

The Advent Review

AND SABBATH HERALD.

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

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"THINGS PRESENT."

1 Cor. 3:22.

"Things present are yours,"—though the day may be dark, with billows be tossing around the frail bark, a glimpse of bright blue in the lowering sky thought that all comes from our Father on high.

"Things present are yours"—in the present rejoice, know that the future is also His choice. Hath of good or of evil its share; the morrow our Heavenly Father will care.

"Things present are yours"—when the prospect is drear, cast not the future, your spirits to cheer; leaving vain visions, seek present relief the Saviour beside you in gladness and grief.

"Things present are yours"—whatever their form— with the sorrow, the calm and the storm— bereavement, perplexity, wrong; "all things are yours," for to Christ ye belong. —Sel.

The Sermon.

Behold thee therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his coming. PREACH THE WORD. 2 Tim. 4:1, 2.

APPEAL TO THE UNCONVERTED AND BACKSLIDERS.

BY ELD. D. M. CANRIGHT.

(Concluded.)

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

Ever you are saved you will have to make an earnest effort. But when we appeal to you, you probably feel as though you cannot start now; you cannot walk away and become a Christian. My friend, you will either have to do it some- or be lost. Have you deliberately set up your mind to be lost? Do you mean to lose Heaven? Of course you do not. You think that some time you will do differently. But what time have you set? What circumstances will make it different for you than now? What means do you expect will be brought to bear upon you that have not been used already? Are you waiting to have the way made for you? But do you not know that this is not so? You may wait a year, and you will meet the same obstacles as now. If you should spare your life ten years, you would find it just as hard then as now. Difficulties, instead of growing less, will multiply and grow larger. If ever you become a Christian, you will find that it is through a mighty effort, a terrible struggle. Victory is not won by doing nothing, but that which is worth anything always costs something. The more it is worth the more it costs. Is this not so in everything of this world? Then, as the favor of God and eternal life are worth more than all other treasure, my dear sir, if you ever gain it you will find that it will cost you the greatest effort you ever made. But that must be made or you are a lost man. It will not help you to put it off. You may well settle that question with your own mind now as ever. Do you mean to make an effort, or will you give up like a coward and lose immortality without a struggle? The longer you wait the harder it will be to make. The young man thinks the task will be lighter and the task easier when he is quietly settled down in life.

But when that time comes he finds his difficulties only increased. He has a wife and children, business relations, and other things have risen up between him and God, and have crowded him farther from Heaven. He now imagines it will be easier when his children have grown up around him, and the hurry of business is over. But when that opportunity arrives, he finds around him ungodly, irreligious children, who stand square across his path. He finds his habits fixed and settled, and hard to change. He makes one more promise that when he becomes an old man, with the battle of life in the past, and his hairs whitening for the grave, then he will give his heart to God. But oh! how selfish and wicked is the thought. He will serve himself and the devil all the active part of life, and then turn himself over to the Lord when he can do nothing else. If God were not infinitely merciful he never would accept such an offering.

But when that last promised time has come, he finds that he has chosen the hardest season of all. He now finds it almost an utter impossibility to break away, to break up all his old habits, change the whole current of his life, and learn to love that which he has neglected and hated all his life. Very few men do it. My observation is that the great mass who ever become Christians, become such under the age of twenty-five. I have seen scores of old men between the ages of sixty and seventy, who would sit and weep under the preaching of the gospel, who believed the word of God, and who had meant to be Christians sometime; but now when the last chance had come, they could not, or would not, at any rate they did not, make the start which all through life they had vainly supposed would be so easy then.

God calls upon you to choose. Thus he says, "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:19. What a solemn appeal this is! Heaven and earth are called as witnesses that life and death are set before us, and that we have a chance to choose. Again we read, "Choose you this day whom ye will serve." Josh. 24:15. We are not mere machines. God has given us freedom of choice, and then has set right and wrong, life and death, before us. God will never compel you to take the right. You must do it of your own free choice. No one will be forced into Heaven. No one will be compelled to go to hell. Every one is left deliberately to choose which he will have. Having settled this by his own choice, God is just in giving it to him.

To the youth the Lord bears this solemn testimony: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9. That is, you can go on while you are young, enjoy yourself, take your cheer, walk after the desire of your heart, indulge in sin, sow your wild oats, gratify your passions, strengthen your evil habits, and put God, Heaven, and eternity out of your minds; you can do all this; God will let you; you can do it for years, he will not stop you. But, says the great God, remember, bear it in mind, keep it before you all the time, that for all these things God will certainly bring you into judgment. Reader, you are making your choice, you are settling your case, every day is deciding it. Every year you live without God you are saying that you do not love his ways, that you choose to go to perdition rather than to enter his service, and this choice is being recorded in Heaven and will all be laid open at the Judgment. Are you willing that your case should continue to stand thus? You may now feel indifferent about it; but the day will come,

when it is to late, that you will not feel so.

What you need, my brother, is to break that stubborn will of yours. Jesus says, "Ye will not come to me that ye might have life." It is your will that stands in the way. You will to serve the devil; you do not will to serve God. Again Jesus says, "And the Spirit and the Bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. Here is the same thought again, "Whosoever will" let him come. The will must decide. That is the very thing that stands in your way. We ask you to commence to pray, but you will not. We ask you to do other duties, but you will not. This is the great lesson for the sinner to learn;—his will must be given up. God's will must be complied with. Jesus says of himself, "I came down from Heaven, not to do mine own will, but the will of Him that sent me." This must be the spirit that rules in your heart before you can take the first step toward Heaven. Do not let your will rule you, but rule your will. Commence now; begin to-day; say *I will*. Do not wait for some special revival; do not wait for somebody to carry you. Go out alone, get down upon your knees; cry to God for help; say *I will*, and repeat it till you bring yourself to it. This is all that stands in your way, and you can do this if you will.

Only one step at a time. Take one step, that will open the way for you to take another; it will give you strength to take another. You do not know what you can do till you try. You do not know how much God will help you. Begin somewhere; take hold of the first thing that comes up. Go out and pray alone; this is a good way to begin. Arise in meeting and confess the Lord, and ask God's people to pray for you. Open your mind to some Christian friend. Commence to read the Bible regularly. Do something; commence somewhere to-day, now; do not wait. You will find it hard work to begin; and why? Because it will be entirely new business to you,—something you have never practiced. You must learn to be a Christian, just as you would learn any thing else. It can only be done by practice. If a man would be a carpenter he must begin with the simplest work, and have long months of practice before he can do a good job. What work would a man make blacksmithing who had never tried it at all? The lawyer has to learn to speak and make his pleas; the minister has to learn to preach,—and, my brother, you will have to learn to pray, to have faith in God, to speak in public, to praise God, &c.

Indeed, everything in the Christian life has to be learned the same as in anything else. It does not come naturally; the natural heart is directly opposed to it. Religion is not something to be put on like a garment, ready made. It must be learned; it must grow in a man. However wise you are, and however strong you are in other directions, you will be as weak as a newborn babe in your first efforts to be a Christian. You must not expect to commence with the full strength of an old, matured Christian. But the longer you put it off, the weaker and more helpless you are becoming. Again I repeat, Commence somewhere; take the first step, and do it now.

"I do not want to start till I am sure I shall hold out." Yes, how many thus say, and what a foolish saying it is! What a cunning scare of the devil! My friend, you ought to be ashamed to ever say such a thing as that. If you would use a little common sense, as you do in other things, you would never say it again. Stop and consider a moment. Is anybody ever sure that he will hold out when he starts? No; even the apostle Paul, after he had preached till he was an old man, said that even then though he had preached to others he feared that he should be a castaway. No man is certain that he will hold out till he is safe

in the kingdom. But that will be just one day too late. Friend, if you wait till you are sure you will hold out, you will never start at all. You must make an effort; you must struggle all the way. It will be a continual fight, a constant battle. You do not reason this way about anything else. What would we think of a farmer who would refuse to sow his wheat till he was sure he would get a crop? What would we think of the traveler who would refuse to start for home till he was sure he would get there? What would we think of the student who would refuse to commence any study till he was sure he would master it? Such reasoning is folly. There is not a particle of excuse for it. You ought to be ashamed to use it. But if such an argument is good for anything, it will be just as good a year from now, or five or ten years hence; it will be just as good till you draw your last breath, till your probation is closed, and then there is no chance at all. Foolish man! do not indulge in such vain excuses any longer. Up, and at work; make a trial. Perhaps you say, I have tried and have backslidden one or more times, and I am afraid to try again. No doubt—but, dear friend, suppose you do not try again; then what? Then you will surely perish. You will do no worse than thousands if you try and fail again. If you do not try you know that you are a lost man; perdition is your portion. If you do try you may succeed this time. The old motto which we used to read in school should be the motto of every soul, "If at first you don't succeed, try, try again;" and if you fail a thousand times, try again every time.

This is the way men have to do who succeed in worldly affairs. Ask that great blacksmith if he never made blunders and mistakes in learning his trade. Ask the carpenter, ask the lawyer, ask even the farmer. Does he always make a success of everything? Do his crops never fail? Can he always carry out his plans? No, not half the time. Yet he keeps trying, trying, trying. Every time he fails he tries a little harder. Can we not use as much wisdom and perseverance in securing Heaven as in gaining the perishable things of earth? We must do it or be damned.

How much the Lord has said on this very point to encourage us to keep trying. You remember that when Peter asked if he should forgive his brother seven times, Jesus said, "I say not unto you, Until seven times; but, until seventy times seven"—if he turn and repent as many times. Will not the Lord himself do what he advises others to do? For what was the parable of the prodigal son given? Was it not to encourage backsliders to try again? What does the parable of the lost sheep mean? You say you cannot be a Christian. This is utterly false, and you know it. You can be if you only will; but you must make an effort, and keep struggling, and never give up.

You are standing in the way of others. It is very often the case that one person stands across the track of others and holds them back. If he would take hold and do his duty, it would open the way for others to start. I have frequently seen one stubborn person stand in the way of half a dozen. If he would enter upon the service of God, others would. They are looking to him to start; they are waiting for him to move. My brother, this may be just your case, so that while you are doing nothing you are really throwing your whole influence against the cause of Christ and the salvation of your friends. Though God should spare your life till some time in the future, and you should repent and become a Christian yourself, yet, by that time those whom you might have influenced for good then, may be beyond your reach, and be finally lost in consequence of the wrong course you took. Every one has his influence, you have yours. Christ truly said, "He that gathereth not with me scattereth

abroad." If, then, you are not actually gathering with Christ, your influence is given to oppose, retard, and hinder the work of Christ. No amount of repentance will undo this in the future. My friend, your life is too short to be thrown away in such a useless and wicked manner.

Perhaps you are a parent and have children growing up around you. What are you doing to teach them the way of the Lord? Nothing at all. You do not obey God yourself, and if father or mother can live without religion, why should not they? They grow up without prayer, without devotion, without the fear of God. This is the way you are bringing them up. In future years, if you should repent and turn to God, they will be beyond your reach. How, then, can you account to the Master for their souls? How will you feel when you see them lost through your influence? These are solemn thoughts. They ought to have weight with you. You know they are true, and you will not deny it. Why do you not awake, then, and bestir yourself? Commence now. "Behold, now is the day of salvation."

God will hold you responsible for the great privileges you have. Let us look at them a moment. You have been brought up in a Christian land. You have had a chance from your earliest infancy to become acquainted with the Bible, with the true God, and the dear Saviour. This is a privilege which millions of our race have never had. They have had their birth in heathen lands, and have been taught to worship false gods. They have never heard anything about the true God. Your case, then, in the Judgment will be much worse than theirs; for you reject light which they never had. Again, you have had your lot in this land of liberty. You have the utmost freedom to obey God in every requirement if you choose. No one would whip you for it, stone you, imprison you, or take your life. You can have no excuse in this direction; but millions of others, in other ages, have had to suffer all these things and much more in order to obey God. They have been persecuted, whipped, imprisoned; they have lost all their earthly goods, and finally have had to lay down their lives for obeying him.

