers with Christ in the salvation of sinners.

The foundation of the plan of salvation was laid in a sacrifice. Jesus left the royal courts, and became poor, that we through his poverty might be made rich. Every one who will share this salvation, purchased for them by such an infinite sacrifice by the Son of God, will follow the example of the true pattern. Jesus Christ was the chief corner stone, and we must build upon this foundation. Each must have a spirit of self-denial and self-sacrifice. The life of Christ upon earth was unselfish, marked with humiliation and sacrifice. And shall men, partakers of the great salvation which Jesus came from Heaven to bring them, refuse to follow their Lord, and to share in his self-denial and sacrifice? Says Christ, "I am the vine, ye are the branches. Every branch in me that beareth not fruit he taketh away. And every branch that beareth fruit, he purgeth it that it may bring forth more fruit;" The very vital principle, the sap which flows through the vine, nourishes the branches, that they may flourish and bear fruit. Is the servant greater than his Lord? Shall the world's Redeemer practice self-denial and sacrifice on our account, and the members of Christ's body practice self-indulgence? Self-denial is an essential condition of discipleship.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." I lead the way in the path of self-denial. I require nothing of you my followers but that of which I your Lord give you an example in my own life.

The Saviour of the world conquered Satan in the wilderness of temptation. He overcame to show man how he may overcome. He announced in the synagogue of Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The great work which Jesus announced that he came to do was intrusted to his followers upon the earth. Christ as our head led out in the great work of salvation, and bids us follow his example. He has given us a world-wide message. This truth must be extended to all nations, tongues, and people. Satan's power was to be contested, and he was to be overcome by Christ and also by his followers.

An extensive war was to be maintained against the powers of darkness. And in order to do this work successfully, means were required. God does not propose to send means direct from Heaven, but he

gives into the hands of his followers talents of means to use for the very purpose of sustaining this warfare.

He has given his people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. Here are simplicity and utility combined, which it requires not depth of learning to understand and execute. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, and woman, and youth, may become a treasurer for the Lord. They may be agents to meet the demands upon the treasury. Says the apostle, "Let every one of you lay by him in store, as God hath prospered him."

Great objects are accomplished by this system; for if one and all accept it, each is made a vigilant and faithful treasurer for God; and there would be no want of means to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

As the persevering, systematic workers see that the tendency of their benevolent efforts is to nourish love to God and their fellow-men, and that their personal efforts are extending their sphere of usefulness, they will realize that it is a great blessing to be co-workers with Jesus Christ. The Christian church as a general thing are disowning the claims of God upon them to give alms of the things which they possess to support the warfare against the moral darkness which is flooding the world. Never can the work of God advance as it should until the followers of Christ become active, zealous workers.

Every individual of the church should feel that the truth which they profess is a reality, and they should be disinterested workers. Some rich men feel like murmuring because the work of God is extending, and there is a demand for money. They say there is no end of the calls for means. One object after another is continually rising demanding help. We would say to such that we hope the cause of God will so extend that there will be greater occasions, and more frequent and urgent calls for supplies from the treasury to prosecute the work.

If the plan of systematic benevolence was fully adopted, and carried out to a man, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence.

Almsgiving is a part of gospel religion. Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations pecuniarily, as well as lay claim upon all our power to be devoted to the work of the Master?

We shall have a debt to settle with the Master by-and-by, when he shall say, Give an account of thy stewardship. If men prefer to set aside the claims of God, and grasp and selfishly retain all that he gives them, he will hold his peace at present, and continue frequently to test them by increasing his bounties, and by letting his blessings flow on, and these men pass on receiving honor of men, and without censure in the church, but by-and-by he will say, "Give an account of thy stewardship." Says Christ, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "Ye are not your own; for ye are bought with a price," and are under obligation to glorify God with your means as well as in your body, and in your spirit, which are his.

"Ye are bought with a price," not "with corruptible things, as silver and gold, but with the precious blood of Christ." He asks the return of the gifts, he has intrusted to us, to aid in the salvation of souls. He has given his blood; he asks our silver.

It is through his poverty that we are made rich, and yet, will we refuse to give back to him his own gifts?

God is not dependent upon man for the support of his cause. He could have sent means direct from Heaven to supply his treasury, if his providence had seen that this was the best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens,

and let that declare to the world his requirements in living characters. God is not dependent upon any man's gold or silver. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has honored us by making us co-workers with him. He has ordained that there should be a necessity for the co-operation of men, that they may keep in exercise their benevolent affections.

God has in his wise providence placed the poor always with us, that while we shall witness the various forms of suffering and of necessity in the world, we should be tested and proved, and brought into positions to develop Christian character. The poor God has placed among us to call out from us Christian sympathy and love.

Sinners, who are perishing for lack of knowledge, must be left in ignorance and darkness, unless men shall carry to them the light of truth. God will not send angels from Heaven to do the work which he has left for man. He has given all a work to do, for the very reason that he might prove them, and that they might reveal their true character. Christ places the poor in our midst as his representatives. "I was an hungred," he says, "and ye gave me no meat; I was thirsty, and ye gave me no drink." Christ identifies himself with suffering humanity in the persons of the suffering children of men. He makes their necessities his own, and takes to his bosom the woes of the children of men.

The moral darkness of a ruined world pleads to Christian men and women to put forth individual effort, to give of their means, and of their influence, that they may be assimilated into the image of Him who, though he possessed infinite riches, yet for our sakes became poor. The Spirit of God cannot abide with those to whom he has sent the message of his truth, who need to be urged before they can have any sense of their duty to be co-workers with Christ. The apostle enforces the duty of giving from higher grounds than merely human sympathy, because the feelings are moved. He enforces the principle that we should labor unselfishly with an eye single to the glory of God.

Christians are required by the Scriptures to enter upon a plan of active benevolence which will keep in constant exercise an interest in the salvation of their fellow-men. The moral law enjoined the observance of the Sabbath which was not a burden, except when that law was transgressed, and they were bound by the penalties involved in breaking it. The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated this plan. Far from its being of no force now, it was to be more fully carried out, and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age.

Jesus made known to the lawyer that the condition of his having eternal life was to carry out in his life the special requirement of the law, which consisted in his loving God with all his heart, and all his soul, and all his mind and strength, and his neighbor as himself. When the typical sacrifices ceased at the death of Christ, the original law, engraved in tables of stone, stood immutable, holding its claims upon man in all ages. And in the Christian age the duty of man was not limited, but more especially defined and simply expressed.

The gospel, extending and widening, required greater provisions to sustain the warfare since the death of Christ, and this made the law of almsgiving a more urgent necessity than under the Hebrew government. Now God requires, not less gifts, but greater than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, "For unto whomsoever much is given, of him shall be much required."

The blessings of the Christian age were responded to by the first disciples in works of charity and benevolence. The outpouring of the Spirit of God, after Christ left his disciples and ascended to Heaven, led to self-denial, and self-sacrifice for the salvation of others. When the poor saints at Jerusalem were in distress, Paul writes to the Gentile Christians in regard to works of benevolence, and says, "Therefore, as

ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here benevolence is placed by the side of faith, love, and Christian diligence. Those who think that they can be good Christians, and close their ears and hearts to the calls of God for their liberalities, are in a fearful deception. There are those who abound in a profession of great love for the truth, and as far as words are concerned, have an interest to see the truth advance, but do nothing for its advancement. The faith of such is dead, not being made perfect by works. The Lord never made such a mistake as to convert a soul, and leave it under the power of covetousness.

The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements they were to manifest in offerings their appreciation of his mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham who gave tithes to Melchisedek, the priest of the most high God. The same principle existed in the days of Job. Jacob, when at Bethel an exile and penniless wanderer, lay down at night solitary and alone with a rock for his pillow, and there promised the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee." God does not compel men to give. All that they give must be voluntary. He will not have his treasury replenished with unwilling offerings.

God designed to bring man into close relationship with himself, and in sympathy and love with his fellow-men, by placing upon him responsibilities in deeds that would counteract selfishness, and strengthen his love for God and man. The plan of system in benevolence, God designed for the good of man, who was inclined to be selfish, and to close his heart to generous deeds and actions. The Lord required gifts to be made at stated times, being so arranged that giving would become habit, and benevolence felt to be a Christian duty. The heart opened by one gift was not to have time to become selfishly cold, and to close, before it bestowed the next. The stream was to be continually flowing, thus keeping open the channel by acts of benevolence.

As to the amount required God has specified one-tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play. And while it is left free to the conscience, a plan has been laid out definite enough for all. No compulsion is required.

God called for men in the Mosaic dispensation to give the tenth of all their increase. He committed to their trust the things of this life, talents to be improved and returned to him again. He has required a tenth, and this he claims as the very least that man should return to him. He says, "I give you nine-tenths, while I require one-tenth; that is mine. When men withhold the one-tenth they rob God. Sin offerings, peace offerings, and thank offerings, were also required in addition to the tenth of the increase."

All that is withheld of the tenth which God claims of the increase is recorded in the books of Heaven as robbery against God. Such defraud their Creator, and when this sin of neglect shall be brought before them, it is not enough to change their course and begin to work from that time upon the right principle. This will not correct the figures in the heavenly record for embezzling the property committed to them in trust to be returned to the lender. Repentance for unfaithful dealing with God, and for base ingratitude, is required.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A promise is here given, if all the tithes shall be brought into the store-house a blessing from God will be poured upon the obedient.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your

vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." If all who profess the truth will come up to the claims of God, in giving the tenth which God says is his, the treasury will be abundantly supplied with means to carry forward the great work of the salvation of man.

God gives man nine-tenths, while he has claimed one-tenth for sacred purposes, as he has given man six days for his own work, and has reserved and set apart the seventh day to himself. For, like the Sabbath, a tenth of the increase is sacred. God has reserved it for himself. He will carry forward his work upon the earth with the increase of means he has intrusted to man.

God required of his ancient people three yearly gatherings. "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." No less than one-third of their income was devoted for sacred and religious purposes.

Whenever God's people, in any period of the world, have cheerfully and willingly carried out his plan in systematic benevolence, and in gifts and offerings, there has been a standing promise that prosperity should attend all their labors just in proportion as they obeyed his requirements. When they acknowledged the claims of God, and complied with his requirements, honoring him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing him, but themselves; for God limited his blessings to them, just in proportion as they limited their offerings to him.

Some will pronounce this as one of the rigorous laws binding upon the Hebrews. But this was not a burden to the willing heart that loved God. It was only when their selfish natures strengthened by withholding, that men have lost sight of eternal considerations, and valued their earthly treasures above that of souls. There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel. There is a great and important work to be accomplished in a very short time, and God never designed that the law of the tithing system should be of no account among his people, but that instead of this, the spirit of sacrifice should widen and deepen for the closing work.

(To be continued.)

Proceedings of the Thirteenth Annual Meeting of the Gen. Conf. of S. D. Adventists.

CONFERENCE convened according to appointment on the Camp-ground, Battle Creek, Mich., Aug. 10, 1874, 9 A. M.

The President, Geo. I. Butler, in the chair. Prayer by J. N. Andrews. The President stated some reasons for the call of the Conference, and requested delegates to present their credentials. The following responded:—

U. Smith, J. S. Wicks, R. J. Lawrence, Ira Abbey, S. H. King, and D. R. Palmer, Michigan.

Harrison Grant, Minnesota.
P. Z. Kinne and J. N. Andrews, New York.

Eld. James White, California.
James Harvey, Indiana.
A. A. Hutchins, Ohio.
Henry Nicola, Iowa.

As Iowa is entitled to three delegates, and as other Conferences had no representation, the notice being too short to allow the appointment of delegates in due form, by vote of the Conference the following persons were appointed to act as delegates from those not fully represented:—

S. N. Haskell, New England.
A. S. Hutchins, Vermont.
Benn Auten and W. P. Andrews, Iowa.
S. Howland, Maine.
A. Vuilleumier, Swiss Mission.