You have none of these things in your way, and yet you do not care enough about his will to obey him under these favorable circumstances. How can you answer for this in the Judgment? You must have a very strong love for sin, and very little taste for the service of God, or you would do differently. From your earliest infancy you have been where you could hear the word of God preached almost any day. You have been surrounded with churches, with ministers, and with pious people, all of them ready to instruct you, to help you, and to lead you. Yet you have profited by none of these things, you have despised them all, and gone on, growing harder and harder in sin. Probably you have had praying parents, and thousands of prayers have been offered for you; they have admonished you, intreated you, plead with you, but you have hardened your heart against it all. Every possible effort has been made to lead you to Christ, and yet you are unsaved. The great God is willing to save you, but you are not willing to be saved. Jesus is anxious to pardon you, but you do not care to be pardoned. Angels watch to help you, but you feel no need of their help. God's people plead with you, but you feel no need of pleading for yourself.

My dear friend, I must close my appeal to you, but remember this: The day is coming when all these things will rise up and meet you in the Judgment. The greater the light and privileges which you have, the greater will be your condemnation at last. I hope that you will be persuaded by these words to turn to God and seek the salvation of your soul. "Behold, now is the accepted time; behold, now is the day of salvation."

Rome, N. Y., Aug. 5.

THE COMMANDMENTS.—PART 1.

In Exodus.

THE first evidence in Exodus of a knowledge of the precepts of the decalogue, we discover in chap. 1: 15-21, where we learn that the Hebrew midwives disobeyed the commandment of the king of Egypt to kill all the Hebrew male children thereafter born, "for they feared God." Evidently, if respect for human life, and hence the existence of laws for its protection, were but the dictates of the desire for self-preservation, these Hebrew women might have obeyed

the king, as law-maker. But, "they feared God, and did not as the king of Egypt commanded them." This furnishes very strong presumptive evidence that the king's command was known by them to be contrary to an existing law of God. They disobeyed, in this case, risking the displeasure of the king; while in many things not involving a violation of a known law of God, the Hebrews submitted to terrible hardships and wrongs from the king.

For this faithfulness to God in disobedience to the king, God especially and signally rewarded those women; while for patient endurance of wrongs and obedience to the king, in matters not involving a violation of God's law, God greatly and signally blessed and prospered the Hebrew people. These rewards argue obedience to law, and hence argue a knowledge of the law; for, without a knowledge of the law, obedience thereto could only be an accident, and hence without virtue, and therefore not subject to reward. This circumstance, together with the record in chap. 2: 12-14, evinces that Moses, and the Hebrews generally, were conscious of the prohibition of the sixth precept of the decalogue.

In Ex. 7: 25; 12: 15, 16, 19; 13: 6, 7, the septenary period is again brought to our notice. Recurring to the consideration of the number seven, so characteristic in the Bible, we notice it obtained prevalence at an early day, and probably originated from the fact that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore God blessed the Sabbath day, and hallowed it" (Gen. 2: 2, 3; Ex. 20: 11), and thus established the septenary cycle, which gave the prominence to the number seven. In Gen. 4: 15 and 24, we read, And the Lord said, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And Lamech said, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." And the Lord said unto Noah, "Of every clean beast thou shalt take to thee by sevens." Gen. 7: 2. "Of fowls also of the air by sevens." Verse 3. "For yet seven days, and I will cause it to rain upon the earth." Verse 4. "And it came to pass after seven days, that the waters of the flood were upon the earth." Verse 10.

Jacob proposed to Laban, "I will serve thee seven years for Rachel." Gen. 29: 18. "And Jacob served seven years for Rachel." Verse 20. "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week. . . . And served with him yet seven other years." Verses 27, 28, 30. Jacob "bowed himself to the ground seven times" before Esau. Gen. 33: 3. In Gen. 41: 18-54 there is an account of Pharaoh's dream of the seven fat kine and the seven lean kine, of the seven full ears of corn and the seven withered ears, and Joseph's interpretation of the dream, as meaning seven years of plenty and seven years of famine.

These references and quotations clearly show that the representative seven, corresponding to the number of days in the week, which so significantly prevails throughout all the subsequent part of Bible history, and the division of days into weeks, obtained and were recognized early in the history of the race, and doubtless from the beginning.

Now here in Ex. 7: 25, the same characteristic again appears; and in Ex. 12: 15, 16, 19, we read, "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be an holy convocation to you. . . . Seven days shall there be no leaven found in your houses." This language is addressed by God to Israel in appointing to them and establishing and regulating the commemorative passover festival.

In the above passages there is clearly and positively presented to us the division of time into weeks, or periods of seven days each. And here we ask, Upon what considerations—upon what fact or facts—is this division of time based? What was its origin? When, where, how, and by whom did it originate? Certainly, no considerations naturally arising from physical need or natural laws could possibly have suggested or determined the reckoning of time by periods of seven days. Months and years are natural divisions of time determined and established by natural phenomena. Not so the weeks. The preva-

lent and oft-repeated fallacious declaration that "man and beast naturally require one day in seven for physical rest," does not answer the above questions. For, consider the questions in relation simply to physical or mental labor and the necessity of rest for recuperation, and there appears to the mind no valid reason why sufficient physical rest might not have been, and might not now be, just as appropriately taken daily as weekly. Indeed, it stands to reason and experience both that sufficient simple rest from labor, so as to avoid exhaustion, might better, and should, be taken daily. If it be claimed, as is often done, that communitive concert of labor and rest, and universal uniformity in respect thereto, for the sake of securing cumulative power and more effective application of forces, were essential; yet nothing in nature (aside from God's example and appointment of the Sabbath) or in human reason could have suggested or determined that period to have been septenary instead of one of five days, or of six days, or of eight, or nine, or ten days, or of any other number of days. In short, there is nothing in man's reason, or in his inward consciousness of the right or of fitness, that could even suggest that septenary period, independent of the fact that God wrought six days in creating, and rested on the seventh day, and blessed and sanctified that seventh day a Sabbath for man and gave it to him as such, enjoining its observance upon him, thus establishing that period of time.

The septenary cycle, then, has its basis in the above stated facts, its reasons in higher considerations than the need of mere physical rest and recuperation, while the rest of God determined it, and the appointed, hallowed, sanctified Sabbath of God marked or noted it, determining when it began and when it closed. This is important; and it is important to note that the reckoning of time by weeks was evidently from the beginning and continued throughout the entire time of Bible history. But as we shall be led to these considerations again a little further on, we now pass them for the present, and call attention especially to the ordinance of the passover. Ex. 12.

1. *Its name.* It is denominated by God, "The ordinance of the passover," "the feast of unleavened bread." Verses 17, 43.

2. *Its object.* "This shall be unto you for a memorial." Verse 14. "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel, when he smote the Egyptians." Verse 27. It was needful that this great event should be commemorated, and this ordinance is its memorial monument. And mark this fact: We find nowhere in history that God ever erected more than one memorial to commemorate any one event.

3. *How enduring.* "Throughout your generations, forever." Verse 14.

4. *Who are to observe it.* "All the congregation of Israel shall keep it." Verse 47. "Ye shall observe this thing for an ordinance to thee and to thy sons forever." Verse 24. "A foreigner and a hired servant shall not eat thereof." Verse 45. "There shall no stranger eat thereof; but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." Verses 43, 44. Mark this characteristic: Only Israelites were to eat thereof.

5. *How to be kept.* "Ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Verse 14. "Seven days shall ye eat unleavened bread. . . . And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation unto you; no manner of work shall be done in them, save that [i. e., in the preparation of that] which every man must eat, that only may be done of you." Note this fact that not all work was forbidden during these holy convocations. The passover lamb might be killed and dressed, and the feast prepared. Mark the distinction between this passover festival and the Sabbath.

6. *Why God appointed this memorial.* "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage." Ex. 13: 14. "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt." Verses 8, 9.

7. *When were they to begin keep this festival ordinance?* "When ye come to the land which the Lord will give you, according as he has promised, ye shall keep this service." This distinction is worthy of special note. They were not to commence the observance of the passover festival until they reached the promised land, and did not do it.

Analyzed, the passover certainly appears to be:

1. A special memorial festive ordinance and not an institution, nor of general character, like the institutions of marriage and the Sabbath.

2. It commemorated an event peculiar to the Israelites, and hence its observance confined to them, and forbidden to other nations.

3. It was, primarily, a festival of thanksgiving, exclusive Sabbath rest not being required.

4. It was an annual festival of seven days' duration, and not weekly.

5. It was designed to aid the Israelites in keeping in remembrance, throughout their generations, the great mercy and goodness of God manifested to them, and the end that they might be induced to keep the law of God.

These observations in respect to the passover are presented here, because it is desired to present the thoughts in the papers as they are drawn in consecutive order from the Bible. Comparative and contrastive use will be made of them a little further on. A. C. SPICER.

BE HUMBLE.

WE are taught in the word of God to despise the day of small things, not to lean unto our own understanding, nor to be in an arm of flesh. Very many professing followers of Christ, ignore these words of inspiration; and feel that, because they are not accomplishing some great thing, they may be content to settle down and do nothing. It is necessary to be humble in order to be useful in the cause of God. The humble and comparatively weak instrument may take courage from God's word, being assured that it is "not by might, nor by power, but by my Spirit, saith the Lord."

Infinite Wisdom is pleased to employ the weak things of the world to confound the mighty, that God may have the praise; and that no flesh may glory in his presence. Says the great apostle, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ, and him crucified. . . . My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." And again to the Thessalonians he writes, "As we were allowed of God, to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness."

What a contrast between the great apostle, and the disciples of the present time! Paul deemed it an exalted privilege to be a part in the gospel of Christ, while laboring with his hands, that he might be chargeable to no man. He felt his dependence upon God. The people of to-day act and talk as though the cause of God absolutely depended upon them. Sad delusion! Says Christ, "God is able of these stones to raise up children unto Abraham." Though ever member of the T. & M. Society from Maine to California should withdraw from this the noblest work in which man may be engaged, it would still go forward until the work of God was accomplished, and the hundred and forty-four thousand had received the seal of the living God.

We are engaged in a work of heavenly origin; had it been of men it would have come to naught long ere this; it would have died in its infancy. But thanks be to God for the cheering reports from every quarter of the field that the Lord of the harvest is still leading on his servants to victory. Man may as well think of de-throning the Almighty, as to think to stay the progress of the last message of mercy. It is destined to soon reap a most glorious harvest.

In the Scriptures we are taught that while the ambassadors of Christ are willing to spend and be spent in the blessed work of proclaiming the last solemn message of Christ, it is God alone who can give efficacy to the word of his grace, according to the purpose of his will. May all our hopes be in Him whose power can change the

and who can prepare a people unto
 self—a people which shall show forth
 praise. May the Lord give us a deep
 abiding conviction of sin, a growing
 for the blessed Saviour, and an increas-
 ing zeal for holy duties.

M. Wood.

UNCHASTE CONVERSATION.

How are aware to what an alarming ex-
 treme unchaste conversation prevails in the
 world, especially among the young. Being
 a teacher, I have had many opportunities
 knowing the extent of this evil, and of
 using my voice against it. I have been
 shocked at the knowledge of sin manifested,
 and the obscene language used, by even
 the smallest children in our common schools.
 Many people think it no harm to talk
 of the sinful deeds and acts committed
 by their neighbors; and so they get to-
 gether and talk, and laugh, and joke, about
 the things which Paul says "ought not
 to be mentioned by those professing godli-
 ness."

The mind is the seat of all sin. Keep
 the mind full of licentious images, and the
 passions gain strength and clamor
 in indulgence. Impure thoughts lead to
 impure words; and impure words, to im-
 pure acts. No person changes from purity
 to holiness to depravity, corruption, and
 sin, in a moment. The work is gradual,
 and takes time. The mind becomes de-
 graded by encouraging the constant presence
 of low, vulgar thoughts, and the sin which
 once loathsome becomes pleasant.

No one can take "coals in his bosom and
 be burned," no more can an individual
 associate with the sensualist and not be in-
 clined to evil. Many virtuous youths
 have been led into the path of the libertine
 indulging in impure conversation. Al-
 though at first such conversation shocked
 the finer sensibilities of their souls and
 had a feeling of disgust to creep over
 them, yet by degrees these feelings were
 lost, lustful passions took their place, their
 senses became low and sensual, and ruin
 to body and soul was the result.

Human language is not forcible enough
 to picture the misery, woe, and unhappiness
 caused by unchaste conversation. It leads
 to a sin which the Bible rebukes in lan-
 guage of the greatest detestation, and which
 frequently and earnestly admonishes men
 to shun and abhor.

In this generation, unchastity is the pre-
 vailing sin; and those who would be pure
 must resolutely shut their eyes and close
 their ears against that knowledge which
 is a stain upon the soul. The only
 remedy for any one is in diligently seeking
 wisdom which comes from above, that
 will destroy all desire for corrupt knowl-
 edge, raise men from the lowest depths of
 degradation, and elevate them to re-
 sisting beauty and purity in the paradise
 of God.

ELIZA H. MORTON.

COME UNTO ME.

Precious words of Jesus! How welcome
 to the hungry, fainting soul! "Blessed
 are they that hunger and thirst after right-
 eousness; for they shall be filled." What
 words of comfort! How our hearts rejoice
 when the sweet words of Jesus fall upon the
 ear. He calls and intreats us to come.
 He stands with outstretched arms to receive
 us. Jesus wants us to be near him, that
 he may shield us from Satan's cruel power.
 He is not our Saviour and our elder brother,
 but will he not fill our hearts with love and
 peace? Will he not lead us into
 green pastures and beside still waters?
 Will he not gently he fold his loving arms
 around us and carry the weary ones in his
 arms!

"The Spirit and the Bride say, Come.
 And let him that heareth, say, Come.
 And whosoever will, let him take of the water
 of life freely." Blessed invitation! Come,
 and receive gold tried in the fire and white
 raiment, that thou mayest be clothed. Je-
 sus, our blessed Advocate, is now finishing
 his work in the heavenly sanctuary; and
 will soon cease to utter the precious
 words! "Come unto me." Oh! solemn
 invitation! Let us heed this invitation before
 it is too late.

How can any one stay away from Jesus
 when there is such blessedness in his serv-
 ice? It is a service of love, and the ever-
 lasting arms are beneath us. Are you
 weary and faint? Come, and be refreshed.
 Are you poor? Here are true riches. Are
 you in need of friends? Here is a "Friend
 who sticketh closer than a brother." To-
 day we may come to Jesus; but we know

not how soon our probation may be ended,
 and the voice of mercy forever hushed.
 Then let us be wise in time, and heed the
 invitation: "Come unto me."

"Here mercy's boundless ocean flows,
 To cleanse from guilt and heal our woes;
 Pardon, and life, and endless peace,
 How rich the gift, how free the grace,"

C. E. MILLEN.

SILENT GRIEFS.

There are sighs unheard, there are tears unwept,
 There are lutes unstrung, there are harps unswept,
 There are griefs unknown, there are thoughts un-
 told.

There are hearts that beat warm when they are cold,
 There are loves unlost when they seem so dead,
 There are wounds unseen that have often bled;
 For the soul feels most when in silence deep
 It lives unheard, as the winds in their sleep.

There are sorrows dark that o'ercloud our way,
 And that shade our hearts in life's glad day;
 There are joys unfelt, there are hopes unfed,
 There are pledges hushed, there are vows unsaid;
 There are flowers dead among the blooming leaves,
 There are treasures lost among the golden sheaves;
 There are memories sweet, and we love them well,
 But the eyes grow dim as the currents swell.

There are friendships gone like the dews of morn,
 There are smiles now turned to the coldest scorn;
 There are dreams we loved in the days gone by,
 When the sun was warm and so bright our sky,
 That are passed like spray on the ocean's breast,
 When the storm has ceased and her waters rest,
 And the heart grows sad that its loves have fled,
 That its hopes are gone and its garlands dead.

There are scenes we knew that are faded now,
 There are gathered wreaths and a faded brow,
 There are songs unsung we loved to hear
 When the heart was fresh and its pleasures near;
 There are footsteps laid in the sands of time,
 There are voices stilled in this earthly clime;
 But the echoes come from the boundless shore
 That lies beyond in the vast evermore.

There are prayers we breathe for the ones we love,
 While we linger here from our home above;
 Yet we smile to think that our griefs will cease
 And our hearts rejoice in an endless peace;
 Far away above the ethereal blue,
 Where each soul is glad and each heart is true,
 We will live in love, and her radiant beam
 Will inspire the soul with a heavenly dream.

—Sel.

THE INSENSIBILITY OF THE WORLD TO THE WARNING VOICE OF CHRIST.

If the prospect of the future be bright
 and consolatory to the true Christian, so
 ought it to be dark and oppressive to the
 unbelieving and the impenitent. The glory
 of God will receive its twofold manifesta-
 tion in the awards of justice, and in the
 gifts of mercy. The time of vindication
 at length will come. During many a long
 year the name of Christ has afforded occa-
 sion for the exercise of mockery, contempt,
 and superstition. Recognized in the theory
 of human societies, whether political or ec-
 clesiastical, he is practically despised; and
 the principles of worldly policy supersede
 his counsels, and nullify his decisions.
 The majority of nominal Christians are
 utterly careless of their responsibility to
 his tribunal; and expect the course of the
 world still to proceed in the same manner
 as it has done from age to age.

In vain the Scriptures announce a lim-
 ited period to the forbearance of God; in
 vain they call for repentance, and faith,
 and godliness; in vain they proclaim "a
 day in which God will judge the world in
 righteousness" by the august Ruler "whose
 goings forth are from everlasting;" "where-
 of God hath given the assurance unto all
 men, in that he hath raised him from the
 dead." A death-like torpor and incredul-
 ity rests upon the human soul, and all the
 judgments and mercies of the Almighty
 make no impression. In private life tear
 chases tear, and death succeeds to death;
 but no man learns wisdom save the de-
 spised saint whom God deigns to en-
 lighten and heal. In public life, wars and
 commotions, pestilence and earthquake,
 anarchy and blood, attest, during success-
 ive centuries, the controversy which God
 has with national impiety; but national re-
 form, humiliation, and godliness, are con-
 ditions of public life unfelt, unseen, con-
 temned.

If there be zeal for social rights—for
 mental freedom—for commercial greatness
 —for intellectual progress; it pauses short
 of the claims of God. Secularity pollutes
 the church; and while civil policy expands
 the enactments of legislation to the multi-
 plied interests of the citizen, it contracts
 their influence over the acknowledged
 rights of God. On this theater of human
 action, man is everything, God is disre-
 garded. His name is indeed upon their
 tongue, and his authority is registered
 upon the page of the public liturgy; but
 his will, his decisions, his warnings, and

his promises, are matters of cold specula-
 tion or of excitement. In the day of sor-
 row, sickness, or death, there may be a
 transient reference to his mercy; but it is
 the refuse offering which the world will
 no longer ask for nor receive.

The approaching day of account, the
 government of the world in the hands of
 Christ, the results of his incarnation, his
 connection with mankind, the responsibil-
 ity to him incurred by talent, wealth, rank,
 and power—these ideas are rejected as il-
 liberal, onerous, and enthusiastic. The
 secondary interests of man chase his
 primary necessities from his sight, and
 threescore years of life are preferred to
 eternity. The care of the body is pre-
 ferred to that of the soul; and the applause
 of man is deemed a brighter heritage than
 the enduring approbation of God.

It appalls the thoughtful mind to contem-
 plate the fearful upshot of this state of hu-
 man things. The day of God approaches;
 but where is the preparation for his ad-
 vent?

When our Almighty Redeemer foretold
 his return in glory to the world, in which
 previously he had been rejected, he an-
 nounced the very manifestations which we
 witness of this incredulity and contempt:
 "As the days of Noah were, so shall also
 the coming of the Son of man be, for as in
 the days that were before the flood, they
 were eating and drinking, marrying and
 giving in marriage, until the day that Noah
 entered into the ark, and knew not until
 the flood came and took them all away, so
 shall also the coming of the Son of man
 be." The flood came upon the world un-
 expectedly, though the theme of incessant
 prediction. During one hundred and twen-
 ty years did the warning voice of God ut-
 ter its mournful accents, and intreat a ces-
 sation in the work of ungodliness and sin.
 The accents were scattered to the desert
 air; they reached no rebel heart of man.
 The shortness of time, the approach of
 death, the brooding darkness of the gather-
 ing storm, interrupted not the career of
 sensuality, the progress of licentiousness,
 nor the noise of sin. They ate, they drank;
 "the harp and the viol, the tabret and
 pipe, and wine," were in their feasts; they
 formed alliances; they built up many a do-
 mestic dwelling-place; they coveted indi-
 vidual and national renown; but "they re-
 garded not the work of the Lord," nor
 knew "the operation of his hands." They
 ridiculed the prophetic record. They smiled
 in idle scorn, while the prophet built and
 surveyed his ark, the appointed refuge
 from the approaching wrath! But the in-
 sensibility of man delayed not the purpose
 of God; the neglected warning canceled
 not the recorded purpose; the mirth of the
 criminal arrested not the hand of the ex-
 ecutioner; the horizon blackened; the tem-
 pest burst; and the teeming population lay
 buried beneath the waves!

And so shall it be, we are told, by infal-
 lible authority, in the last judgments of the
 great day. The same insensibility; the
 same licentiousness; the same preference
 of sensual to spiritual joy; the same com-
 placency in ungodly gratifications; the
 same oblivion of justice and mercy; the
 same contempt of divine law, and attach-
 ment to human schemes, will characterize
 the period of time, proximate to the second
 advent of Christ, as characterized the peri-
 od antecedent to the terrific flood of Noah.
 It would be an awful employment to por-
 tray to the mind, with any thing like his-
 torical accuracy, the tremendous alarm
 which must at length have seized upon the
 world, when the threatened judgment actu-
 ally commenced; when the torrents of the
 skies and the tides of the ocean united
 their fearful strength; and by successive
 ravages marked out a storm unlike the
 wintry desolations of other years, a storm
 directed by the same Almighty hand which
 hitherto had restrained the furious ele-
 ments, and made them subservient to hu-
 man welfare. Creative power was now
 charged with retributive indignation, and
 the arm of God had shattered the schemes
 of man! The business of earth at length
 paused; the din of pleasure ceased; the
 strife of individuals was suspended; the
 politics of nations were arrested; all classes
 of society mingled together, appalled by
 a common ruin; the landmarks of prop-
 erty were annihilated; armies were useless;
 wealth was a name; and science a delusion.
 The avenging scourge of Omnipotence
 passed over the whole earth, and no crim-
 inal remained behind to tell the tale. Con-
 viction came too late; remorse could be no
 substitute for repentance. The hour for
 contrition was forever gone.

And to this scene of utter disaster the
 Redeemer refers, in order to illustrate the

consternation which will arrest an impeni-
 tent world when he shall return to the
 earth on which he has been so long de-
 spised.

The day of his advent will arrive, and
 who may abide his anger? Insensibility
 and scorn will characterize human society.
 The voice which warns will excite con-
 tempt; and the hand which, not in anger
 but in love, points to predicted judgments,
 will be met by no friendly eye. The busi-
 ness, pleasure, gains, and philosophy of
 life, will occupy the world, until the sign
 of the Son of man shall appear in the
 heavens, and the authority of Christ shall
 allow of scorn no more. It were fearful
 to portray that final alarm which will over-
 whelm a guilty world, when, too late for
 refusal, the cup of trembling is held to its
 lips!

The destruction and calamities of the
 last days "of the times of the Gentiles,"
 are delineated on the page of Scripture
 with a force and energy calculated to
 shake to the foundation the strongest con-
 fidence of the world. But the men of this
 world will not read; they will not listen;
 they pursue the game of life, and sport
 upon the precipice of perdition!

True religion is despised, and the author-
 ity of the Son of God is forgotten. But
 the obduracy of man cannot invalidate the
 claims of God. The records of the Omniscient
 no human hands can erase; resisted
 or received, they hasten to their accom-
 plishment. Would to God that the great
 and the rich of the earth, the wise and the
 intelligent—the princes and the prelates,
 the nobles and the clergy of every land—
 would that all to whom God has intrusted
 the use of power, and influence, and elo-
 quence, and wealth, might remember the
 condition of man, and the tribunal before
 which he must stand. And would that
 the mingled multitudes doomed to toil,
 obscurity, and penury, might alike receive
 the message of the eternal word. Would
 that if any human being hitherto occupied
 but with the details of earth, should scan
 these feeble lines, he might hear the warn-
 ing voice, and remember the Saviour of
 whom it speaks! Painful is it to think of
 a ruin which no human skill can avert, of
 a degradation which no art of man can re-
 claim, of a "waste" for which no "after-
 thrift" can atone!