By vote all brethren of good standing were invited to engage in the deliberations of the Conference. Minutes of twelfth session read and approved. Delegates from other religious bodies were called for.

Bro. L. C. Rogers, delegate from the S. D.

Baptist General Conference, responded. He read from the minutes of the last General Conference of Seventh-day Baptists, his appointment as delegate to this Conference and also the Report of their delegate to the twelfth Annual Meeting of S. D. A. General Conference. Bro. Rogers expressed his desire to make further statements during the course of the sessions. A response of welcome was delivered by J. N. Andrews, and by vote of the Conference, Bro. Rogers was received.

The Conference empowered the President to appoint the usual standing committees. The following appointments were announced by the Chair:—Nominating Committee, Ira Abbey, Harmon Lindsay, and Benn Auten. Auditing Committee, P. Z. Kinne, S. H. King. On Resolution, U. Smith, J. N. Andrews and S. N. Haskell.

TREASURER'S REPORT.

Cash on hand Nov. 12, 1873,	\$4159.75	
Received during the year,	2318.24	
Total		\$6477.99
Paid out	4557.53	
Balance on hand,		\$1920.46

E. B. GASKILL, Treas.

Report referred to Auditing Committee. Adjourned to call of President.

SECOND SESSION, AUG. 12, 9 A. M.

President, Geo. I. Butler called the meeting to order, followed by usual opening exercises.

Minutes of previous session read and approved after slight corrections. The President introduced the tract and missionary cause for the deliberation of the Conference. He made some very interesting statements in regard to its importance, and read a plan of action as a basis for effecting a general organization. Eld. S. N. Haskell spoke of the necessity of a more complete organization, and read some reports of the work accomplished by the Tract and Missionary Societies in the different Conferences. Eld. James White spoke urgently in favor of a general system of action. Eld. S. N. Haskell followed with some interesting statements of the results of the distribution of tracts.

This being the last session of the Conference that Bro. L. C. Rogers would attend, he was invited by the President to use the time of the Conference. He delivered a stirring address, replete with good feeling and unity now existing between the two bodies of Sabbath-keepers, and expressed his earnest resolve to exert his energies to maintain these friendly relations, and encourage a closer union of labor and love.

J. N. Andrews, in behalf of Seventh-day Adventists, spoke in response. Eld. James White expressed feelings of humiliation because of the frankness of the address of Bro. Rogers. The responses of Eld. J. N. Andrews and Eld. James White, reciprocating the good feeling expressed by Bro. Rogers, and a good-bye and hearty God-speed extended to him, were seconded by a unanimous vote of the brethren. Adjourned to call of President.

THIRD SESSION, AUG. 13, 9 A. M.

Prayer by Eld. S. N. Haskell. Committee on Nomination reported the following: for President, Eld. James White, Battle Creek, Mich.; Secretary, U. Smith, Battle Creek, Mich.; Treasurer, Harmon Lindsay, Battle Creek, Mich.; General Conference Committee, Elds. James White, Geo. I. Butler, and S. N. Haskell.

The report was accepted and the persons suggested were unanimously elected.

The Conference resumed the consideration of the tract and missionary cause. Second reading of the plan for a general organization was called for. After the reading and some discussion, it was referred to a committee of five, appointed by the Chair, for revision, to be reported at the next session. The following brethren were appointed as said committee: James White, J. N. Andrews, U. Smith, P. Z. Kinne, and Henry Nicola.

The President reported progress in the school enterprise, and congratulated the Conference on the great success that had attended the efforts to establish a denominational school. The report of Committee on Resolutions was read and accepted.

After discussion of the resolutions by Elds. James White, J. N. Andrews, and Geo. I. Butler, the first, third and fourth were adopted as given below, and the second referred to Eld. White for revision, to be reported at the next session. The Con-

ference then listened to an address from Eld. White in regard to the progress of the cause on the Pacific Coast. Adjourned.

FOURTH SESSION, AUG. 15, 7 1/2 P. M.

Prayer by J. N. Andrews. Minutes of previous session read and approved. The report of the committee to revise the plan for a general organization of tract and missionary labor, was read and accepted. After discussion of plan by Elds. White and S. N. Haskell, the report, suggesting the following plan of organization, was adopted by vote of the Conference.

GENERAL ORGANIZATION OF THE TRACT AND MISSIONARY SOCIETY.

At our last General Conference the following resolution was passed:—

“Resolved, That we consider it for the interests of the Tract and Missionary Society to so consolidate their system by some general organization that at the General Conference each Conference Society may be represented, and thus uniformity of action be secured. And that the General Conference Committee be requested to prepare a plan to secure the object herein mentioned.”

In response to this resolution, your Committee offer the following: That this general organization be known as the General Conference Tract and Missionary Society of Seventh-day Adventists.

The officers of this Society shall be a President, Vice-president, Secretary, Treasurer, and general agent. These shall constitute the Executive Board, who shall have the general management of the affairs of this Society.

It shall be the duty of the President to preside at each annual meeting of the Society, and to look after the general interests of the Society to see that there is uniformity of action throughout the entire organization. He shall see that an effort is made in each Conference Tract Society to do their proportion in raising means for different enterprises connected with the cause. He shall see that publications are supplied to individuals and companies of Sabbath-keepers or those who may be inquiring after the truth throughout the world, wherever in the judgment of the Executive Board it may be duty to send them. He shall see that proper blanks are gotten up and furnished to each Conference Tract and Missionary Society in season to report to the annual Tract meeting which shall be held in connection with each General Conference. He shall see that such documents as may be needed to give a better understanding of the work, are furnished to the various Conference Societies. He shall superintend the raising of sufficient funds for sending matter to those outside of the limits of the Tract Society, and for all other purposes decided to be necessary by the annual meeting of the General Conference Tract and Missionary Society or by the Executive Board.

The duty of the Vice-president shall be to act in absence of the President.

The duty of the Secretary shall be to keep a record of the doings of each annual meeting of the Society; to keep a summary of all the annual reports of each Conference Tract Society and to make a report of the same and other matters of interest to every annual meeting of the Society; to make an account of all money paid to the general treasury and to give credit to the individuals or Conference Tract Societies from whom the money is received. He shall keep a strict account of all monies paid out, and for what purpose. If publications are sent to different parts of the world, he shall keep a record of where sent and the number of pages. He shall make it a special point to correspond with those in any part of the world outside of the boundaries of the various Conference Tract Societies wherever it may be deemed advisable by the Executive Board for the advancement of the cause of present truth, always preserving the addresses of the parties. He shall have a correspondence with the various Conference Societies and be prepared to give such information as properly pertains to the work of the general Society from time to time. If any discrepancy in business occurs between the Conference Secretaries and the Office of publication they may be referred to the General Secretary for him to assist in bringing about an understanding.

The secretary's books shall be open to the inspection of the General Conference Committee or any authorized agent of a Conference Tract Society, and they shall be so

kept that any information pertaining to the general workings of the Society may be obtained.

The Treasurer shall receive and account for all moneys paid into the general treasury of the Society, and pay out the same by the order of the other members of the Executive Board. He shall make a report at each annual meeting of the Society.

It shall be the duty of the Executive Board, in harmony with the General Conference Committee to call annual meetings of the Society and to oversee the general interests of the Society, and they may appoint corresponding agents or colporteurs wherever in their judgment it will be for the furtherance of the cause of present truth, and contribute such support to assist them in their work as in their judgment duty shall require. And they may devise such plans for raising means for the purchase of publications and the distribution of reading matter and other missionary purposes as in their judgment will make this Society efficient to accomplish the objects of its organization.

Every annual meeting of this Society shall be held in connection with the sessions of the General Conference, as the Executive Board may appoint.

Each Conference Tract Society shall be entitled to one delegate in the annual meetings of the General Society if they have two hundred members or less; and an additional delegate for every two hundred members.

The annual meeting shall elect the Executive Board for each ensuing term, and may transact such other business as may be for the interest of the Society.

The Constitution may be changed at any regularly called annual meeting, by a two-thirds' vote, of the delegates present.

In case of the death or resignation of any member of the Executive Board, between the sessions of the general meeting of the Society, said vacancy may be filled by the General Conference Committee. This General Conference of 1874 may appoint the officers of the Society for the present term. Each annual meeting of the Society may decide whether the members of the Executive Board shall receive salaries and how much each member shall receive.

At each annual meeting of the Society an Auditor shall be appointed to examine into the accounts and moneys of the Treasurer and report to the Society their condition.

The following officers were elected to serve in the General Tract and Missionary Society for the coming year:—President, Eld. James White; Vice-President, Geo. I. Butler; Treasurer, Benn Auten; Business Agent, S. N. Haskell. The appointment of Secretary was referred to the General Conference Committee.

The report of the committee to revise the second resolution was read and accepted. After some remarks by Eld. White in explanation of the resolution, the resolution, as revised, was adopted. The resolutions as adopted by the Conference are as follows:—

Resolved, That we hail with joy the cheering reports of the progress of the work on the Pacific Coast, and approve of the action of Eld. James White in establishing a much-needed paper in the interests of the present truth in that section of our country. And,

Whereas, The cause west of the Rocky Mountains is new, and its friends comparatively few, and Bro. White should not be left to bear the burden of conducting an Office there on his own financial responsibility, therefore

Resolved, That we recommend to the Trustees of the S. D. A. Publishing Association to authorize Eld. Geo. I. Butler to act in behalf of the Board at the California State Conference to be held in connection with their annual camp-meeting, October, 1874, in conferring with that Conference relative to the establishment of a branch office of publication, on the Pacific Coast.

Resolved, That we express our continued interest and confidence in the tract enterprise, especially in view of its workings the past year, and that we herein have additional evidence that this enterprise is to be an efficient source of prosperity in our cause.

Resolved, That the increasing indications of the truthfulness of our position, in the events transpiring around us in the religious and political world, and the accumulating evidences that what we have expected is soon to be fulfilled, are most cheering, and call upon us for a renewed consecration of all our powers to the sacred

work of enlightening men in reference to the claims of the law of God, and warning them of impending dangers.

The interests of the Swiss Mission were introduced. The President recommended to the Conference to take some action in the matter, especially in consideration that Eld. J. N. Andrews is about to take his departure to engage in the cause in Switzerland. The following resolution was adopted by the Conference:—

Resolved, That the General Conference, feeling the same interest in the Swiss Mission that has been expressed in former sessions, instruct the Executive Committee to send Eld. J. N. Andrews to Switzerland as soon as practicable.

The propriety of establishing a paper upon the Atlantic Coast was next considered. Eld. James White spoke in favor of stereotyping the pages of the REVIEW, and sending one plate to the Pacific and another to the Atlantic Coast. On motion it was voted that we recommend to the favorable consideration of the Publishing Association the suggestions made by Eld. White relative to preparing stereotype plates of the pages of the REVIEW, and the publication of two editions. Adjourned, sine die. GEO. I. BUTLER, Pres.

S. BROWNSBERGER, Sec.

The Age We Live In.

THE worship of the golden calf seems to be the only religion which really retains any vitality in this age. Faith and self-sacrifice are apparently dead and the mainspring of human energy is gold. The intrinsic value of a thing is of little consequence, but what it will fetch in the market is all-important. Art, which should at least be above the sordid worship of money-bags, has been degraded, and the painter or actor strives as earnestly to produce a marketable commodity as if the perception and reality of color and form had been given for no other purpose than to be turned into filthy lucre. The business of buying and selling is fast crushing every noble feeling and sentiment. The ledger has become the national Bible, and the counting house is the church. It is ludicrous, yet painful and humiliating, to contemplate the vice of the popular mind. The rising generation are systematically taught to revere only such things as tend to money getting.