Whoso is wise will ponder these things,
 and he shall understand the loving kind-
 ness of the Lord.—Hon. G. T. Noel, A.
 M.

An Englishman said to me, "Moody, did
 you ever study the life of Job?" I said,
 "No, I never did." He said, "If you get a
 key to Job you get a key to the whole
 Bible." "What has Job to do with the
 Bible?" He said, "I will tell you. I will
 divide the subject into five heads. First,
 Job, before he was tried, was a perfect man
 untied. He was like Adam in Eden until
 Satan came in. Secondly, he was tried by
 adversity. Thirdly, the wisdom of the world
 is represented by Job's friends trying to
 restore him. See what language they used.
 They were wonderfully wise men, but they
 could not help Job out of his difficulties.
 Men are miserable comforters when they
 do not understand the grace of God. Job
 could stand his scolding wife and his boils
 better than these men's arguments; they
 made him worse instead of better. Fourth-
 ly, God speaks, and Job humbles himself in
 the dust. God, before he saves a man,
 brings him down into the dust. He does
 not talk about how he has fed the hungry
 and clothed the naked; but he says, I am
 vile. Fifthly, God restored him, and the
 last end of Job was better than the first.
 So the last state of man is better than the
 first. It is better than the state of Adam,
 because Adam might have lived ten thou-
 sand years and then fallen; therefore it is
 better for us to be outside of Eden with
 Christ than that we should be in Eden
 without him. God gave Job double as
 much wealth as he had before, but he only
 gave him ten children. He had ten before
 his calamity came upon him. That is wor-
 thy of notice. God would not admit that
 Job had lost any children. He gave him
 ten here and ten in Heaven."

Nothing lowers a man, if thereby he
 honors his Lord. It is not possible for any
 godly work to be beneath our dignity;
 rather ought we to know that the lowest
 grade of service bestows dignity upon the
 man who heartily performs it.—Spurgeon.

Oh! what a tangled web we weave
 when first we practice to deceive!—Wal-
 ter Scott.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, AUG. 31, 1876.

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

THE GENERAL CONFERENCE.

ON the last page of this paper it will be seen that the fifteenth annual meeting of the S. D. Adventist General Conference will commence on Tuesday, September 19, 1876, at 2 o'clock p. m. The session will commence promptly on time, with an opening address from the President of the Conference on the Rise, Progress, Permanency and Wants of the Cause. All should leave their homes in season to be on the ground as early as Tuesday noon. All tents should go up Monday, or at the latest, on Tuesday forenoon, as it is exceedingly annoying to a business meeting, or to those engaged in a religious service, to hear the noise of axes and hammers from those who are putting up tents and making other preparations. J. W.

THE SANCTUARY.

Thirty-fifth Paper.—The Mystery of God Finished.

IN last week's article upon the subject of the sanctuary, it was shown that at the time when the 2300 days ended, and the cleansing of the sanctuary commenced, there the temple of God, that apartment where the ark is, was opened; and that that took place under, and marked the commencement of, the sounding of the seventh trumpet. When the seventh trumpet, the last of the series of trumpets which cover the gospel dispensation, sounds, the temple of God is opened in Heaven, and the cleansing of the sanctuary commences.

There is another remarkable prediction concerning what takes place at the sounding of the seventh trumpet which now invites our attention. It was said to John, Rev. 10:7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." What is meant by the mystery of God, and its finishing? In a number of passages Paul speaks very definitely concerning the mystery of God. In Eph. 3:3-6, he says: "How that by revelation he made known unto me the mystery (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel."

Here Paul states explicitly that the mystery was made known to him by revelation. In his epistle to the Galatians he tells us what was made known to him by revelation. Gal. 1:11: "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This is what he had written "afore," or a little before, "in few words." The epistle to the Galatians was written six years before the letter to the Ephesians. And what in Ephesians he calls the mystery made known to him by revelation, in Galatians he calls plainly the gospel as preached to the Gentiles.

Again he says, Eph. 1:9: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in Heaven, and which are on earth, even in him." Again in Col. 1:25-27, we have this declaration: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." Eph. 3:9: "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Rom. 16:25, 26: "Now to him that is of power to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting

God, made known to all nations for the obedience of faith."

All these texts speak to the same point, and testify unmistakably to the fact that the mystery of God, the mystery of Christ, &c., is no more nor less than the gospel of Jesus Christ through which the Gentiles are brought in to be members of the commonwealth of Israel and partakers with the household of faith. This being the mystery, its finishing would be the close of the proclamation of the gospel, the completion of the work which it was designed to accomplish. This of course ends probation and finishes up the plan of salvation.

But this, as we have seen, is the very result involved in the cleansing of the sanctuary. That concludes Christ's work as priest, finishes his mediation, decides the cases of all mankind and concludes the work of the gospel.

The reader will now perceive another beautiful link in the faultless chain of harmony which the Bible presents to us on this subject. When the seventh angel sounds, then commences the work called the finishing of the mystery of God. But it will occupy some years; for it is "in the days," years, "of the seventh angel when he shall begin to sound" that this mystery is to be finished. This work will occupy the first years of the sounding of this trumpet. But this trumpet commenced to sound at the end of the 2300 days in 1844, when the temple of God was opened in Heaven. We are now therefore in the period of the finishing of the mystery of God; and this finishing work we find to be the same as the cleansing of the sanctuary there introduced, and the ministration in that apartment of the heavenly temple then opened. Could facts more completely harmonize than these?

The mystery of God was to be finished, said the angel to John, as he hath declared to his servants the prophets. Where had he declared this? This is but a part of the declaration of the angel, which includes the preceding verses; and in these we find him uttering a solemn oath that "time shall be no longer." Rev. 10:6. This cannot mean literal time; for the angel immediately speaks of the days of the seventh angel to succeed. It cannot mean probationary time; for John as a representative of the church, is commissioned to proclaim another message to the people after that. But one other kind of time remains, and that is prophetic time; and to this therefore the passage must refer. But the period of 2300 days is the longest prophetic period given in the Bible, and reaches down to the latest point. Therefore this oath of the angel has its application at the point where the 2300 days terminate; and the expression is equivalent to a declaration that then prophetic time should end, or the 2300 days would terminate. Then the angel states what shall immediately follow; namely, the mystery of God should be finished, as he had declared to his servants the prophets. What had God declared to the prophets should take place at the end of the 2300 days? Why, it had been shown to Daniel that then the sanctuary should be cleansed. Here, then, is where he had declared to his servants the prophets that the mystery of God should be finished; which is the same thing. Such is the unquestionable parallel between these prophecies. U. S.

THE VERMONT CAMP-MEETING.

THIS meeting was held, according to appointment, Aug. 17-22, 1876. The brethren assembled to the number of about three hundred and fifty, bringing upon the ground forty church and family tents, besides the large tents for meeting purposes.

There are brethren in this State old in the truth and proportionately strong in the faith. It was good to meet with these veterans in the cause of the third message. There are also not a few young men of activity and promise in this Conference. All freely testified to their confidence in the truth, and their love for it; but this, as was manifest on this occasion, is not always synonymous with spiritual activity. It soon became apparent that the brethren were not prepared to take hold of the work of the meeting with all that life and vigor that was desirable. This called forth some special labor and earnest exhortations from the servants of the Lord. As the Sabbath drew on, the people assembled at the stand, to welcome in the Sabbath with a season of prayer. Bro. White was led out in some very impressive and instructive remarks relative to the privilege of prayer, and its almost omnipotent power, as by this means we move the arm that upholds and moves the universe. He then enjoyed much

freedom in calling upon the Lord. Others had freedom in prayer, and it was felt that the Lord was drawing near to his people. There were several such occasions during the meeting, when light broke in, and a good measure of victory and freedom was gained.

On Sunday, the morning was cold and rainy, but before noon the clouds dispersed, and fair weather smiled upon the encampment. In the afternoon, by actual count, five hundred and fifty-one teams came through the gate of the camp-ground, averaging four persons to each team. These, with the Sabbath-keepers upon the ground, made a congregation of twenty-five hundred, to whom Bro. White spoke with great liberty on the reasons of our faith and hope. Unfortunately sister White was unable to speak at all on first-day.

The business sessions, both of the State Conference and the T. & M. Society, passed off harmoniously and well. There was no dragging in the proceedings, but everything moved off promptly and in order. Bro. Hutchins, the President of the Conference and of the tract work, has labored hard to infuse a spirit of order and activity into all branches of the work, which has been to quite a degree successful.

On Monday ten were baptized by Bro. Bean, in the beautiful Lamoille river which flows through the deep valley immediately west of the ground. Many from the surrounding neighborhood assembled to witness the ceremony. The attendance from without was quite large during the week-day meetings. The parting meeting was held Tuesday morning, and the brethren reluctantly separated for their homes. U. S.

A TREMENDOUS JUMP.

WE do not refer to the tragic event that gave the name to that notable spot called "The Lover's Leap," nor to the vaulting of one Mr. Samuel Patch over Niagara or Genesee Falls. We refer to a more wonderful jump than either of these; and that is, the jump some people make to reach a conclusion.

We had an illustration of this at the late camp-meeting in Ohio. There was a Universalist upon the ground; and one of the methods of argument by which he sought to sustain his belief was this: Said he, "Does it not read that God is kind to the unthankful as well as to the thankful, and that he sends his rain upon the unjust as well as the just? and is he not the same yesterday, to-day and forever? I think," said he, "that if God is kind to all men here in this life, he will be kind to them hereafter."

What a conclusion to draw from such premises! This is a period of mercy, long-suffering, and probation. God waits for men to repent, telling them meanwhile what they must meet if they do not. Sentence is out against every evil work, but is not immediately executed; and because it is not, some are ready to conclude that it never will be. And now, because God is kind and merciful to all during this period, shall we conclude that he will deny himself, and turn from the penalty he has threatened against sin, though he bears long with it?

In this the reasoner endeavors to vault clear over the dark and fathomless abyss that was made between earth and Heaven when this world fell into revolt from the government of God. To reach Heaven and life and happiness hereafter we must in some way pass this yawning chasm. Christ by his intervention in our behalf has bridged it over; and on him alone can any man safely pass to the other side. All who attempt in wild recklessness to leap it, will find themselves swallowed up therein. There is none other name under Heaven through which salvation is to be found. A living, personal interest in him, manifested by the public and outward acts of faith, is our only passport to the proffered boon of life. Christ is the only ladder from earth to Heaven. Let us shun the fatal step of trying to leap the gulf and gain Heaven without him. U. S.

"BY WHICH YE ARE ALSO SAVED, IF—." 1 COR. 15:2.

MANY at the present day believe in what they are pleased to call a *present salvation*. This is well enough if salvation is not considered as absolutely completed, and the person does not think himself beyond the reach of danger of being liable to fall, or that no new duties may present themselves that demand obedience. It is not uncommon now-a-days to hear people say, "I am a sinner saved by grace," "Christ has saved me," "I am fully saved," etc., meaning far more than any Bible phrase will warrant. Such persons generally have no use for the *if* of the text above.

Do not let it be understood that the terms noticed are wrong in themselves; considered, for all sinners are saved by grace, only absolutely when they have "endured to the end." The assurance of final salvation that time is in a conscious obedience to the vine will, and a ready mind to yield to obligations, or step out upon increasing in Christ has saved sinners as the children of Israel were saved out of Egypt, yet their carcasses in the wilderness, and the doom of *saved* sinners will be just as fearful if they do not come "rooted and grounded in the faith," and fast the beginning of their confidence firm to the end.

There is no belief so destructive in its consequences as that which places less value upon the word of God than upon the raptures of the mind; it is a deception that will cause the severest anguish of soul in the day of God. Many think that because the Lord has granted them pardon and peace, henceforth they are privileged persons, forgetting that the course that brought so priceless a boon is only means by which it can be retained.