The multiplication table is regarded as the city code, and men are rigidly classed in accordance with a rule which, more frequently than not, brings the worst to the surface. Even in scientific and purely intellectual circles it is quite common to measure a man by the style he keeps up or the marked attention he is able by purely money influence to command. Respectability merely means a certain status in society, and many men are classed as mean who, possessing a certain income, are yet honestly determined to live within it. Unfortunately it is often considered a crime to be poor. Good men deplore these vices of our age, and talk as if mere words would cure those evils. Society is rotten at the core. We are standing on the crater of a social volcano, which bursting, out at every moment, scatters into the air the temporary gilded structure which we are pleased to call people's prosperity.

Beneath this fair surface of glitter and fashion lies a seething pit of poverty, superstition, and vice. Ruffianism and crime stalk boldly in our midst, and vices which were once the special shame of the ancient world have made their appearance in modern society. In our leading thoroughfares and by-streets are to be found men and women from whose features all traces of humanity have been battered out by misery and debauchery. These are the dark shadows upon the picture of our fair world which no quantity of words will tone down.—Sel.

COMPARATIVELY few are destroyed by outrageous and flaming vices; such as blasphemy, theft, drunkenness, or uncleanness; but crowds are perishing by that deadly smoke of indifference which casts its stifling clouds of carelessness around them, and sends them asleep into everlasting destruction.

ETERNITY is the divine treasure-house, and hope is the window by which mortals are permitted to see, as through a glass darkly, the things which God is preparing.

If the Lord lead you in a rough way, it is to keep your heart humble before him,

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 25, 1874.

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

EDITORS.

A World-wide Mission.

NEVER were we so fully impressed with the fact that the responsibilities of a world-wide mission were pressing upon our people, as during the religious services and the business sessions at the recent Michigan Camp-meeting. For a few years past, the work has been greatly increasing upon our hands. Urgent calls for publications in different languages, and laborers for people of other tongues, have been increasing. We have already made a good beginning for the Danes, Swedes, and French, and are anxiously waiting for a door to open for the Germans.

And the work is widely and rapidly extending among those who read and speak the English language, in our own country and others. There are calls for ten men to preach the word of God, where we have one man to answer these calls. And there is a great destitution of laborers in some of our oldest and most worthy Conferences. New and promising missionary fields opening has led the General Conference to consent to let several of our ablest ministers enter new fields, such as the Pacific Coast, while these worthy Conferences, many of whose members have been the earliest and continued supporters of the cause, are left almost destitute of ministerial labor.

As a people, we find ourselves with apparently more work upon our hands than we can possibly do. But this we must regard as an urgent providential call for more laborers. Our people must not be sectional in their feelings. Our ministers must not become wedded to particular fields of labor. If our people in certain localities hold our abler men, and look to them to do all the work, and fail to encourage new gifts, the cause will meet with a great loss. Such men as Eld. Loughborough, who are strong men in almost any position we may put them, must not be confined to a single State.

Who will go to England? Have we a better man than Eld. Loughborough? What shall be done for such States as New York and Pennsylvania? Have we a better man to labor where general discouragement rests over certain fields, than Eld. Canright? Ours is a world-wide mission; and every brother and sister among us should drink down that spirit of freedom and liberality that cares for the whole world.

We have felt, and still feel, the deepest interest for the cause on the Pacific. But it will not do to calculate upon a millennium to establish the cause there. Our wealthy men and women on the Pacific Coast must out with their means, cautiously urge new gifts into the field, and give the cause a chance to grow upon the Pacific, as it has in other parts.

Failing health and discouragements had led us to withdraw from the general cause to confine our labors to the Pacific Coast. But we find ourselves since the Battle Creek Camp-meeting with our former plans completely changed; and we now resign all to the will of God, and the choice of his dear people. For several years we have been refusing responsibilities, especially such as would make it necessary for us to have our headquarters at Battle Creek. But the marked indications of Providence, in harmony with the wish of our people, assembled in the name of the Lord, with his Spirit upon them, have led us to yield to be a servant wherever may be their choice.

The General Conference has approved of what steps we have taken in establishing the press upon the Pacific, and take the responsibilities as well as the liabilities off our hands. They send Eld. Butler to the California Camp-meeting to counsel with that Conference as to the proper steps to be taken to advance the cause on the Pacific. His practical gift being new will be enjoyed by all with the deepest interest, as well as with the greatest profit. We shall ever cherish the tenderest regards for our dear people on the Pacific Coast; and when it shall please God, we shall be happy to meet them, and labor for their prosperity. But for the present we must heed the calls of those who have greater claims upon us.

We suggest that one hundred persons be found among us who shall cheerfully donate \$100 each to establish a branch office in California. We al-

so suggest that if our friends west of the plains will support a weekly paper, our Committee on Publications, and the Editors of the REVIEW AND HERALD, can greatly aid in the management of it, and in furnishing matter for it. The suggested plan of stereotyping and furnishing plates for such a paper may yet be regarded as very practicable.

It has also been suggested to us that a third paper, consisting mainly of a make-up from the REVIEW AND HERALD, be published as a pioneer paper to all fields where the English language is spoken, to be supported by the Tract and Missionary Society at half price. God helping, we will issue such a paper, and ask for 25000 subscribers, to be furnished one year at \$1.00 a copy, or \$25,000. To those who have no real faith in our positions, and in the extent of the work, these suggestions will be regarded as presumptuous. But those who rely upon an intelligent faith, will regard them in harmony with our profession as a people, which is based upon facts of prophecy and providence.

J. W.

Another Rally.

SECOND CAMP-MEETING IN MICHIGAN.

BY referring to a map of the State, it will be seen that the location of our late camp-meeting better accommodated our people in the southern and western portions of Michigan than those in the northern and eastern parts. It was therefore decided to hold a second camp-meeting, in the vicinity of Flint, Mich., to immediately follow the Indiana Camp-meeting. Bro. Potter, of Lapeer, writes very favorable as to the meeting being held in that place. The definite place and time will be given in next week's REVIEW. A general rally will be expected from all parts of the State, especially from the northern and eastern portions, which were poorly represented at the Battle Creek Camp-meeting.

J. W.

The School.

OUR school, during the fall term, promises to be quite full. We recommend to those whose circumstances in life demand rigid economy, to enter into arrangements to board themselves. This privilege will be allowed and encouraged by the School Board in all cases where good order and propriety can be assured.

J. W.

The Camp-Meeting.

OF the late camp-meeting in this place, we cannot cease thinking. As we now look back upon it, its many encouraging incidents and results are clothed with new interest. It was a better meeting than can be described. No sight could be more pleasant and soul-inspiring than the immense congregation, seated in the shade of the lofty trees of the beautiful grove, intently listening to the words of solemn truth that were uttered in their ears.

But it was not the congregation, in itself considered, that made the scene impressive; for they may be seen almost anywhere; but that which lifted the occasion above all those of common interest was the thought of what had called the people together, and the purpose for which they had come. They were not there for pleasure or frivolity, but to consider the weightiest matters that can engage the attention of man; and that which had called them together was a movement which claims to be the final warning to the world of the close of this dispensation, and which to the many evidences already given, then, in the large assembly of believers, added another, that the hand of the Lord is in the work. This was the largest assemblage of Sabbath-keepers ever together in America, and the largest the world has seen for at least many hundreds of years.

We can look back to no time when this message was able to present so much strength as it presents to-day; and it seemed that at the camp-meeting the Lord gave his ambassadors unwonted power, and they touched a higher key of force and clearness than ever before in their expositions of these great truths. And their words were not without effect upon those who heard.

But the object of the meeting may be largely defeated, and its possible results largely lost, unless especial care is exercised by those who attended. If they suffer re-act to follow, which the enemy will not be slow to try to bring about, and if they fail to put into practice the lessons they learned, and lose the force of the stirring exhortations they heard, and forget their vows, a loss will be sustained which it will be hard to re-

gain. Let these avenues through which the enemy will be sure to urge his approaches be especially guarded. One great secret of progress in the Christian life is to keep the ground we gain. What an increase of light should be shed abroad all through this Conference, as the result of this camp-meeting.

Some very cheering and promising conversions occurred on this occasion, from which, unless our hopes are greatly misplaced, we may expect the most encouraging results.

This meeting has deepened the conviction that the great question for this time is the commandments of God and the faith of Jesus, and the great issue is to be between his requirements and the institutions of men. All other questions pertaining to the present and the near future are side issues. This may sound like the rankest egotism and conceit; but God's word will be fulfilled; and just such a movement as that in which we are engaged, and just such a warning as that which we are enlisted to give, lie right amid the events which, according to his word, must in these last days be accomplished. And He who could and would have put a tongue into the dumb stones by the wayside, to proclaim his first advent, had his disciples faltered, will find agents to do his parallel work to-day. This message must everywhere come to the surface, and in every direction it must come to the front. Forward, ye commandment-keeping hosts, on your grand and glorious mission!

U. S.

The Spiritualist Bible.

IN Bro. Waggoner's work on spiritualism, pp. 37, 38, is given what is claimed by the spirits to be an improved version of the first chapter of Genesis, given by "an exalted spirit." Spiritualists are naturally enough ashamed of it, and now have begun to deny its authenticity, claiming that it has been gotten up as a burlesque. One of our preachers was lately met by spiritualists in this manner, when he held up to deserved ridicule the first chapter of their Bible; and he writes to this Office, inquiring when it was written, and where it can be found. To this inquiry Bro. Waggoner responds as follows:—

In answer to your question, I reply that that version of Gen. 1 is a veritable spiritualist production. It was published in the *Mountain Cove Journal*, Mountain Cove, Virginia, in 1853, by "Rev. T. L. Harris," who was at that time a prominent author and medium. I have the original now in my possession. I saw three chapters, but preserved only the first.

J. H. WAGGONER.

A Strange Statement.

A BROTHER from Canada, at the recent camp-meeting, called my attention to the following statement made by a Presbyterian minister in his neighborhood.

The minister said that the fourth commandment should read, "Remember the Sabbath day to keep it wholly," i. e., entirely, or in other words, an entire day is to be kept.

Now we do not object to the idea that the entire Sabbath—the whole day—is to be observed; but the above statement is not true. If the said minister knows anything at all of the original, he knows that he made a false statement. The original word is the same that is rendered *sanctified* in Gen. 2:3, and *hallowed* in Ex. 20:11; the same that is found in Lev. 11:44; 19:2; Isa. 56:13; &c.

And equally strange as the statement, is the fact that it was seized upon with avidity by the opposers of the Sabbath as an argument against the observance of the seventh day! The fourth commandment says that the seventh day is the Sabbath; that God rested on it from all his work of creation; and that he hallowed or sanctified it. Now suppose it also said that we must observe the entire day, would that be an argument against its observance?

We can only pity the individuals who catch at such straws to justify their opposition to the law of Jehovah. We would that they would heed the warning, and not try to screen themselves from the holy commandments by which every work shall be brought into judgment. In that day God's law will find them, though they shut their eyes against its claims now.

The fear of the Lord has nearly departed from the earth. His authority is scarcely recognized, and the flimsiest excuse is deemed sufficient to justify a denial of the claims of his law. But the light of the third angel's message is dispelling the darkness, and exposing every vain excuse to which men resort. May the Lord speed on the work, till the world is fully tested on "the commandments of God and the faith of Jesus."

J. H. W.

The reports of the late meetings of the Publishing Association and Health Institute are omitted this week for want of room. They will be given in our next.

Thoughts on Church Government.—No. 4.

ON THE FORMATION OF LOCAL CHURCHES AND THE RECEPTION OF MEMBERS.