A son may merit, and receive, the approval of his father, yet how inconsiderate it be for that son, at any future time, to presume upon his father's good will and transgress his plain commandment. How foolish for a man to say that, having once the evidence of his father's love, nothing he could henceforth do would displease him! How much better say, "I will endeavor now to even anything he desires."

When the law of God is presented in some of its claims, a deceived heart will sometimes answer, "The Lord Jesus has saved me. I saved me five or ten years ago; he saved me I am, and I am saved now." The word of God has no weight; the simple statement, accredited as fact, although a delusive falsehood, adds of no argument, and the soul that is completely filled with a counterfeit glory cannot be touched by precept.

A flight of feeling is not religion, not even the evidence of it, nor yet a necessary concomitant for the souls of the best of men have, in all time, been bowed down with a weight of care, and of tears. Instead of letting feelings decide whether one has religion, let the word of God declare if the feeling is inspired by the Spirit of God. Thousands upon thousands, to this day are carried away with an infatuation, the sensitive snare of feeling. Then let us say, not my feelings shall be my guide, but, "Thy word is a lamp unto my feet, and a light unto my path." If it be so, now and forever the path is virtually removed, and then only.

D. H. LAMSON.

"AM I MY BROTHER'S KEEPER?"

THE scene in which this language was uttered forms a most striking preface to the dark annals of a sin-cursed race. Indeed, it seems as if the first out-speaking or manifestation of fallen man nature, descended at one leap to the deepest depths of crime, comprehending at almost the whole catalogue of human folly and wickedness.

When envy was permitted to enter the bosom of the first murderer, he probably had no idea of the darker links of crime which were to follow in the chain. He thought not how that bitter hatred would spring up which dealt the murderous blow. And, next, what a fearful falsehood! as he said "I know not" when God called to him, "Where is Abel, thy brother?" Thinking to hide the truth from God, how little he knows of the character of that all-wise, holy Being! Next follows the bold, insulting question, "Am I my brother's keeper?" as much as to say, you have no business to ask me such a question. When we look over the astonishing features of Cain's crime, we wonder at God's forbearance, that he did not at once blot out the life of the vile offender.

But we have introduced this chain of crime for the purpose of considering at this time the last item as given in the narrative, "Am I my brother's keeper?" Cain's purpose in this question was not only to conceal the terrible crime committed, but to ignore all responsibility of obligation toward his brother. This seems comparatively the smallest item among the crimes; but yet the principle involved lies the foundation of the second great commandment the law—"Thou shalt love thy neighbor as thyself." A recognition of the specific duty herein required forms the basis of the social compact, and every failure to meet individual obligation and responsibility tends to loosen the bonds and interrupt the harmony of society. It was an all-wise God who fully understood the

the nature and relations of his creatures, who an-
 selves made the laws by which they should be gov-
 7 grace; and his omniscient eye, noting not only
 endure outward act, but the inner motive, can
 salvation determine the character and desert of
 e to the individual.
 field to practically on this question, when and
 asking do we virtually ask, "Am I my brother's
 en of keeper?" We answer: In our own family cir-
 carcasses—when we show unkindness to any member,
 ved sim- when indifference to what is necessary to his
 ot con- are and happiness. In the neighborhood,
 "and in scrambling to make every surrounding
 e firm- circumstance contribute to our personal interest
 a its cor- qualification, we forget or disregard the rights
 e upon all around us. In the church, when we see
 res of brother or sister falter or turn aside to the
 use the- res of sin, and neglect to kindly warn of dan-
 God. and entreat to return to righteousness. In
 I has- listlessness, when we are called upon as
 eforth- stewards, to use every talent he has given
 to the- to assist in giving the bread of life to every
 soon is- tery, thirsting soul, and to hold up the light
 ed. truth, till it illumines the darkest corners of
 e app- earth.
 rate we ask this question in our lives of indiffer-
 ne, to as we mingle day by day with the multi-
 ish for- tude, how many cross our path, all unthinking if
 e of his- tness pending while that giddy throng in-
 e forth- ings, by course of influences, through the
 better- ous paths of sin on, on toward the vortex
 antio- quin. "Am I my brother's keeper," that
 in some- ould be interested to notice his condition, to
 etimes- k a warning word, pointing out his danger,
 me. kindly persuade him to choose a better life,
 ved me- its glorious rewards? In the busy walks of
 ord of- how many cross our path, all unthinking if
 accred- ignorant of the better way, and soon after,
 od, adm- rned, suddenly drop into eternity unprepared,
 be touch- ipped might have been blessed to save a soul
 ot even- a death.
 in all- "Am I my brother's keeper?" says the em-
 ht of w- per in the various manufactories of our land,
 ing feel- the busy laborers toil, toil on, and he
 the w- ews comparatively nothing of their homes or
 the Spir- eless condition. Often, some one may be
 this det- adrift by trivial circumstances, and be
 the sed- pelled to seek from place to place the means
 7, not- sistence, again and again repulsed, meet-
 Thy we- not one kind inquiry or word of encourage-
 r unto- at. Who knows or thinks how many, thus
 r the- heartened by neglect or injustice, may have
 LAMSON- swept down into the common current of
 PERP- struction? How many fill drunkards graves
 as utter- cause a brother did not care to warn or keep
 ark ann- from the first temptation? How many of
 as if- uest worst criminals might trace back their dark
 fallen- way of sin to a time when, with heart and
 the da- al yet unstained, they failed to find a
 g at on- brother's keeper?" When the books are opened
 folly a- last, what fearful records will reveal the neg-
 the hos- and unfaithfulness of those who, all along
 d no in- s history, have said—"Am I my brother's
 ere to- per?" S. M. SPICER.

work in this comparatively new field causes the
 appointment of this meeting. We want it to be
 a general gathering of the friends of the cause
 throughout this section. Nebraska will soon be
 strong enough to stand as a Conference by itself.
 The brethren there should feel that this is their
 meeting, and make a good, strong rally. Let it
 be much the largest meeting ever held in that
 section. Let the friends of the cause come
 from all directions across the beautiful prairies,
 and gather for the service of the Lord of hosts.
 We extend to Bro. and Sr. White, or any one
 whom the General Conference Committee shall
 designate, a hearty invitation to be present.
 Come, brethren, bring your children and inter-
 ested friends, and let us make this season a
 source of great encouragement to the friends of
 the cause in this whole section.

IOWA AND NEB. STATE CONF. COM.

TO THE TRACT AND MISSIONARY SO- CIETY OF IOWA AND NEBRASKA.

I WISH to say a word to you just before the
 district quarterly meetings are held. Our So-
 ciety is in debt to the Office about \$300. You
 have read the urgent calls from Bro. White for
 those in debt to pay up. This is right and
 reasonable. As the officers of your Society can-
 not pay debts when there is nothing in the
 treasury to pay with, we urgently request you
 to pay to your directors, at these quarterly
 meetings, such sums as you are able to pay, so
 that, at our general quarterly meeting at Victor,
 we may settle up all debts against us. Cannot
 every member of the Society put in something
 toward the payment of this just debt? Let
 those who are able pay their fives and tens, and
 those with less wealth pay smaller sums.

The T. and M. work is languishing, because
 of our lack of interest. If we would have the
 cause advance in our Conference, we must
 arouse to the importance of this work, and not
 only pay our debts, but launch out on every
 side. Let the directors at all the district quar-
 terly meetings earnestly solicit contributions,
 and let every one of us, brethren and sisters,
 try to pay a little, if it is not more than a dime.
 We are wronging the cause of God, and hinder-
 ing the work of the Publishing Association, by
 leaving our debts unpaid. Unless you desire to
 discourage your officers at the very beginning of
 the work, let us pay up our debts.

GEO. I. BUTLER, Pres. Ia. & Neb. T. & M. S.

WISDOM.

"For the children of this world are in their
 generation wiser than the children of light."
 Luke 16:8.

Wisdom demands respect wherever it is
 found. Whether seen in the insects that creep
 around our feet, in the animals that venture
 forth to ensnare their prey, or in dignified man
 in the common pursuits of life, all are ready to
 commend it.

"And the lord commended the unjust stew-
 ard because he had done wisely." We here
 seem to have an account of a man who had
 failed in some respects; but this steward had so
 agreed with his lord's delinquencies in regard to
 the debts that their confidence was retained.
 Confidence is a very important item in a busi-
 ness man's account—especially when he resumes
 a suspended trade.

The children of this world. We understand
 by this that a class is spoken of who are en-
 gaged in transactions which have a bearing only
 on this present life.

The children of light. This is a class whose
 hopes and expectations may reach beyond this
 life; they believe in a kingdom that is superior
 to this sin-cursed earth. Their aspirations
 reach beyond the decaying scenery of earth to
 a state of unalloyed bliss and immortality.

The keen observation of Jesus had estab-
 lished this fact in his mind, that in worldly
 pursuits men exercised better judgment than
 the disciples did in their religious enterprises;
 that is, worldly minded men were wiser in their
 plans than the heavenly minded in theirs.

Do you suppose, dear reader, that he desired
 that fact to be stereotyped and handed down
 for future use, during the next eighteen cen-
 turies? Was it a fact that he could rejoice
 over? We are inclined to think it was a la-
 mentable fact; and although we said wisdom
 always demands our respect, yet we have reason
 to infer that, while Jesus looked approvingly
 on worldly men's wisdom, he grieved that his
 followers were satisfied with a mediocrity of at-
 tainments and let worldly men outstrip them
 in plans and enterprises. He preferred to see
 every disciple accomplish a successful work.

Said he, "The ax is laid unto the root of the
 trees; every tree therefore which bringeth not
 forth good fruit is hewn down and cast into the
 fire." Luke 3:9.

From Palestine the light must go forth to all
 parts of the world. He himself gave the so-
 lemn commission: "Go ye into all the world,
 and preach the gospel to every creature." Here
 was a great enterprise. It required wisdom to
 accomplish it; such wisdom as would favorably
 cope with men's worldly wisdom.

In the 9th verse he refers to an instance of
 such wisdom: "Make to yourselves friends of
 the mammon of unrighteousness; that, when
 ye fail, they may receive you into everlasting
 habitations." The unjust steward followed this
 plan. He said to one of his lord's debtors,
 "How much owest thou unto my lord? And
 he said, A hundred measures of oil. And he
 said unto him, Take thy bill, and sit down
 quickly, and write fifty." The steward kept
 the customer's friendship. He acted wisely.
 And the lord commended the unjust steward.

How different from the example set forth was
 the wisdom of the children of light: "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." One who was bidden said, "I have
 bought a piece of ground, and I must needs go
 and see it; I pray thee have me excused."
 We here have an illustration of a lack of wis-
 dom among professors of religion eighteen hun-
 dred years ago. The invited guest, through
 his covetousness, lost sight of the dignity and
 importance of the invitation. What folly!
 Expecting a home with Abraham, Isaac and
 Jacob, he cared more about looking at his land
 than he did about looking forward to a glorious
 inheritance. Yes, he wanted to see his farm;
 and perhaps in that very decision it became an
 idol, and as soon as he saw it, he became joined
 to it.

"And another said, I have bought five yoke
 of oxen, and I go to prove them." Although
 the call to this important supper had been
 made, whereby he was to be honored by being
 brought in company with superiors, noblemen,
 and his own lord even, yet the satisfaction of
 proving his oxen surpassed this exalted privi-
 lege. In view of such indifference on the part
 of professors, the Saviour declares the lament-
 able fact: "The children of this world are
 in their generation wiser than the children of
 light."

Is it any better in these last days? When
 men behold curses and dreadful judgments fol-
 lowing each other in quick succession, as warn-
 ing after warning goes forth to men, announc-
 ing that the great day of the Lord is at hand,
 do they receive such wisdom as will safely di-
 rect them in the closing scenes of the world's
 history? God would have men act consistently.
 It is best to be on the safe side, and act as the
 Spirit of God and an enlightened reason dic-
 tate.

At the last anniversary of the colored people
 in one of our cities, there was a grand rally. A
 fine band of instrumental music was in attend-
 ance, many rode in fine carriages, and it seemed
 that all had means to enjoy the jubilee in a
 commendable manner. Knowing that this class
 of citizens consisted mostly of common laborers,
 I inquired of one how they managed to appear
 so well and make such a display. He replied:
 "We colored people make calculations for this
 jubilee all the year. We are determined to
 make this a great day, and we save a little
 money every week for this very purpose. In
 this way we have plenty."

A beggar boy was once wandering through
 the streets of a large city. His attention was
 attracted by the sobbing of a little girl. She
 had lost a valuable shawl pin and was trying to
 find it. He found it and restored it to her,
 and she gave him some cakes and apples for his
 kindness. A few days after, as the lad hap-
 pened that way again the girl saw him; but,
 not having any cake and apples this time she
 gave him a few cards of pins and needles, and
 told him to go and sell them and with the
 money buy some food. He made sale of the
 articles and returned with the most of the
 money to his little friend, who showed him
 where he could purchase more goods. This
 youth was a peddler for a few years, he then
 became a merchant, and is now one of the
 richest bankers in Paris.

We have given a few examples to show the
 wisdom of the children of this world in the last
 days. Their efforts are many times crowned
 with marked success. The great object of life
 is kept in view. Everything must bend to the
 interest at stake. Is it so with the children of
 light?

A certain man heard the gospel preached and
 soon after felt that he must use his ability to
 promote the cause of the Lord. He had a
 farm on his hands which was not proving very
 profitable, and the Lord opened a way for him
 to sell it. He sold it well; but instead of wait-
 ing to see what the Lord would have him do
 with his means, he acted on his own judgment
 and made an investment which proved to be a
 hiding of the Lord's money.

Another who heard the good news of the
 coming kingdom felt quite desirous of advanc-
 ing the work of the Lord. But there was a
 large farm on his hands. Instead of overcom-
 ing covetousness by selling his land and using
 the means where the opening providence of
 God directed, one or two more farms added to
 his cares. He is fast wearing out his life in
 looking after his land.

It is a solemn thought that just before the
 second advent of our Lord, when the call goes
 out, "Come; for all things are now ready,"
 the guests who are bidden to the great supper
 will begin to make excuses.

My mind turns to the days of Abraham. He
 was told to get out of his native land, leave
 his kindred, and go to a land that God would
 show him. I follow him down in his history
 and find that he received no inheritance after-
 ward—"no, not so much as to set his foot on."
 When we compare the faith of Abraham with
 that exhibited in the last days, we can but ex-
 claim: "When the Son of man cometh shall
 he find faith on the earth?" Abraham never
 realized so much of the promised inheritance as
 a place to set his foot on, yet some of his would-
 be joint-heirs have been clinging to their farms
 and earthly possessions until they have almost
 lost sight of the Abrahamic promise. And how
 do such Christians respond when God calls for
 means? The same as the guest spoken of in
 the parable: "I pray thee have me excused."
 And God will finally excuse them.

It seems evident from the reading of the
 word of the Lord that he designed that his peo-
 ple should meet in yearly convocations. Chris-
 tians are not to forget the assembling of them-
 selves together. Men were made to be social
 beings. There will be society in Heaven.
 Abraham, Isaac, Jacob, and other worthies,
 will there sit down together. They will sing
 the song of Moses and of the Lamb in a heavenly
 meeting. They will go up from month to
 month to worship before the Lord.

And how is it with those who have the privi-
 lege of going up to the yearly feasts appointed
 in these days? Are they as zealous to meet to-
 gether as God's people anciently were to meet
 at Jerusalem? They often traveled a great dis-
 tance, to meet in the solemn assembly of the
 saints. They prepared beforehand for these oc-
 casions. Is it so now? Do not many of the
 strong and healthy stay away? Do not many
 put off preparation for these annual feasts so
 long that it becomes impossible for them to at-
 tend? This exhibits less wisdom than is shown
 by the carnal-minded pleasure-seeker, who is
 generally prepared for anticipated recreations
 and enjoyments.

The Lord is not pleased with a neglect of these
 feasts. There is opportunity to reform. Will
 his people do it? God will bless them always
 in obeying his injunctions. In the basket, in
 the field, and in the store-house, their reward will
 be realized. It is our privilege to have his
 blessing, and to so use the means intrusted to
 us, having the requisite wisdom to order all our
 ways, that all may be to his glory. "If any of
 you lack wisdom, let him ask of God who giveth
 to all men liberally." J. SAWYER.

HOW IS IT?

As I have looked upon the arduous labors,
 and the incessant toil, of our dear Bro. and Sr.
 White, I have been led to inquire, How is it
 that they have lived so many years, under such
 heavy burdens, and weighty responsibilities?
 I have long known that their labors were very
 abundant, but not until our last camp-meeting
 did I realize this. Certainly they should be
 very highly esteemed in love by God's people,
 for their work's sake.

There is but one way that I can answer the
 question, and that is that God gives them
 strength according to their day and need. Hav-
 ing the mind and hands filled with business,
 hurried from one thing to another, they yet, at
 almost a moment's notice break off and ad-
 dress hundreds of people, upon the blessed
 truths of the holy Bible, and that, too, with
 clearness and power. This can be explained in
 no other way than that God is leading and
 strengthening them.

May God pity and forgive all who unnecessa-
 rily add to their labor. For one, I feel resolved
 to do my work better in everything, that I may
 stay up the hands of those who have the over-
 sight of all the churches.

H. A. ST. JOHN.

A CAUTION.

TAKE care; crush not one germ of good
In rooting evil out;
Be sure the heart is understood
You are employed about.
The flower beside the weed oft grows,
And none at first the difference knows.

Take care; be cautious where you tread,
Along another's road;
It may with precious seeds be spread
Fresh from the hand of God,
Waiting the sunshine and the dew,
Which might be ministered by you.

Oh! who hath felt no sudden smart
At some remembered hour,
When, thoughtless of a yearning heart,
He lost the sacred power
Which then and only then was given
To win it to the truth and Heaven!

We each and all an influence
To work some good possess;
We daily may some joy dispense,
Some human spirit bless.
If we can give but love and prayers,
'Tis better far than gathering tares.
—Mrs. S. R. Morgan.

Progress of the Cause.

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

NORTH PACIFIC MISSION.

WE commenced meetings in Oregon City, in the tent, May 20, and continued six weeks. The weather was stormy and cold most of the time; but one took a firm stand on the truth. Bro. Waggoner joined me in the work here June 28. We moved our tent to Salem, the capital of the State, and commenced meetings July 11. Five weeks have now passed since we came here. The Mayor and council of the city favored us with the privilege of putting our tent in Marion Square, a beautiful natural grove in the heart of the town, and the place of resort for all public gatherings.

Our meetings have been well attended, the congregations averaging about three hundred all the time. We have given a thorough explanation of the prophecies, the Sabbath question, and the nature of man and destiny of the wicked.

By vote, about one hundred expressed themselves convinced on the Sabbath question. More than that number are fully convinced of their duty concerning the truth, but they do not seem willing to obey. Last Sabbath, the 12th, we presented a covenant and twenty attached their names to it, pledging themselves to keep the commandments of God, and to meet together for worship on the Sabbath day till a more permanent organization could be effected. Everything looks favorable now for building up a church here. We shall continue our work, and by the grace of God establish a commandment-keeping church here in the capital of the State of Oregon.

The tent company are all in quite good health, and of good courage. We hope for good results in our work this season.

I. D. VAN HORN.

Salem, Oregon, Aug. 14, 1876.

ROME, N. Y.

THE last week has been one of decided interest in the tent. Tuesday night we were made glad by having Bro. and Sr. White, Bro. Smith, and Miss Clough, with us. We advertised that Sr. White would speak in the tent, and every seat was crowded, and some stood up. The discourse left a good impression, though Sr. White's health was poor.

The weather being cooler, the people have come out better than on the previous week, so that at every meeting we have had a large audience, ranging from four hundred to six hundred. An excellent Christian woman who had just embraced the truth here, died. The Methodist church where she formerly belonged, and also the Baptist, refused us their house for the funeral. This created much feeling against them, and made our friends more numerous and zealous. Sunday afternoon I preached the funeral sermon in the tent. Every seat was crowded, as all classes were represented.

The spirit of opposition and persecution is becoming quite strong. Different ministers are preaching against us now every Sunday, and we review them during the week. We have a good Sabbath-school and Bible-class Sabbath forenoon. After the sermon last Sabbath, forty good testimonies were borne in favor of the truth, several saying that it was the first Sabbath they had ever kept, others that it was the second, and so on. As nearly as we can

count now, there are seventy-five keeping the Sabbath in the city and within five miles around it. Where there are so many, of course we expect more or less changes in some cases, but still there are scores for whom we yet hope.

Where the interest is so extensive as this has been from the beginning, and is still, the work cannot be done up in a hurry, or left very soon. We hope to be able to follow it up after camp-meeting. We feel thankful to God for the great encouragement we have had at this meeting. We hope it may encourage our brethren in New York particularly, and that we may see a great work done in this city the coming winter.

D. M. CANRIGHT.
Rome, N. Y., Aug. 19, 1876.

OHIO TENT, NO. 1.

THE interest is very wide-spread and deep. Hundreds are listening to the truth attentively. Scores are convinced, and some convicted. Twelve or fifteen have commenced to obey. We hope for a large ingathering of souls.

This is the last we have heard. Why do not these brethren report briefly, but frequently, through the REVIEW? Why? Oh, why?
H. A. ST. JOHN.
Norwalk, O., Aug. 20, 1876.

OHIO TENT, NO. 2.

IMMEDIATELY after our camp-meeting, this tent was pitched on Hartland ridge, about eight miles from Norwalk, and meetings began Friday evening, Aug. 18. Brethren, remember this effort, and pray for us.

H. A. ST. JOHN.
Norwalk, O., Aug. 20, 1876.

OHIO TENT, NO. 3.

IMMEDIATELY after our camp-meeting, we pitched our tent again in Norwalk, on the same consecrated spot as before, and began meetings on Friday night, Aug. 18. Had three meetings yesterday (Sabbath), and have two appointments for to-day. Our camp-meeting has left a good impression upon the minds of many in this section. Sister White's testimony has been a help to the cause here. Now that the people have seen and heard her for themselves, the tongue of slander cannot intimidate as before. Our social meeting yesterday was excellent. New ones are taking hold, and this encourages our hearts. We labor, and pray, and hope for others.

Dear brethren, forget us not at a throne of grace.
H. A. ST. JOHN.
Norwalk, O., Aug. 20, 1876.

INDIANA.

MEETINGS have now been in progress at Peru more than two weeks, and we have just presented the Sabbath question, but know not yet what the result of our labors will be. Books sell quite freely. Our congregations are not large, but those who attend regularly seem to be deeply interested. A few, we think, will embrace the truth.

The meeting at Marion last Sabbath was well attended, and some new ones have taken their stand. We have reason to believe that there are faithful ones at Marion, who will not permit the banner of present truth to trail in the dust.

S. H. LANE,
A. W. BARTLETT.

Aug. 22, 1876.

SHELDON, ILL.

WE struck our tent here yesterday. It has gone to Milford, in this county. Brn. Merritt and Morrison labor with it. Last Sunday eve we added the nineteenth name to the covenant to keep the law of God and the faith of Jesus. Seventeen are beginners. A hall is secured and regular Sabbath meetings and Bible-class recitations appointed.

Pray for us at Sheldon, that we may "hold the fort;" and pray for us at Onarga—where Bro. Andrews and myself are to commence meetings the 24th inst. Let us all both pray and labor.

G. W. COLCORD.

Aug. 22.

VIRGINIA TENT.

REV. N. SUMMERBELL, of Cincinnati, a leading minister and historian of the Christian Church, visited Newport and delivered three interesting and profitable discourses. He accepted the use of the tent, as their church would not accommodate the crowd that gathered. Notwithstanding, we have given eleven discourses, made

twenty-nine family visits, and had an interesting Sabbath meeting, in which several bore testimony in favor of the truth. God's holy Spirit was with us. Sunday we had the hardest rain of the season, yet about five hundred were gathered to hear Mrs. Lane on the subject of health reform and temperance.

We move the tent about six miles to-day, to a place called Lakesville, and also continue meetings at this place in the Christian church.

E. B. LANE,
J. O. CORLISS.

Aug. 22, 1876.

LANE, KANSAS.