As the whole is but the sum of its parts, so the body of the church is composed of local churches and members. The prosperity of the whole will therefore depend upon the condition of these parts. It becomes then most important to consider how these parts should be made up, that the whole body may be kept in the best condition possible.

Among our own people, local churches are usually formed after courses of lectures have been given in new fields and a number have embraced the present truth. Sometimes old Sabbath-keepers are living in such communities, and sometimes not. Oftentimes individuals thus come out and commence to associate together as Sabbath-keepers who have previously held the most discordant religious views. We have among our churches individuals from almost every church in Christendom: Those who have been Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, Disciples, Universalists, Roman Catholics, infidels, and worldlings in general, are found associating together in church capacity, in the most friendly manner possible. And it is no small evidence of the power of this truth that it can take such discordant elements and mold them into a harmonious whole. Nothing short of divine power can do it. Under such circumstances, wisdom should be used in organizing local churches, for of course their prosperity will depend largely upon their proper formation.

In the first place those who will become members should be instructed as thoroughly as possible in all the leading doctrines of our people. This is attempted in the preliminary course of lectures. That course should embrace those doctrines which are thought to be most objectionable in our belief, as well as others. I hold that no course of lectures should be finished, where quite a number come out and receive the truth, without embracing our views of prophecy, the law and Sabbath, the life and death question, Bible repentance, faith and baptism, the perpetuity of spiritual gifts, visions, systematic benevolence, and as much of health reform as to include instruction upon alcohol, tobacco, tea, coffee and pork. I would advise this, not because we make all these a test of fellowship, for we do not; but because it is right that the people should know *why* we believe as we do on these subjects, and because it is far better as a matter of policy for us to present our views on these subjects, and our reasons for so believing, when we have the ears of the people, than it is to have our enemies come in and present their perverted views of the subject, and prejudice the minds of the people. But few will find any objection to our views on these subjects, when properly presented before them when their minds are unprejudiced; but when our enemies get up some highly colored picture of these things, untruthful in part, if not wholly, they may so prejudice the mind that years cannot efface it. Besides, the people are made suspicious if we leave such subjects and go away and do not speak of them, and our enemies come in and give their version of the matter. They are liable to think we are ashamed to speak of them.

Some of these subjects the people are prejudiced against. And it requires some nerve and moral courage to stand up before a prejudiced audience and speak things they do not like to hear. But the manly and honorable course is to tell the people what we believe and why we believe it, and it is by far the wisest course in the end, when properly done.

And it is not merely in theory, that the people should be instructed previous to the formation of the local church. In all the great principles of vital piety and godliness, in honesty, virtue and righteousness, they should receive the most thorough instruction. They should know what it is to be a Christian. They should be taught that to follow Christ means something more than a mere profession. They should learn that it is to deny self, take up the cross, and exhibit a spirit of sacrifice. They should learn that the responsibility of church fellowship is an important matter, and that they are to watch over each other for their mutual good. To have such instruction given, at proper length, will require time. And this brings us to another point.

At what time should a church be organized? For one I am opposed to a hasty organization immediately after a course of lectures. When a number of persons embrace the truth during a course of lectures, the one instructing them should get them to work at once, i. e., social and prayer-meetings and Bible-classes, should be held, especially Sabbaths, as soon as there are those who have commenced to keep it. Here lay brethren and sisters living in the community, or in surrounding churches, can work to good advantage, if they are devoted and in the work of the Lord. Get those embracing the truth to praying in their families and in the church, talking in meeting, and performing religious duties generally. The Spirit of the Lord will come in, and souls will receive great strength and courage, as they move out in obedience to God, in keeping his commandments. Thus they will learn to have confidence in the work as they feel its power and spirit in their own hearts.

Some may say, Why should not the church be organized at this very point, right at the close of a course of lectures, while the hearts of all are stirred, and before the cooling influence of time is

felt? There is no doubt but far greater numbers could then be taken in, if no very close examination was conducted. There is no doubt but that the courage of some would be higher than ever afterward. But I think there are many reasons why some delay is generally preferable.

Delay affords time for necessary instruction. At the close of a course of lectures, the mind is crowded with theories and new ideas, more or less vague, according as the mind of the hearer has ability to comprehend and arrange them into order and system. The mind then is full of theory. It dwells upon it and feasts upon it. It is impossible to realize, all at once, the duties, obligations, and spiritual experiences, of the Christian. It is better that the mind be left to settle for a while under the ordinary influences and associations of life. During the course of lectures, new subjects were constantly before the mind; the personal influence of the preacher, and the excited state of the public mind, caused by the agitation of these peculiar themes, left the mind scarcely in its normal condition. It was pressed to decision either for or against, and nothing short of a miracle could prepare it so suddenly to see all things in a proper light.

Now if there is any subject upon which calmness, reason, and the sober second thought should be used, it is religion. What God wants is the sober, intelligent judgment of the human being. It is not an excited frenzy—it is not the mind goaded into a state of fear and worked out of its natural condition of health that he desires. I know very well how modern revivals are conducted, and how the steam is gotten up. But I have no faith in any kind of religious service but that which expresses the intelligent, reasonable convictions of the heart—intelligent, but earnest and devoted.

We think, therefore, that it is better to wait awhile for the froth and excitement to subside before a permanent organization is effected. We often see an illustration of our Saviour's parable of the sower. The four classes described there exist in almost every community. As long as it is the case that stony-ground hearers exist, and as long as their being in a church is no benefit to it, we think there better be some little time for them to develop, and perhaps there will be less hay, wood, and stubble, in the edifice than there would be otherwise. The turning out of such is always unpleasant and discouraging; so if waiting a reasonable length of time will obviate the difficulty, we better wait.

The interim between the close of a course of lectures and the permanent organization is one of great importance. Regular Sabbath and prayer-meetings should be held when practicable. Some one should be chosen (perhaps generally by the minister) to lead the meetings, and then let things develop. During the meantime as the excitement dies away, they should be often visited by those of experience who can give practical instruction in Christian duty. Errors and wrong courses of action should be pointed out in wisdom. Systematic benevolence should have been organized, if possible, before leaving these believers, and they should be taught the study of making religion the main business of life. In this way, things will develop quite rapidly. There will be a growth among some; others will likely lose their zeal and give up the truth. Gifts will be developed, and generally it will be seen by all who are best fitted to act a leading part in the future church. It is impossible to tell how long a time should elapse in every case before a permanent church should be formed. This will depend upon the nature of the elements existing in the particular community, the faithfulness of the one laboring in their midst, and a variety of other circumstances. Much depends upon the character of the labor bestowed during this interim. If the minister is all theory, and goes all round the plain, practical duties of religion, the whole work will be superficial.

It is far easier to make impressions upon those just starting out than upon those who have formed wrong habits. Converts usually think the one that brings them out must know about all there is to know. They are apt to think there is no other one equal to him. Now he can, if a man of experience, effect very much in touching practical godliness, if he shuns not to declare the whole counsel of God. Here is where workmen are needed. Here is where our young preachers are in special danger of failing. They must be men of God, and understand practical religion themselves, before they can teach it to others. They must all gain an experience here for themselves. And their faithfulness in doing it will be shown in the fruits of their work, whether their building is composed of hay, wood, and stubble, or gold, silver, and precious stones. In the former case, they will suffer a fearful loss themselves, when they see their building burned up in the fires of the last day, and may think themselves very lucky if they themselves are saved, so as by fire, while in the latter case they may rejoice through all eternity in seeing those saved through their instrumentality. Our work will all be examined by a faithful inspector.

We will now suppose the time has come for the formation of the church. What steps shall be taken? What course shall be pursued? Possibly before this point is reached, it has been found necessary to baptize some. But generally most are baptized when the permanent organization takes place. But in either case the same general course is pursued, and about the same questions

should be asked the candidate for baptism and for admission into the church.

Previous to the formation of the church, the objects and mode of organization should be faithfully set before the believers. They should realize the obligations they are taking upon themselves, in regard to church fellowship, and the watchcare they are to exercise over each other, for their mutual good. What the Bible says concerning the duty of members should be taught, as far as practicable, and all should be made to feel that it is solemn and important business they are doing.

We will suppose all are assembled for the purpose of entering upon a permanent organization. The minister officiating will ascertain the number present who desire to enter into it. Then comes the examination of candidates. It is a well-understood principle among S. D. Adventists that no one is to be admitted, when any member objects. A unanimous vote is expected in every case of admission to the church. The design of this is to secure perfect fellowship between members. To pursue an opposite course would certainly result in disunion, confusion, and lack of fellowship. For one, I believe in a moderately thorough examination of those going forward in baptism, or uniting in church fellowship. Many cases are perfectly clear to all, and no doubt exists of the person's being worthy of reception. There are others where great doubt exists. What shall be done in such a case? Many pass over every delicate point, lest somebody shall be offended, or lest embarrassment may ensue. But this is simply cowardice. While the lawyer's spirit of examining a witness should ever be avoided in church examinations, yet a free and frank inquiry into the purposes and views of candidates, desiring admission into the church, is proper, and demanded by the circumstances of the case.

The person in question desires the fellowship and watchcare of the church. The church desires the fellowship of the individual. It should ever desire to help such in every way possible. Never can there be a time when a mutual understanding is more proper than when admission is requested. How can it be obtained except by asking such questions as will be likely to elucidate the candidate's condition? Neither do we think that the person officiating should necessarily confine his questions to those things which are a test of fellowship. But any question concerning which the Scriptures speak, about which there is doubt concerning the candidate's position, are proper to be asked, that there may be a mutual understanding between all parties; for oftentimes in such cases members are at a loss how to vote when a few words might make all clear and satisfactory. And if there is a difference of opinion on important questions it is much better to be known before admission than afterwards. That is the very time when it should be known, above all others. And the officiating elder is the man who should be most anxious to know, though it is perfectly proper for others to ask questions if in need of light, and no candidate is justified in feeling tried at any respectful questions. If there are difficulties existing between the candidate and any member of the church, these things should be talked over and settled previous to the admission of the candidate. Faithfulness is required, and no delicacy should stand in the way of it. Eternal things are at stake, and things concerning the salvation of souls and the prosperity of God's cause. Questions concerning taking part in religious meeting, family prayer, fashion and vanity in dress, the use of tobacco, tea, or coffee, and others, are eminently proper in the examination of candidates for baptism, or admission into the church, as well as in regard to faith, repentance, and the keeping of God's commandments. These are not all made a test of fellowship, but it is right that members have a mutual understanding of each others' position, and oftentimes remarks of instruction may be interspersed which have a good effect upon many in attendance. The interests at stake in the formation of a church are of too important a character to be passed over with laxity.

A church made up of incongruous elements, not in harmony with Christ, always disgrace religion. Hence, those who organize churches should move with care and judgment in the reception of members. But on the other hand great care should be used lest humble, honest, conscientious souls be shut out. Such will make no efforts to appear better than they really are, and discernment is required to distinguish between the genuine and spurious.

These general principles are perhaps sufficient in reference to the examination of candidates. Much will of course be left to the tact and faithfulness of the officiating minister to so conduct matters that those receiving members may be able to act understandingly.

It is always a matter of some little delicacy in the formation of a church to first bring a special number together to whom others may unite. Any one can see at a glance that those applying must be voted in by somebody. Who shall be those to receive others where all stand on an equality and no church exists. It would be hardly practicable to consider all in a lump members, and have no one received by vote. A very proper course to pursue in such a case is for the officiating minister to name a number of persons of the company to form a nucleus to which others may unite. When there are those present who may have belonged to other S. D. Adventist churches, having letters showing they are in good standing, they are very proper ones to choose, as

their cases are clear any way, and they are to be received without question. In selecting such persons, those should be named against whom there will likely be no objection. From four to six is a convenient number to select to form such a starting point. It should then be ascertained if those named are all in union with each other; then if there are any objections to their acting in this capacity, on the part of any proposing to join, or present at the meeting, or if any one knows of any objection against them on any account; if there is, they should wait and others be selected. If not, this number may be considered the church, and then all others can be voted in by them after proper examination as before spoken of. When all are thus received, the church is formed. Those of course who have not been baptized are received subject to baptism, that is, they are members when baptized, as baptism is the door into the church. Then comes the election of officers, which will be noticed in the next number. A name should then be selected, which should generally be the nearest post-office. A record of course should be kept of the organization, a clerk of the meeting having been selected, at the opening of the meeting, to serve till the regular election of the clerk after the formation of the church.