AFTER leaving Rock Creek, Aug. 7, I commenced meetings at Lane, where Bro. Lamont gave a few discourses last spring, and held six meetings. One decided to keep the Sabbath.

I then moved the meetings four miles east, to the Fairview school-house, as the interested part of the congregation lived in that vicinity. I held six meetings. The nights being very dark, and the roads muddy, the attendance was small, and I closed on the 20th. Several are convinced of the truth of our position on the Sabbath. One family I expect will obey; others would if it was popular. I shall try to return here this fall or winter. Politics appears to be all the people think of, and it is hard to get them to investigate or read the Bible.

I now go to my appointment at Palermo, Doniphan Co.

J. N. AYERS.
Lane, Aug. 23.

WISCONSIN TENT, NO. 1.

WE pitched our tent in this place, Tomah, a village of sixteen hundred inhabitants, on the 18th inst., and commenced meetings in the evening. We have given four lectures. The congregations have steadily increased from about one hundred to nearly two hundred. We occupy an open lot adjoining the public park, accessible by good walks from all parts of the town.

H. W. DECKER,
GEO. C. TENNEY.

Aug. 21, 1876.

KENTUCKY.

THE interest at Bear Wallow is still good, and increasing. I am now in the midst of the Sabbath question. So far the audience is tolerably free from prejudice. Our situation is a public one, on the highway that leads to market for several counties; our meeting is published far and near, and the people come, some of them, a distance of fifteen miles. I expect there will be a good little church raised up here. The citizens are very kind, and bring us provisions, which is a great help to us. Books are being taken very freely. The whole country is stirred, and many are reading and searching the Bible as never before. May the Lord keep us humble, and give us strong faith in his truth. Pray for us.

S. OSBORN.

Bear Wallow, P. O., Horse Cave, Ky., Aug. 21.

PARSONS, KANSAS.

WE have taken down the tent to-day, intending to go five miles north of Parsons for a few days, after which more labor will be bestowed here. I will continue labor here while Bro. Cook is away. Five have decided; others are halting.

A. J. STOVER.

Aug. 21, 1876.

KANSAS.

I HELD meetings with the Richland church Aug. 8-13. During the meetings Bro. Stansbury was ordained elder, and Bro. Miller was elected deacon. On the Sabbath twenty or more came forward for prayers, some for the first time. The ordinances were celebrated. Their s. b. pledge was raised some. The members of this church also are adopting the tithing system. I think they can be depended upon for \$140.00.

I went from Richland with Bro. Kennedy to Jefferson Co., where we commenced meetings Aug. 17. The weather was rainy much of the time, which interfered with our meetings some. Seventy-five or eighty came out on the Sabbath here last winter. Several have given it up, but some more have commenced keeping it. A goodly number of Sabbath-keepers came together on the Sabbath, but our other meetings were small. Two churches were organized,

one near Osawkee, of eleven members with s. b. at \$66.00; the other at Pleasant Valley, composed of seven members s. b. at \$43.75. Some who are not members pay. There are more than a score more keeping the Sabbath, most of whom we expect will unite with these churches soon.

The s. b. of the Centerville church instead of being raised to \$25, as stated in REVIEW No. 8, present volume, was raised about \$25. As some members there usually pay the tenth of their income, individual members pay \$25. The salary of the Kansas Conference now, as far as we can ascertain, amounts to \$1,334.75. We are encouraged as long as we can see that decided advance is being made. But please do not run the tents and sustain the cause, neither should we depend upon the General Conference longer. Brethren and sisters do you consider your pledges sacred to the Lord, and will you see that they are paid to your church treasurer, when due? That the amount may be sent to the church treasurer at once, that the work be not hindered.

My address is Ottawa, Kansas.

SMITH SHAW.

Aug. 21, 1876.

NEBRASKA.

At the time of Bro. Wing's last visit the tent had just been pitched at Hildreth. Meetings still continue here with good interest. The people are truly devout and hospitable. We are in the midst of the Sabbath question. The people are surprised to find Sunday without a Sabbath school. Some have already decided to keep the Sabbath next Sabbath. Bro. Wing is now at Lincoln City, where the tent was last pitched following up the interest there.

Brethren, pray for the work here.

CHAS. L. BOYD.

M. HACKWORTH.

Aug. 23, 1876.

IOWA.

OVER twenty souls have embraced the Sabbath of the Lord since I came to Des Moines, July 5. Aug. 20 was a good day to the newly converted among the Danish and Norwegians here. Ten were baptized and three who had been previously baptized covenanted with them to keep the commandments of God and the faith of Jesus. Others will soon unite. I have obtained eleven subscribers for our Danish paper and one each for the REVIEW and HERALD. But few books have been sold, on account of the grasshoppers, which have nearly destroyed the whole of the crop.

JOHN F. HANSON.

Aug. 21, 1876.

SOUTH-WESTERN NEBRASKA.

OUR quarterly meeting is now in the past. We had a good meeting, notwithstanding our disappointment in not having a minister. I spoke five times. The brethren seemed to be greatly encouraged. Some came from a distance. One was baptized. One took his stand with us on the Sabbath. He was formerly a first-day Adventist and had never heard anything on the Sabbath before; but he received the truth gladly, and said he was glad he came to the meeting.

I would say to the friends of the cause who have helped me to books, that I am doing all I can in the vineyard of the Lord. The people are anxious to hear the truth, and I am wanted in more places than I possibly fill. Pray for us.

H. A. JENKINS.

OHIO CONFERENCE.

AGREEABLY to appointment, the Ohio State Conference held its fourteenth annual session on the camp-ground, at Norwalk, Ohio, Aug. 10, 1876, and opened with prayer by Eld. H. A. St. John.

Twenty-one delegates were present, representing twelve churches. By vote of the Conference, all brethren in good standing were invited to participate in its deliberations. The minutes of the last meeting were called for, read, and accepted.

An appeal from the Gilboa church for admission into the Ohio Conference was read by the secretary. By vote of the Conference, this church was admitted.

The Strongsville and Mendon churches not being represented by delegates, Bro. Irwin Edgerton was appointed to represent

Strongsville church and Bro. Gustavus to represent the one at Mendon. Med. That the Strongsville church be hereafter, as the Cleveland church. Med. That the Wakeman church be hereafter, as the Norwalk church. motion, The appointing of committees was left to the Chair. The following committees were appointed: Committee on Nominations, George Bisel, Wm. Chinn, O. T. Noble. On Auditing, B. B. Lucas, J. W. Lucas, R. A. Underwood, J. Boardman, J. B. Mock. On Resolutions, George Smith, A. A. Hutchins, A. M. Mann. On Credentials and Licenses, W. F. Crouse, Van Camp, E. C. Penn. Adjourned to call of Chair.

SECOND SESSION.

Conference convened Aug. 13, at 10 A. M. by Eld. James White. Committee on Nominations reported, and report was accepted. The following were elected by a unanimous vote of the Conference: President, H. A. St. John; Secretary, E. H. Gates; Treasurer, A. M. Mann; Executive Committee, H. A. St. John, J. B. Gregory, B. B. Francis. Meeting Committee, J. Edgerton, O. Noble, Origen Hles.

Committee on Credentials and Licenses reported, recommending that the credentials of H. A. St. John and T. J. Butcher be renewed; that Wm. Cottrell be ordained to the ministry, and receive credentials and that license be granted to A. M. Mann, George Smith, and O. T. Noble. Report was accepted, and the credentials and licenses were granted as recommended.

Committee on Resolutions reported the following, which were passed by the Conference:— Resolved, That we hail with joy the tokens of the rapidly increasing progress of the cause of the third angel's message, both in our own and foreign countries, and we are happy to express our confidence and increasing confidence in this

Resolved, That we consider the increasing prosperity of the cause in our own country a matter which calls upon us for our gratitude to God.

Resolved, That we hereby express our thanks to the General Conference for the presence and earnest labors of Bro. St. White.

Resolved, That we deem the pointed practical truths presented to us at this meeting most important and timely; and would hereby exhort all those who have been called to them, to show their gratitude by living them out.

Resolved, That we hereby express our thanks to God for the earnest and faithful labors of the President of our Conference during the past year.

THIRD SESSION.

Conference convened Aug. 14, at 9:30 A. M. Med. That the Ohio State Conference be the sum of \$300.00 to the General Conference.

Med. That the minutes of the meeting be published in the REVIEW.

The following resolution was presented, and unanimously adopted:—

Resolved, That this people extend to Mr. Rogers, the owner of this camp-ground, the sincere thanks for his kindness in giving us the free use of this ground, and the generosity and liberality extended in other matters, in all of which he has acted the part of a true gentleman.

Adjourned, sine die. H. A. St. JOHN, Pres. E. H. GATES, Sec. pro tem.

CONFERENCE DIRECTORY

Ohio the Present Conference Year.

PRESIDENT.

H. A. St. John, Clyde, Sandusky Co.

SECRETARY.

E. H. Gates, Battle Creek, Mich. (Col.)

TREASURER.

A. Hutchins, Clyde, Sandusky Co.

EXECUTIVE COMMITTEE.

H. A. St. John, Clyde, Sandusky Co.

B. Gregory, Bowling Green, Wood Co. Ohio.

B. Francis, Claylick, Licking Co.

CAMP-MEETING COMMITTEE.

J. Edgerton, Cleveland, Ohio, Sta. A.

O. T. Noble, Wellington, Lorain Co.

Origen Hles, Chesterville, Morrow Co.

OHIO T. & M. STATE QUARTERLY MEETING.

A BRIEF session of the Ohio Tract and Missionary Society was held in connection with the annual meeting, on the camp-ground, at Norwalk, Aug. 9, 1876. After the usual opening exercises, the report of the previous meeting was read and accepted. This was followed by the reading of the report of the last quarter's labor, of which the following is a summary:—

Table with columns: District, Membership, No. of Reports, No. of Donors, Families visited, Letters written, New Members, Donations, Book Sales, Periodicals, New Subscribers, Periodicals Distributed, Tracts & Pamphlets Distributed. Includes sub-table for TREASURER'S REPORT.

TREASURER'S REPORT. Cash on hand, \$179 27. Received during quarter, 228 53. Paid out, 407 80. Balance on hand, 15 00. 392 80. Adjourned to call of the Chair. H. A. St. JOHN, Pres. M. E. UNDERWOOD, Sec.

ANNUAL REPORT OF THE OHIO T. & M. SOCIETY.

THE fifth annual meeting of the Ohio Tract and Missionary Society was held on the camp-ground at Norwalk, Huron Co., Ohio, Aug. 14, 1876. After the usual opening exercises, it was moved that the President appoint the nominating committee. The committee was appointed, and the meeting adjourned to call of the Chair.

SECOND SESSION.

This session was opened with prayer by Eld. James White, after which report of previous meeting was read and accepted. Report of past year's labor was as follows:—

Membership, 230; No. of families visited, 1000; No. of letters written, 357; No. of pages of pamphlets and tracts distributed, 341,424; No. of almanacs, 1,426; No. of periodicals, 1,975; No. of new subscribers obtained, 399.

The report of Committee on Nominations was presented and accepted, and the following persons were unanimously elected: President, H. A. St. John; Vice President, R. A. Underwood; Secretary, M. E. Underwood; Treasurer, M. E. Guilford. Directors: Dist. No. 1, J. W. Lucas; Dist. No. 2, A. M. Mann; Dist. No. 3, R. A. Underwood; Dist. No. 4, George Smith; Dist. No. 5, J. J. Boardman; Dist. No. 6, Wm. F. Crouse.

Next in order was the reading of an essay, "Rise and Progress of the Ohio T. & M. Society" by the secretary.

Voted, That the essay be furnished to REVIEW AND HERALD for publication.

Voted, That the secretary prepare another essay for our next annual meeting.

Brief remarks were made by Eld. James White relative to our publications as being the right arm of our strength.

Adjourned, sine die. H. A. St. JOHN, Pres. M. E. UNDERWOOD, Sec.

[The following extract from a private letter shows the effect the truth has on minds in various parts of the country. The writer is a brother, living in Catawba Co., N. C.]