It is believed that the course indicated above is an orderly and proper course to pursue, and one which will be found safe and efficient. Probably some of those commencing to labor will find some suggestions which will help them to work with wisdom in this important matter. These are merely suggestions which the experience of the writer has proved to himself to work well. Others can try them unless they have other plans which they think are superior. Uniformity, however, as far as reason will bear out, is beneficial. In our next we will speak of officers and their duties.

GEO. I. BUTLER

A Strong Case.

WHAT the Bible says in several different places concerning the death of David furnishes very strong proof that the righteous do not go to Heaven at death, but instead do sleep in the grave between death and the resurrection. The first record that we have runs thus:—

"So David slept with his fathers, and was buried in the city of David." 1 Kings 2:10. What became of David? He slept with his fathers. Mark, it says that *David slept*, not *David's body*, nor the house that David lived in, but David; and David was buried.

One thousand years afterward, the inspired apostle Paul has up the same subject, and comments thus upon David's death: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. What became of David? He fell on sleep. It does not say that his *body* fell asleep, but *David* fell asleep; David was laid unto his fathers; and it was David that saw corruption. Thus these two records exactly agree.

The apostle Peter also takes up the same case, and not only comments upon it, but bases a strong argument upon the fact that David did not go to Heaven at death. Thus he says: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2:29. He proposes to freely inquire concerning the death of David, and to bring out all the facts in the case. What does he say? Nothing could be plainer: "David is both dead and buried, and his sepulcher is with us unto this day." David was buried but a stone's throw from where Peter was speaking; hence he appeals to a fact with which his hearers were all familiar, and one of the truthfulness of which they could satisfy themselves in a moment by actual sight. David's sepulcher was there; and, being unlike our modern graves, an open room in the rock, it could be entered at any time, and examined. Now says Peter, The patriarch David is dead and buried and he is there in his sepulcher to-day as all know. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the Heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." Acts 2:30-35.

Now says Peter, "David is not ascended into the heavens." This was one thousand years after David's death. Then it is certain that David did not go to Heaven at death. But why does Peter make this statement? He did it to prove an important point. In David's psalms he found it written that some one should ascend into Heaven and sit on the right hand of God; from which he drew the following argument: Brethren, this language cannot apply to David himself because David has not gone up into Heaven, but is both dead and buried as we all know; therefore this language applies to Christ, who is ascended into the Heavens.

If Peter and all his hearers had believed that

David was then actually in Heaven, he never could have made such an argument as this; for there would have been no force in it. His hearers would have said that the language probably applied to David himself. But no, says Peter, it cannot mean David, because he has not gone to Heaven.

Thus the strongest argument which the apostle made upon that memorable day of Pentecost when they were especially inspired by the Holy Ghost to prove the resurrection of Christ was based upon the doctrine of the sleep of the dead, and the fact that the righteous did not go to Heaven at death. We consider this a strong case, and invite the attention of our orthodox brethren to it.

D. M. CANRIGHT.

San Jose, Aug. 5, 1874.

The reader will notice appointments this week on this page of the paper, the space on the last page being wanted for other matter.

Appointments.

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

* * * Services in Chicago, every Sabbath (seventh day), at 219 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Maine Camp-meeting and 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. We want to see a general gathering of the brethren and sisters on the old camp-ground this fall. Let no one stay at home that possibly can attend.

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

New York Camp-Meeting.

THIS meeting will be held at Kirkville, Sept. 10-14, on the ground formerly occupied. Trains that stop at Kirkville arrive as follows: From the west, 7:40 A. M., 2:45 P. M., and 5:25 P. M. From the east, 10:15 A. M., 12:45 P. M., and 8:00 P. M. Teams will meet all trains as usual.

Arrangements have been made with the Syracuse Northern and R. W. & O. R. R's., by which those coming over these roads, and calling for camp-meeting tickets, will receive *free return passes*. Be sure to call for "camp-meeting tickets." Straw and provisions will be furnished on the ground.

We earnestly hope to see all at this meeting who have an interest in this great truth, and who possibly can attend, with as many friends and neighbors as can be induced to come. The time of the meeting has been postponed for the purpose of giving all who wish to attend a more favorable opportunity. We trust that it will be improved by all.

Let all, as far as possible, be on the ground by Wednesday evening, making no other calculation than to remain until the meeting closes, Tuesday morning.

If there are any who have not ordered tents, who wish for them, they should send their orders immediately to B. L. Whitney, Kirkville, N. Y. CAMP-MEETING COMMITTEE.

MYSELF and wife will meet with the church in Oceana, near Greenwood Station, the 5th & 6th of September, for a monthly meeting. It may be our last meeting with you. Come all.

J. BYINGTON.

T. & M. MEETING, Dist. No. 2, of Ind., Sept. 12, 13, 1874, at the Mason Schoolhouse. WM. COVERT, Director.

THE next quarterly meeting of the Wis. T. and M. Society will be held at Lodi, Columbia Co., Oct. 3, 4. We hope that all the Directors will be prompt and active in reference to the quarterly meetings in their several districts. These meetings should be held two or three weeks previous to the general meeting, so that the reports of these meetings can be sent to the State Secretary, Mattie A. Babcock, Monroe, Wis. This is necessary so that we can have a proper report at the general meeting. Let us be at work, dear brethren, and let us strive to make this meeting one of blessing and profit. Would like much to see Bro. Haskell at this meeting.

O. A. OLSEN, Pres.

QUARTERLY meeting with the church at Fremont, Wis., Sept. 5 and 6. At Poy Sippi, Sept. 12 and 13. This will also be the quarterly meeting for District No. 11. Would like to meet all the scattered Sabbath-keepers in the vicinity of these meetings.

Also at Raymond Sept. 19 and 20. Would like to meet the brethren from Racine at this meeting.

With Dist. No. 1, Sept. 26 and 27, where the Director may appoint. O. A. OLSEN.

THE next quarterly meeting of the T. & M. Society of Dist. No. 1, Wis., will be held at Little Prairie, Wis., Sept. 26 and 27. Hope for a good representation. Elder Matteson expects to be present. A. OLSEN, Director.

SOMETHING FOR THEE.

SOMETHING, my God, for thee,
Something for thee:
That each day's setting sun may bring
Some penitential offering;
In thy dear name some kindness done;
To thy dear love some wanderer won;
Some trial meekly borne for thee,
Dear Lord, for thee.

Something, my God, for thee,
Something for thee:
That to my gracious throne may rise
Sweet incense from some sacrifice—
Uplifting eyes undimmed by tears,
Uplifting faith unstained by fears,
Hailing each joy as light from thee,
Dear Lord, from thee.

Something, my God, for thee,
Something for thee:
For the great love that thou hast given,
For the great hope of thee and Heaven,
My soul her first allegiance brings,
And upward plumes her heavenward wings,
Nearer, my God, to thee,
Nearer to thee.

Progress of the Cause.

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

A Sabbath in Walla Walla, W. T.

FAMILIAR scenes come to our minds as we see by appointment that the Michigan Camp-meeting and other most important annual meetings of our people are now in session. And as we cannot as usual enjoy the greetings of the occasion, the thought occurred that perhaps many of our friends who are interested in the Northern Pacific mission might like to hear how Sabbath, Aug. 8, passed with us. For some time our Sabbath meetings have been our most interesting meetings.

On the day named we met in the large tent at 9:30, A. M., with Sabbath-school and Bible-class, which was organized several weeks since, in which there seems to be a good interest. And at 11 A. M. husband spoke from these words in Rev. 14:5: "And in their mouth was found no guile; for they are without fault before the throne of God." Following the discourse the ordinance of baptism was administered to six more who wished to unite their interests with the church. We went to the water side; a hymn was sung and a prayer offered, and then one in the full strength of manhood stepped forward to be buried beneath the wave, who, after due consideration, now cherishes a firm purpose to walk in obedience to all the commandments of God. Next came a man with gray hairs and slow and trembling step, desiring to thus publicly unite himself to Christ ere the days of his probation should be numbered. Then followed one who has seen years of weariness and bereavement—a mother. She has seen much of this world, but counts all as dross when compared with the unspeakable riches of Christ. As she was led from the water the smile of joy that was upon her countenance gave evidence that the love of Christ was there. And when her youthful son—the only child left to her—took her arm for her support as she walked from the stream we could but pray that the lad might soon follow her example. Next came forward a young man who was happy in making the choice that was made by Moses of old. The pleasures of the world were at his command, but he has chosen to take heed unto his way according to God's word. The next one that came forward was a young man, a soldier from the garrison. For weeks he has been earnestly seeking the Lord, and a few days since received bright evidence of sins forgiven. After being buried with Christ he arose exclaiming with upraised hands, "Dead to the world, and alive to thee, O my God!"

And lastly came a child of twelve years whom none could forbid. In days to come may the recollection of her baptismal vows keep her from the snares of the world. Thus we saw the man of gray hairs, the middle-aged and the youth unite in this solemn ordinance, and the church are much pleased to receive them among their number.

At 3:30 P. M. the members of the church assembled at a private residence to celebrate the ordinances of the Lord's house for the first time. The experience was new to nearly all yet the ready cheerfulness with which they participated showed a disposition on their part to do all things which the Lord hath commanded. In the evening a discourse was given to a public congregation in the tent.

Thus the day passed. We feel glad to see the cause of present truth gaining strength. For some time past a few have taken their stand on the Lord's side each week till the church now numbers fifty-eight.

This is the largest town in Washington Territory, containing about 1200 inhabitants. It is a central point of travel, trade, etc., and news in regard to our work is spreading to different points. We humbly ask the prayers of those who are anxious for the spread of the truth.

ADELIA P. VAN HORN.

Aug. 9, 1874.

GRACE gives freely, or not at all.

Tent-Meeting at Santa Clara, Cal.

By repeated and most earnest request, we finally consented to pitch our tent in this place, and we have now had eleven meetings. The attendance, small at first, has increased to an average of about 200, and a good degree of interest is already manifested in the word spoken.

We found the first-day Adventists had been sadly demoralized by Eld. Miles Grant's doubtful sanctification doctrine, a portion of them having embraced it, and the others standing in doubt of it. The result was confusion and doubt among the Adventists, and much prejudice in the community against Adventism in general. We found that the preachers had done all they could to prejudice the people against us, and to prevent them from giving us a candid hearing, thus manifesting the same bigotry that they had complained of in others.

The smut and blacking used by Eld. Grant in the *World's Crisis*, to frighten people so they would be afraid to hear us, also had its influence with some, yet, notwithstanding all, we are having quite a successful meeting. One, Eld. Dibble, a Campbellite preacher from Missouri, has made their usual drive against the law and Sabbath, but his discourses are being reviewed, and it is all turning out for the truth.

We now have many warm friends, even among the Advent brethren. Books are taken freely, and several have already subscribed for "The Signs of the Times."

This place is only three miles from San Jose, where our last meeting was held, and where we have a company of twenty-five. Seven were baptized last Sabbath, and several more will go forward next Sabbath.

While at San Jose, during the Local Option excitement, the mass meetings were held at our tent, and not less than 1500 people were gathered in and around the tent every night. The excitement run high, and many threats were made against the tent by the License men. And we should no doubt have had trouble had it not been for a theological student, who came and gave us timely warning of the intentions of an organized mob. This student had never attended any of our meetings, but the blessing of God followed him, and at Oakland he took his stand for the truth. He is now with us, reading and hearing and growing stronger every day. He is an intelligent young man of excellent spirit, and we all like him much.

The word with us has free course, and we are all of good courage in the Lord.

M. E. CORNELL,
D. M. CANEIGHT.

Santa Clara, Aug. 13.

Lovington, Illinois.

WE have been here since July 1, and have spoken to the people forty-eight times. Besides these, Bro. Bliss took part in two public debates on the Sabbath question. The first was with Eld. H. Y. Keller, Disciple, of this place, and continued through four sessions. The friends of Eld. K., feeling dissatisfied with the result, sent for one Eld. Clark Braden, of Pike Co., Ill. He, whom our opposers were pleased to call "one of the stars of the church," came, and boldly challenged us to re-enter the arena of strife. We counseled with each other, presented our case before the Lord, and decided it duty to meet this defiant man. Two two-hour sessions were occupied in discussing each of the following: Sabbath question, Sunday-Lord's day (?), Nature of Man, Destiny of the Wicked, and Was the Kingdom, spoken of in Dan. 2:44, established on the day of Pentecost?

Eld. Braden's harsh spirit, his unkind treatment of Bro. Bliss, and refusal to be called to order by the chairman—in the meantime telling one of the other moderators to "keep his mouth shut!"—told fearfully upon both him as a minister and upon his cause in the minds of a great majority of the large congregation.

We believe the blessed cause has lost nothing in this battle of forty volleys, but has gained many friends, some of whom will walk in its ways till they reach the celestial city. Since the discussion closed, the interest has continued good. Have held four Sabbath meetings and two Bible-classes, or Sabbath-schools.

Have received twenty-nine names for the *Review*, twelve for the *Instructor*, and five for the *Reformer*. Sold about \$20.00 worth of publications. Last Sabbath we held our first social meeting. A few spoke, upwards of thirty voted in favor of keeping the Sabbath, and twenty-one adults signed the covenant. Several who are keeping God's rest-day were not present. Until we can do better, shall meet for public worship on Sabbath days in Lovington school-house.

Instead of the distance and coldness we saw and felt at first, now we have many warm friends. As a token of their appreciation of Bro. Bliss' "kind and Christian-like deportment through the debate," the friends

raised him a larger sum of money than has been paid out by us since our coming among them. They have our thanks; God bless them. Thanks to all for kindly acts.

We close the tent effort in Lovington this evening; but Bro. and sister Bliss will stay to follow up the interest, perhaps for two weeks; and in the meantime, by request, I shall commence anew in Arthur, Moultrie Co., Ill. Address me there, and Bro. Bliss in Lovington, as before.

G. W. COLCORD.

Williamsburg, Ill., Aug. 17, 1874.

California.

FROM the report of Eld. J. N. Loughborough, President of the California Conference, to our late General Conference, we take the liberty to publish the following extract:—

The Lord will guide as you counsel together concerning the publishing interests here. Our people east of the plains are giving full proof of their interest in the young cause here, in the promptness with which they respond with their means to establish the press here. I trust our people in this State will manifest a corresponding zeal as they arouse to the importance of the times and work.

Our people and missionaries here are waking up to some extent to the importance and magnitude of the work, and determine that we will give prominence and publicity to the truth, and not put our "light under a bushel." The cause is recovering from some of the trials through which it has passed.

We now number in this Conference 500 church members, and our s. b. pledges amount to about \$3600 per year. Of this 500, 75 have embraced the truth since your last General Conference, and over \$1000 of s. b. been added in the same time. God blesses our humble, earnest endeavors to defend and advance his truth. We strike for a doubling of our numbers on this coast during the next year. God speed the truth, as on the wings of the wind.

Maine Mission Tent.

WE erected our tent in East Dover, June 30, and closed our labors there for the present, last Sunday, Aug. 9. This we found to be a hard field of labor. We have never before labored in a place where infidelity and skepticism prevailed to such an alarming extent as there. Fanaticism in its worst forms prevailed in that region in former days. But we found a few who had ears to hear, and hearts to obey, the truth. As the result of the meetings, twenty in that locality (three of whom were keeping the Sabbath when we went there), signed the covenant to keep all God's commandments, and unite in sustaining regular Sabbath meetings and a Sabbath-school.

A brother over eighty years of age, who was interested in the first message, and now resides in Missouri, being on a visit among friends in the vicinity of our meetings, attended some of them. On hearing an explanation of the disappointment in 1844, he readily embraced the Sabbath of the Lord. May he enjoy much of God's blessing as he returns a commandment-keeper to his home in Missouri.

Our tent is now erected in Cambridge village. Brethren, pray for us.

J. B. GOODRICH,
W. H. BLAISDELL.

Cambridge, Me., Aug. 12, 1874.

Tent-Meeting at Kankakee, Ill.

SINCE we pitched our tent here, we have held twenty-six meetings. We have quite thoroughly canvassed the Sabbath question. Many are convinced that we are right on the Sabbath, and a few have resolved to keep it. A large Methodist camp-meeting commences within two miles of this place to-day. This will doubtless lessen our numbers while it continues, though it may help to advertise our meeting. We are now holding meetings in French and English. Though there is not that rush which we sometimes witness, yet the truth, like leaven, is doing its work on the hearts of a goodly number, and we hope that a company of believers will be raised up in this city.

D. T. BOURDEAU,
R. F. ANDREWS.

Kankakee City, Aug. 13, 1874.

Pitcairn, N. Y.

ABOUT the first of March, commenced meetings at Creek church in the town of Fowler, St. Lawrence Co. Bro. Graves of the Pitcairn church assisting me some in scattering reading matter and visiting families. Four have commenced keeping the Sabbath, the interest still increasing. Bro. A. H. Hall was with me four days at the Creek. At our monthly meeting in Pitcairn, second Sabbath in June, two more decided to keep the next Sabbath, which they did, and were greatly blessed.

Shortly after, an aged lady of about seven-

ty years made her first start in the service of the Lord, and is now rejoicing in his love, and is keeping the Sabbath. The interest is still good, and we hope for more if those are faithful who have started. They have prayer-meetings on the Sabbath, and Sabbath-school.

Praise the Lord for his wonderful goodness to the children of men. The gathering call is sounding, and there are many scattered up and down in the earth who for years could not subscribe to apostate and corrupt Christianity as it now is taught by the mass; but when the word is preached, they are ready to listen and obey. I wish to be remembered in the prayers of the people of God.

HENRY H. WILCOX.

S. W. Iowa Tent.

BRO. H. G. BUXTON, with the South-western Iowa tent, writes that he has given thirty-eight discourses in Bedford, Iowa, sold over \$33.00 worth of books, eight have signed a covenant to keep the commandments of God and the faith of Jesus, and they have arranged to hold meetings each Sabbath. Others are almost persuaded.

Western Iowa Tent.

WE commence to-night in Logan, Iowa. The place has about 300 inhabitants, and some interest has been expressed to hear.

J. McWILLIAMS,
J. BARTLETT.

Ohio.

SINCE June 7, have held a series of meetings in the Episcopal church at Windsor Mills, Ashtabula Co. We have been cheered by seeing a few substantial souls embrace the message and rejoice in the clear light of the glorious present truth. There are others of real moral worth looking favorably toward the light for whom we hope and pray. May they not grieve away the tender Spirit of God by turning from the light.

The truth never looked brighter to me than now. Although weak and unworthy, I do earnestly desire to have some humble place in the Master's vineyard until the message is closed. Pray for me.

My P. O. address for the next month will be North Bloomfield, Trumbull Co., Ohio.

H. A. ST. JOHN.

North Bloomfield, Ohio, Aug. 18, 1874.

Michigan Conference of S. D. Adventists.

FOURTEENTH ANNUAL SESSION.

PURSUANT to call of the State Conference Committee, the first session of this Conference was held at the camp-ground, Battle Creek, Mich., Aug. 6, 1874, at 5 o'clock P. M. The meeting was called to order by the President, and opened with prayer by Eld. G. J. Butler.

Credentials of delegates being called for, it was found that twenty-four churches were represented by thirty-six delegates.

Newly organized churches at Flushing, Antrim, and Quincy, were by unanimous vote received into the Conference in conformity with their request for admission.

John Wager, elder of the church at Flushing, and J. Trim, elder of the church at Antrim, were by vote appointed delegates to represent their respective churches.

Believers at Marshall and Hastings who had no church organization, were, according to their request, by unanimous vote received under the watchcare of the Conference until they should be fully organized as churches.

By vote, those brethren present who were members in good standing in this or some other Conference, though not regularly appointed delegates, were invited to take part in the deliberations of the Conference.

The minutes of the last annual meeting were read and accepted.

The following report of the Treasurer was then read and accepted:—

TREASURER'S REPORT

Of the Michigan State Conference of S. D. Adventists for the Conference year beginning Sept. 4, 1873, and ending Aug. 6, 1874.

Amount on hand at last report,	\$3,496.64
Received to date,	5,874.84
Total,	\$9,371.48
Amount paid out during the year,	5,343.36

Balance in treasury at date,	\$4,028.12
Received on Tent Fund,	\$68.35
ADDIE MERRIAM, Treas.	

By vote of the Conference, the President, E. H. Root, was authorized to appoint the usual committees. The following committees were accordingly appointed and notified of their appointments after the close of the meeting:—

On Nominations, R. J. Lawrence, John Byington, S. H. King.

On Resolutions, J. H. Waggoner, U. Smith, H. M. Kenyon.
 On Credentials and Licenses, Ira Abbey, J. Fargo, Wm. Potter.
 Auditing Committee, E. B. Gaskill, John McGregor, John Day, A. H. Hilliard, D. R. Palmer, S. A. McPherson.
 After remarks by Eld. J. N. Andrews regarding the propriety of an examination of the Treasurer's report by the Auditing Committee, the meeting was on motion adjourned to call of the Chair.

SECOND SESSION.

The meeting was called to order by the President, Aug. 14, at 8½ o'clock A. M. Opened with prayer by Eld. S. N. Haskell. Minutes of the preceding session were read and accepted.
 It being desired that as large a number as possible of the churches in the Conference should be represented, opportunity was again given for the presentation of credentials by delegates. Delegates were found to be then present from Alaedon, Chesaning, Leighton, Owosso, and Williams, were on motion appointed to represent those churches in the Conference as they had sent no delegates. With the additions thus made, the number of churches represented was increased to thirty-seven and the number of delegates to fifty-three.

On motion, the church at Casnovia was disbanded.

The church at Centerville was dropped, by vote, as nearly all the members had removed from the place.

By unanimous vote, the action of the President in disbanding the church at Edenville was approved.

The report of the Committee on Nominations, being called for, was read and on motion accepted.

A few remarks being made by Eld. James White respecting the impropriety of overburdening some while the abilities of others were left undeveloped, it was moved and seconded that the vote just taken by which the report of the Committee on Nominations was accepted, should be rescinded, and the committee continued. Carried.

The report of the Committee on Credentials and Licenses was next presented, recommending that the credentials of the following ministers should be renewed: James White, E. G. White, J. H. Waggoner, John Byington, M. E. Cornell, E. B. Lane, D. H. Lamson, S. H. Lane, R. J. Lawrence, I. D. Van Horn, H. M. Kenyon, C. Stoddard, P. Strong.

Moved and seconded that the credentials of the above-named persons be renewed. Carried.

The Committee also presented the following names of persons whom they deemed worthy to receive licenses to preach: W. H. Littlejohn, J. O. Corliss, Chas. A. Russell, M. B. Miller, D. W. Milk.

Moved and seconded that the persons mentioned receive licenses to preach. Carried.

In accordance with the recommendation of the Committee, it was voted that Brn. U. Smith and E. R. Jones should be set apart to the work of the ministry by ordination and receive credentials.

The Committee on Resolutions reported the following which were unanimously adopted:—

Whereas, The failure of church clerks to make the required reports to the Conference has heretofore been a great source of embarrassment in the workings of the Conference, and

Whereas, It will become a still more serious evil as the Conference enlarges its business, and increases in churches and membership, unless corrected, therefore,

Resolved, That we deem all such neglect on the part of said clerks, an evidence of a deplorable lack of interest in the cause in which we are engaged, and that such a course is worthy of censure. And we recommend that whenever such failures occur in the future, without just reason, the clerks so failing be removed and others be elected to fill their places.

Resolved, That we hereby express our gratitude to God for the results accomplished by the Tract Society in this Conference during the past year; and

Whereas, Only about one-half of the membership of the churches of this Conference have as yet enrolled themselves as members of the Tract Society.

Resolved, That we recommend and earnestly request all to join this organization, and become working members, that the whole strength of our Conference may be enlisted in the cause of present truth, and we may see a still greater work accomplished for our divine Master.

On motion, the meeting was adjourned to call of the Chair.

THIRD SESSION.

Meeting opened with prayer by Eld. Geo. I. Butler, after being called to order by the President, Aug. 14, at 2 P. M.

Minutes of last session read and approved. The Nominating Committee presented the following report as the result of further consideration:—

For President, E. H. Root, Secretary, J. W. Bacheller; Treasurer, Addie Merriam; State Conference Committee, E. H. Root, J. Fargo, M. S. Merriam.

On motion, the above report was accepted. Moved and seconded that the above-named persons be elected to their respective offices by a single action. The motion was carried by unanimous vote, whereupon the persons named were declared the officers of the Conference for the coming year.

Moved and seconded that Bro. A. O. Burjill receive license to preach. Carried.

Moved and seconded that the sum of one thousand dollars be pledged to the General Conference for the next Conference year. Carried.

The church at Napoleon made application for admission to the Conference, and was by unanimous vote received.

The company of believers at Richfield was received under the watchcare of the Conference in accordance with their request.

Moved and seconded that the church at Partello be received into the Conference. Carried.

Excellent remarks were made by Eld. James White and Eld. J. N. Andrews respecting the obligation of the Conference to care for those under its watchcare.

On motion, the believers at both Assyria and Kendall were received under the watchcare of the Conference.

On motion, the Chair was empowered to appoint a Camp-meeting Committee of three. The following persons were appointed: J. F. Carman, J. Fargo, Wm. Potter.

Adjourned to call of the Chair.

FOURTH SESSION.

The meeting was called to order Aug. 16, 1874, at 5½ P. M., being opened with prayer by Eld. J. H. Waggoner.

A considerable portion of the time was occupied by Eld. James White in remarks upon the state and wants of the cause, the obligation to properly encourage young ministers, and the necessity for the labors of lay members of experience and judgment among some of the smaller churches.

Moved and supported that Bro. E. H. Root be recommended for ordination. Carried.

Moved and seconded that I. A. Olmstead be granted license to improve his gift during the ensuing year.

On motion, the Chair appointed a committee of three to determine who were proper persons to receive licenses to preach.

On motion, adjourned to call of the Chair.

E. H. ROOT, Pres.

J. H. KELLOGG, Sec.

Jesuits, and Papal Orders.

(Concluded.)

AND it is these priests of Rome that are "the best educators;" and foremost among them we are pointed to the Jesuits as models for teachers. Who are these Jesuits? and what do they propose to do? In reply to this, we will quote from an article, published in the *Irish World* of June 28, 1873, setting forth "the origin, character, and history of the Jesuits." The writer says: "Three centuries ago, a great rebellion was started by the apostate Luther, a man who had broken every vow that the church holds sacred; rebelled, and was pleased to call his rebellion 'The Reformation.' God raised up Ignatius of Loyola to conquer this new heresy, or rather heap of heresies. . . . We are willing to admit that the church wanted a reformation, but not in the way Mr. Luther attempted it."

"If three centuries ago any one was raised up to oppose Luther and his compeers, and put down Protestantism, it was Ignatius of Loyola, and his rules are the foundation of the Jesuits. Ignatius had in mind the destruction of Protestantism; to do all in his power, to labor with all his might, to crush Protestantism."

Speaking of Ignatius, the above writer says, "He had not yet formed any idea of founding a society. He came to his cave, spent the night on the hard floor, with a stone for a pillow, spent hours in prayer, fasted for days together, submitted to scourging till the blood poured in streams down his back—all that he might do penance for his former indifference." In proof that this rigid course was right, this writer quotes their version of Paul's language in 1 Cor. 9: 27: "I chastise my body and bring it under subjection, that I may make up for what is wanting to me of the passion of Jesus Christ," and then says of Protestants, "perhaps they will say that St. Paul speaks figuratively and means prayer. Have a little common sense; chastisement is one thing, prayer is another. Chastisement suggests something of the idea of a cat-o-nine-tails or a birch rod. . . . It would have been much better for Luther had he submitted to a little discipline and let out a little of his blood;

he would not have let out so much bile. So, then, we find Ignatius chastising himself in order to find out the will of God. . . . Shortly after the completion of the exercises, he conceived something of the plan of his society. He thought it would be a good thing in those evil times if there were organized a band of men formed entirely on the spirit of the exercises. . . . He gathered together eleven or twelve men devoted to the accomplishment of his design. . . . At first he restricted the number of professed members to sixty, but it was afterward left unlimited and still remains so."

In the preamble of his constitution he says, equivalently, as follows: "All those who wish to serve God in this little society, which we desire to see honorable by the name of Jesus, after making three ordinary vows of poverty, chastity, and obedience, must understand that they are to devote themselves to the glory of God, by teaching the Christian doctrine, and defending the Christian faith against all unbelievers."

"Another principle of St. Ignatius' system is the exaction of a sort of blind, unquestioning obedience, the bowing not only of the will, but also, as far as possible, of the intellect, to the commands of a superior. Ignatius was, as I have said, essentially a military man; and he determined that in his company of Jesus, the members should be ruled as he had been accustomed to rule his soldiers. How would it be if every soldier were allowed to question the commands of his captain, and say, 'Captain, I do n't think that's quite right. Would n't it be better this way?' No; as a soldier must obey the orders of his captain under pain of death, so must we the commands of our superiors under the severest penalties. Speaking of this, Ignatius says: 'Let others surpass us in watching, fasting, and other austerities of diet and apparel; but in true and perfect obedience, I desire that the members of this society should excel all others, and that the true Jesuit should be known by this mark, that in all his superior's commands he should recognize the voice and will of God.'

"This is the spirit of Ignatius. In accordance with this we promise to go to Africa, to India, to Japan; it is our part to go wherever we can save souls, to employ ourselves in the directing of colleges and missions, to undertake any work by which souls can be saved and men reclaimed from sin. We are not bound down to Toronto, or Kingston, or to Canada. Our mission is the world, to go wherever we may be sent without a murmur. It is related that a novice of St. Ignatius, on one occasion, said of some order which he received, 'I do n't like it.' The saint, having heard this, gave him such a scolding as would scarcely have been expected for so small an offense. He told him he had a great mind to expel him, but he would give him another trial on condition of his submitting to the penance which he would impose. The novice promised submission. 'Well, then,' said the saint, 'for having dared to express an opinion adverse to what you have been commanded, you will for six months stand in the middle of the refectory, whilst the others take their dinner, and exclaim at intervals: 'I will, I won't, are not allowed in this house.' You may say that was a very severe penance; but it had its effect, and after he had performed it, he had entirely lost all inclination of setting himself up against his Superiors."

So much for the statements of the *Irish World* concerning the character of the Jesuits. We will now quote from "The exercises of Ignatius Loyola," edited by the late Cardinal Wiseman, *Dolman's London Edition* 1847: "That we may in all things attain the truth, that we may not err in anything, we ought ever to hold it as a fixed principle, that what I see white I believe to be black, if the Hierarchical church so define it to be." Concerning the moral theology of the Romish Church, which, of course, has its controlling influence on these Jesuits, I will now quote from Gavazzi: "The popish church has her particular code of morality, what is called 'Moral Theology,' and that, in brief, is the word of man, substituted for the law of God. I cannot now quote all the immoralities allowed by this code, but, as an instance, it allows lies, swearing under mental reservation, perjury, to deceive our brethren for a good end. It allows all manner of deceit under this pretext; for example, to appear a Protestant among Protestants, though really a Roman Catholic. For purposes of conversion this is permitted, sometimes it is obligatory. One great maxim of this moral theology is, that a man may do evil if he hope good shall result from it, and another (the great Jesuitical secret) is, that the end sanctifies the means. Therefore, if for the spread of the gospel, it were judged necessary to kill the honorable President, Senate, and Representatives of the United States, the horrible crimes find their full justification in this moral theology."

"The Jesuits are called 'a company,' that is, 'an army,' without will, reason, discretion; having merely the passive obedience which belongs to 'brute force.' . . . Their

motto is, 'ad majorem Dei gloriam;' their end 'the greater glory of God.' Christ promoted the glory, the Jesuits, more instructed, promote the greater glory of God! Christ, to promote God's glory, preached charity, honesty, justice, reasonable religion; the Jesuits, to uphold 'Christ's vicar,' which is their greater glory, preach mental reservation, perjury, immoralities, regicide, the subversion of society."

"The Jesuits taught the killing of kings. True, many were murdered before the order existed; but that order first taught that it is honest, just, and right, to kill a tyrant king—when the Jesuits have declared him a tyrant! The cardinal point and ground of the immoralities is the theory of Fathers Tirino, Nicholai, and others, that 'the end justifies the means!'"

On the progress of the Jesuit order, we quote still further from the *Irish World* of July 28, 1873. This order, "which three hundred years ago consisted of eleven or twelve members, has since spread all over Europe and the civilized world, forming houses, colleges, convents, in Africa, Asia, and America. The order has been numerous, but never so numerous as has been imagined. In the palmiest days of the order it never exceeded 45,000 full members. At the present time, the order numbers about 9,000, of whom 4,000 are professors; the rest students or brothers, leaving about 5,000 full Jesuits in the world."

As these Jesuits have their mission to establish, colleges, schools, monasteries, and convents, and as they are being suppressed in foreign countries, they come to our shores. What are they doing here? I state on the authority of the *Independent Defender*, San Francisco, 1874: "There are in the United States 128 monasteries with their 3000 monks, 300 nunneries with 7000 nuns, of whom 3000 are Sisters of Charity." Gavazzi says in his lectures that every one of these Sisters of Charity are "Female Jesuits." Of course in this order of sisters and nuns, they have their "lady Superiors."

There are many orders besides the Jesuits in the Romish church. Of these we will quote from the number of the *Irish World* referred to above: "The Catholic church is unity. The Benedictines, the Franciscans, the Dominicans, the Christian Brothers, and the different orders of nuns, are all simple branches of the same church. All profess the same faith, receive the same sacraments, attend the same sacrifice. They are only organizations in the church for some specific end. Each end requires a slightly different method of attaining it. People here are all inhabitants of Ontario, yet you join different political parties; still you are people of the same country. In the same manner, we have one community for preaching, another for teaching, like the Christian brothers here, another, as the Precious Blood, for penance and prayers; but in all these different orders there is no difference of religion; but whatever difference of rule there may be, it is for some specific end."

Their great end to be attained by all these means is the support and extension of the Catholic faith, and the suppression, and overthrow, if possible, of all sects, powers, or nations, that oppose papacy, or the pope.

J. N. LOUGHBOROUGH.

* Gavazzi, pp. 225, 294, 296.

Obituary Notices.

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

FELL asleep in Jesus, in Kenosha, St. Clair Co., Mich., Sabbath, July 4, 1874, Sarah, daughter of Bro. Daniel Smith, in the eighteenth year of her age. Was taken sick immediately upon entering a term of school at Flint, Mich., with typhoid pneumonia, followed by quick consumption and death. Naturally of a happy temper, to make it still better, it was molded by a Saviour's love. Her last words were, "Can this be death? Oh, how sweet to sleep in Jesus." A thrill of joy it gives unceasingly to the heart of father and family. Endeavored to speak words of comfort on Sunday, July 5, from John 14: 1.

D. H. LAMSON.

DROWNED, in Pawatuck River, Westerly, R. I., July 31, 1874, our dear little VOLLIE. He was at play with his playmates in a boat, when his foot slipped, letting him into the water. His companions, from fear, undoubtedly, made no alarm till sometime after, when search was immediately made and his body found floating near the west bank of the river. Kind friends and a physician at once used every energy to resuscitate him, but all in vain. He was five years old on the day of his funeral, Monday, Aug. 3, 1874. His remains were buried at River Bend Cemetery, where we trust he will lie till the first resurrection, then to be united with us to die no more. What a "blessed hope"!

E. ANSON STILLMAN, RENA K. STILLMAN.

DIED, July 31, at Milwaukee, Wis., Hannah Sleeper, widow of the late Lester Bryant, aged seventy-eight years, five months, and fifteen days.

They were both S. D. Adventists, and died firmly believing that Christ, the life-giver, would soon call them from their peaceful slumbers to inherit life eternal.

CLARA BRYANT.

DIED, at Colebrook, Ashtabula Co., Ohio, July 28, 1874, of dysentery, Esther Violet, infant daughter of Moses E. and Julia C. Geer, aged seven months.

MOSES E. GEER.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 25, 1874.

Appointment for Eastern Camp-Meetings.

Table with columns for State (MAINE, NEW YORK, OHIO, INDIANA, MICHIGAN) and Dates (Sept. 3-7, 10-14, 17-21, 24-28, Oct. 1-5).

To Correspondents.

WM. EVANS: The report of the Mo. & Kan. T. & M. Society was published in the last number of the True Missionary.

To J. B. T. N., Richland, O.:—Your difficulties seem to grow out of a misapprehension of terms as well as of facts.

1. We do understand that to inherit the kingdom, 1 Cor. 15:50, is just the same as entering it. We cannot imagine how a person can inherit a kingdom which he does not enter.

2. We do not understand that the saints are to be "restored to the Adamic condition," as Adam was on probation, which the immortal saints will not be.

3. We are still certain that Paul, in 1 Cor. 15, uses the phrase "flesh and blood" as the equivalent of mortality or of a corruptible state.

4. We are greatly surprised that you should use Heb. 9 to prove that the present life or condition of our Saviour may be represented by the phrase, "flesh and blood."

We think you will see reason to change your mind when you examine these points with care.

J. H. WAGGONER.

My P. O. address is Medina, Outagamie Co., Wis., for the present.

My post-office address will be Mount Hope, Grant Co., Wis., till further notice, instead of Cassville, Grant Co., Wis.

THE P. O. address of T. M. Steward is Serena, La Salle Co., Ill.

Europe in a State of War.

EVERY day the importance of the prosecution of the great work inaugurated at Brussels for substituting law for brute force as an arbiter between nations is becoming more apparent.

"Europe is striving still to add to the number of her effective soldiers. Her present state is scarcely less truly one of actual war, though no shot is fired in anger and no trumpet as yet blown for battle."

Our hope must be that the great nations of Europe will outgrow their present folly, and turn their attention to worthier and more profitable aims, and we wish only that we could discern any signs that gave near prospect of so important a revolution.

Modern Church Singing.

THE Liberal Christian has been to meeting. Where else could it have been but in Boston, for the church was "in a city which prides itself upon its appreciation and patronage of the fine arts."

utterly inappropriate pot-pourri of familiar opera airs, such as would have been appropriate for an entire-act at a theater. The opening anthem was rather commonplace, but fairly sung, and, perhaps, unobjectionable.

The Liberal Christian evidently is of much the same mind with the Congregationalist, as to the "incubus" on the churches.

SIMPLICITY is that rectitude of soul which forbids a too anxious attention to ourselves and our own actions. This amiable virtue is very different from sincerity, and far exceeds it.

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.

Business Notes.

Who sent money from Pleasant Grove, Olmstead Co., Minn., Aug. 16, to be applied on Review?

RECEIPTS

For Review and Herald.

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

- \$2.00 EACH. S Kennedy 47-15, S P Eckert 46-13, James Minisee 47-7, M W Neal 46-6, John E Leng 46-9, Mrs Z S Curtis 46-8, Chas Lea 45-20, Mrs M A Jameson 46-7, B S Walden 46-9, Mrs Susannah Rogers 46-9, C D Mann 46-9, Lizzie C Morton 46-9, Elijah Emery 46-6, Elizabeth Yeo 44-14, T F Rice 46-9, H J Wescott 46-1, J O Corliss 46-22, J M Welton 45-1, Levi Newcomb 46-10, Morris Booten 46-2, Dr J Grover 46-9, Reliance Everts 46-9, Philip Strong 46-9, Margaret Phillis 45-26, A F Sala 46-6, F M Ede 46-14, Lydia Brewster 46-15, Mrs S Z Alexander 46-10, J W Palmer 46-9, Mrs M A Plank 46-10, R Griggs 46-9, Mrs Geo Irons 46-9, C W Gould 46-13, A M Marks 46-4, Lorenzo Howe 46-9, N Outwater 46-24, Mrs H J Kellogg 46-1, Lucien P Nourse 46-4, Ira Gardner 46-5, A Nobles 46-2, David Chase 46-1, Mary A Howe 46-9, Henry Schoeps 46-1, Richard Bourne 46-7, Bell Simonton 46-7, James Radabaugh 46-1, Mary S Wiseloge 46-9, W C Drennan 44-24, Stephen Alchin 46-1, Emma J Frost 46-7, L N Miller 46-6, Mira Conrad 47-23, Willard Maine 47-19, Belinda Hale 46-14, R and M A P Moorman 35-1, Asa Hazeltine 46-6, John Rogers 46-6, S Steele 46-7, Thomas H Boone 46-2, Julia A Williams 44-10, R L Buck 43-5, L Green 46-14, L S Bristol 46-9, E G Doud 46-2, A Cartwright 46-15, Geo T Smith 46-1, T Wilson 46-20, S B Adams 46-2, John M Wilson 46-13, A Seymour 46-18, S H King 46-20, Priscilla Markilee 47-1, S W Hastings 46-20, G F Ernst 46-9, G W Burnham 46-1, G Cruzan 46-8, C C Collins 46-10, W M Sexton 46-1, O V Pratt 46-10, W H Littlejohn 46-1, Allen Potter 46-9, Mrs M Young 46-7, J L Rumery 46-9, Henry Brown 46-12, E Merrill 46-9, Thomas Lane 46-14, Calvin Weed 46-1, H C McDearmon 46-10, C Sanborn 46-13, J M Brown 46-7, J C Cooper 46-10, J B Trim 46-13, Henry H Pierce 45-24, Sylvia Wells 46-20, J G Benton 45-9, Alex Carpenter 46-13, G F Richmond 46-1, E Stevenson 47-1, T L Waters 46-14, Wm Potter 46-4, E R Whitcom 46-1, M Buson 46-10, H Bromley 46-10, S T Hawley 46-10, Harry Allen 46-9, K V Temple 46-11, Z Beaman 46-1, Mrs E Smouse 46-10, Gustavus Bernard 46-9, Wm H Tirrell 46-1, Martha Ashbaugh 46-10, O F Olmstead 46-7.

- \$1.00 EACH. Sherwin Clow 46-6, Ella C Rogers 45-15, Carrie McIntyre 45-4, Caleb Dugan 45-13, T Butcher 45-6, Mrs Sybil Dow 45-9, G Crawford 45-9, W G Myers 45-22, Harley C Maxham 46-10, Mary Westgate 46-14, Wm Gifford 46-14, A H Fluter 46-2, Gilbert Hodges 46-10, E M Wharf 46-10, Chas B Barber 45-8, Justus Moushant 45-9, D A Plant 45-11, Phebe A Davis 44-12, L E Craw 45-10, Hattie Barrett 41-14, A M Gravel 45-9, Sarah Philo 46-10, R Seelye 45-10, Mrs H A Munson 45-7, Henry A Rife 45-3, Oliver Hoffer 45-9, G R E Doss 45-9, C A Osgood 46-1, B W Warren 45-5, Jos L Hakes 45-8, Curtis D Cooper 46-3, Jane Shaft 46-1, W D Sharpe 45-20, Lydia A Rader 45-9, Enos Terry 45-17, A Christianson 45-9, Mary Ladoo 45-12, J A Burkey 45-8, S M Wilson 45-9, Horace Adams 46-3, Mary Gould 46-2, Jackson Banks 45-1, D F Reynolds 46-2, M O Morehouse 46-2, Joseph W Smith 45-11, Mary J Blier 44-23, T Ramsey 45-22, J L Smith 45-10, P B Baker 45-8, R G French 45-9, D H Goodrich 45-9, G W Shortridge 45-9, Mrs Elizabeth Westover 46-9, H C Crofford 45-9, James Finch 45-6, Daniel Snyder 45-9, S S Anderson 46-10, M B Parret 46-10, James C Clemens 46-6, Martin Kittle 45-2, W A Nye 46-2, Harvey Graves 45-1, Mrs M Wood 45-1, Erastus Anderson 45-7, F Morris 46-4, Thos J Booker 46-2, John Snyder 46-2, John W Ingle 46-2, J H Dailey 46-2, G R Starkweather 45-4, Mrs L S Wallace 46-2, H M McQuinn 45-2, A R Gould 46-2, Aoinette Wilbur 45-9, E Hatch 45-5, P D Freeman 45-2, James Gage 45-10, A M De Graw 45-2, H G Buck 46-1, Mrs Randall 46-2, Hannah Pressay 46-2, Louisa Edwards 45-2, Dr H P Heintzleman 46-7, Addie E Moore 46-2, L D Totman 46-2, A W Shepherd 45-19, Geo Kennedy 45-9, J D Ballard 45-7, W I Simonton 46-2, Mrs F Austin 46-9, N Bolinger 45-7, Daniel Court 44-26, E P Crum 46-8, Eliza Poling 45-1, Wm Erb 46-10, A W Bunyan 46-10, J A Arnold 46-10, Wm Hull 46-10, Samuel Parrett 45-10, Caroline Baker 45-10, S H Thompson 46-10, N E Cleverer 46-10, P W Johnson 46-9, Jacob Newlan 46-9, John D Cannon 45-9, John A Myers 45-2, Felix Grindle 46-10, Mrs S A Shawl 46-10, Ruth Randall 46-10, B F Tanner 46-10, M A Pisco 46-1, Mary Stansbury 46-9, Joshua Ramey 46-10, Lucy Gould 45-10, Henry Stover 45-10, Samuel J Miller 45-10, Hannah J Easterly 46-10, A R Knight 45-1, Mrs R S Tilton 45-3, J M Baker 45-11, Mrs M Pierce 45-2, J McGregor 46-4, D M Stites 45-9, C P Finch 45-13, Wm Barden 45-18, M S Burnham 45-19, Lester Russell 45-2, M L Heath 45-10, Wealthy Reed 45-10, M Hay 45-10, M Bouchard 45-10, Geo C Russ 45-10, W H Churchill 45-9, E D Calbot 45-9, A H Stannon 45-9, T D Waters 48-9, Millie Laidlow 45-10,

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