Yesterday I took some of the tracts you sent me and went to my neighbor's house, where several were assembled for work. I distributed them, all seeming anxious to read. The effect as yet I cannot tell; however, I think, yea, I know that it will do some good. While they seem slow to practice, I have never found but one of our best-informed farmers who did not seem half

convinced that Saturday is the Sabbath; and if I were to speak my mind in full, I would say they are altogether convinced so far as the Bible is concerned. Tradition seems to blind them, yet the work is beginning, and I believe the Spirit of God is with it; if so, it will have its effect in spite of traditional doctrines. May God help his children to join heart and hand in this great work of reform.

The people here are generally poor, but hospitable; generally ignorant, yet they manifest a desire to know the truth. I think this truth should be preached in every city and town, and not only so, but in every church and school-house, and in every other convenient place over this broad land; and I believe the time is here when it should be done. With this impression continually upon my mind, I can scarcely retain the plow handles.

"WHY STAND YE HERE ALL THE DAY IDLE?"

ARE there not many of us alone simply because we are idle? Christ says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." Little do we know what good may be accomplished by a single effort in the right direction. We no doubt feel lonesome and well-nigh discouraged at times. Very often we think if there could only be a course of lectures where we live, much good would be done. Now we should live in such a way that all true Christians will want to investigate our faith.

Perhaps it might encourage others to know what success I met with in reading Nos. 3 and 4 of the present volume of the REVIEW to my neighbors, and comparing with the Bible. It resulted as follows: One brother, fifty-four years of age, who has belonged to the Baptist church thirty-five years, has been keeping the two last Sabbaths with me. His mother, over eighty years of age, who has been a member of the Methodist church sixty years, kept the last Sabbath. His daughter has also promised to keep the Sabbath with her father.

We will do what we can to get others to keep the Sabbath, and look to God for assistance. Pray for us, that our feeble efforts may result in some good; and may God help us to see our own faults and overcome them. N. L. COURTER.

Iron Mountain, Mo.

A WELCOME VISITOR.

WE usually prize very highly the weekly visits of a dear friend who comes to our homes, not only bearing good news, but bringing to us those things which are necessary to sustain life. We should feel very sorry to have him discontinue his calls were we going to sustain such a loss. Two dollars a year would be a very small sum for us to pay to insure the weekly calls and benefactions of such a friend.

Such is the REVIEW. It makes us a visit once a week, bringing us good news from far countries, and presenting before us that kind of food which is calculated to sustain spiritual life. It tells us of the dangers that beset our pathway to the glorious city, and admonishes us to be faithful in living out the truth, that we may gain an entrance into the everlasting kingdom of God.

Truly I can say that the REVIEW is next to my Bible, and it is a great wonder to me how so many of our people can let the REVIEW cease making its calls when two dollars would secure its weekly visits for one year. Brethren and sisters, the REVIEW needs your help, and certainly you need the strength and encouragement which it will give you. Look at the Progress Department; can you read the good reports from the workers in this cause and not be stirred up to greater diligence yourself? Is it not a feast of fat things? Does your heart beat in unison with this work of the third angel's message? If so, how can you let the REVIEW pass you by, when all that it calls for is two dollars for one year? Let us do our duty in the fear of God, and his blessing will rest upon us. J. B. GOODRICH.

ANOTHER WITNESS OF THE DARK DAY.

A SHORT time ago, I had the privilege of meeting Mr. James Bowlby, now one hundred and six years of age. Hearing of this aged pilgrim, I traveled some distance to see him. As we drove into the yard, Mr. Bowlby, with hoe in hand, was on his way to the garden. With a quicker step

than often carries those of threescore years, he advanced to meet us. I note the following brief sketch of his past life, as given by himself, in the conversation which followed:—

He was born in March, A. D. 1770, near Hampton, New Jersey, and was brought up by his parents on a farm and in a grist mill. He spent some time in the U. S. navy. He also taught school in Ohio, Louisiana and Arkansas, his last term being in the winter of 1873-4.

I inquired if he remembered the dark day of May 19, 1780. "Oh, yes," said he, "I shall never forget that day. On account of the darkness which prevailed, work was suspended, and the young people came together. In company with others, I took a boat ride and was capsized on the mill-pond."

Mr. Bowlby says that from youth it has been impressed upon his mind that he shall not die, but live to see the King in his glory; and I see no reason why his expectation may not be realized. He bears the appearance of one who has hardly passed the allotted age of man. His eye is not dim and his hearing is good.

For many years he has been a member of the Baptist church. Efforts will be made by a brother who accompanied me to call his attention to the Sabbath truth. May this light burst upon his vision, and he be spared to join that company who shall exclaim: "Lo, this is our God; we have waited for him, and he will save us."

CHAS. L. BOYD.

TO MAKE A HAPPY HOME AND VIRTUOUS FAMILY.

- 1. LEARN to govern yourselves, and to be gentle and patient. 2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayer, penitence, and a sense of your own shortcomings and errors. 3. Never speak or act in anger, until you have prayed over your words or acts, and concluded that Christ would have done so, in your place. 4. Remember that valuable as is the gift of speech, the gift of silence is often much more so. 5. Do not expect too much from others, but remember that all have an evil nature, whose developments we must expect, and we should forbear and forgive, as we often desire forbearance and forgiveness ourselves. 6. Never retort a sharp or angry word. It is the second word that makes the quarrel. 7. Beware of the first disagreement. 8. Learn to speak in a gentle tone of voice. 9. Learn to say kind and pleasant things whenever an opportunity offers. 10. Study the character of each one, and sympathize with all in their troubles, however small. 11. Do not neglect little things, if they can affect the comfort of others in the smallest degree. 12. Learn to deny yourself, and to prefer others. 13. Beware of meddlers and tale-bearers. 14. Never charge a bad motive, if a good one is conceivable. 15. Be gentle but firm with children. 16. Do not allow your children to be away from home at night, without knowing where they are. 17. Do not allow them to go where they please on the Sabbath. 18. Do not furnish them with much spending-money. 19. Remember the grave, the judgment-seat, and the scenes of eternity, and so order your home on earth, and you shall have a home in Heaven.—Sel.

A MIND quite vacant is a mind distressed.

Obituary Notices.

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

DIED, in South Kingston, R. I., July 22, 1876, of quick consumption, sister Mary A. Collins, aged twenty years, eleven months, and fourteen days. She loved the present truth and lived a consistent life for several years; but she deeply deplored her unworthiness before God, sought earnestly for acceptance in Jesus' name, found peace in believing, enjoyed his pardoning love, and so fell asleep in hope of a better resurrection, and that soon. She left a testimony to her friends and young associates not to leave a duty undone, but to walk in all the commands and ordinances of the Lord faithfully. Discourse by the writer from Rev. 14: 13 to a company of attentive hearers. P. C. RODMAN.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Aug. 31, 1876.

REMAINING CAMP-MEETINGS FOR 1876.

Table listing remaining camp-meetings for 1876 in Maine, New York, Indiana, Michigan, and Illinois.

Michigan Camp-Meeting.

It is the better course for all our people to provide themselves with family tents. But the committee state that, as the large tent—used for lectures in Lansing—will not be removed until after camp-meeting, it can be used this season for a lodging-place of those sisters who have no family tents of their own, while those brethren who have no family tents can lodge in the mammoth tent.

Let it be borne in mind that the Michigan camp-meeting comes nearly two months later the present season than last year, and that all should come well prepared with underclothes, overcoats, shawls and bed-clothes.

JAMES WHITE.

Appreciation.

THERE is an estimation placed upon the publications, books and periodicals, sent out from our publishing houses, by some who have not fully embraced present truth, which should cause some professed Sabbath-keepers to blush.

Said a pious old lady of the Baptist denomination, who had read the REVIEW about one year, it having been sent to her by a friend, "Since I saw you last, I have lost a near friend, a dear daughter, and when I have to part with the REVIEW, I shall lose another dear friend." This she said with emphasis, and in tears.

The Spirit of Prophecy, Vol. I., was lent to a Baptist minister, and was read by his family. On returning it, his companion remarked, "We thought this book appropriate to read preparatory to family worship."

Paul wrote to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine." How much many lose by neglecting to read the word of God, and works calculated to strengthen and inform the mind, and promote their spirituality.

A. S. HUTCHINS.

Reduction in Fare.

THOSE attending the Michigan camp-meeting who pay full fare, and return Sept. 26 or 27, will be returned free by the following roads: Detroit and Milwaukee, Chicago and Lake Huron, Detroit, Lansing and Lake Michigan, and the Fort Wayne. None will be returned free who do not present certificates to the conductor, showing that they have attended the meeting and paid full fare in going. Certificates will be furnished on the camp-ground.

MICH. CONF. COM.

Indiana Camp-Meeting.

REDUCTION OF R. R. FARE.

THE Indianapolis, Peru and Chicago R. R. have kindly granted half-fare tickets for those who wish to attend the camp-meeting. Half-fare tickets will be on sale at the following named stations: Michigan City, Laporte, Walkerton, Plymouth, Rochester, Denver, Bunkerhill, Kokomo, Tipton, and Noblesville.

Those coming to the meeting should make efforts to take the cars at the above-named stations, as those places are the only points on the road at which half-fare tickets can be purchased. Those coming from the south part of the State should see that some one precedes them and purchases tickets for them from Noblesville to Peru, as they cannot be procured at Indianapolis.

IND. CONF. COM.

Resignation.

AFTER due consideration, I am fully satisfied that my circumstances will not permit me to properly discharge the duties of director of Dist. No. 4, Ohio T. & M. Society. I do therefore hereby resign my office to the president, feeling assured that he will be able to appoint a person better capable of discharging the duties of this responsible office.

GEORGE SMITH.

Norwalk, O., Aug. 17, 1876.

Notice.

AFTER reflection, I do hereby give notice that Bro. James Rowe, Clyde, Sandusky Co., Ohio, will fill the office of director of Dist. No. 4, in

place of Bro. Geo. Smith, whose resignation is given above.

H. A. ST. JOHN, Pres. O. T. & M. S.

Appointments.

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

General Conference.

THE fifteenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Lansing, Mich., Tuesday, Sept. 19, 1876, at 2 o'clock P. M., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

- JAMES WHITE, Gen. Conf. J. N. ANDREWS, Com. J. N. LOUGHBOROUGH, Com.

S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its seventeenth annual session on the camp-ground at Lansing, Mich., Thursday, Sept. 21, 1876, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

- JAMES WHITE, Trustees. U. SMITH, F. H. SISLEY, M. J. CHAPMAN, S. BROWNSBERGER, J. H. KELLOGG, JAMES SAWYER.

The Health Reform Institute.

THE stockholders of the Health Reform Institute will hold their tenth annual meeting at Lansing, Mich., in connection with the camp-meeting, Friday, Sept. 22, 1876, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

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

- JAMES WHITE, Directors. U. SMITH, S. BROWNSBERGER, J. H. KELLOGG, W. C. SISLEY, W. K. LOUGHBOROUGH, M. J. CORNELL.

The Educational Society.

THE Seventh-day Adventist Educational Society will hold its second Annual Meeting on the camp-ground at Lansing, Mich., Friday, Sept. 22, 1876, at 2 o'clock P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

- JAMES WHITE, Trustees. U. SMITH, S. BROWNSBERGER, J. H. KELLOGG, JAS. SAWYER, W. J. FAIRFIELD, J. S. DAY.

The Michigan Conference.

THE Michigan Conference will hold its next annual session in connection with the camp-meeting at Lansing, Mich., Wednesday, Sept. 20, 1876, at 9 o'clock A. M. Delegates should be on the ground on Tuesday, the 19th. Let the church officers make their reports in season; also let the s. b. treasurers make an effort to meet their pledges. We hope the friends of the cause will make an especial effort to attend this meeting, prepared to work for the Lord.

- E. H. ROOT, Mich. Conf. J. FARGO, Com. J. S. DAY, Com.

Indiana Camp-Meeting.

THIS meeting will be held on the fair ground, at Peru, Miami Co., Sept. 14-18. We hope to see all that feel an interest in the third message, with as many of their friends and children as they can induce to come. Bro. and Sr. White and Bro. Canright are expected. Peru is at the crossing of the Toledo and Wabash, and Indianapolis, Peru and Chicago railroads. Half-fare has been granted on the latter road, and trains will stop near the ground for all that will mark their baggage Camp-Ground, and inform the conductor. IND. CAMP-MEETING COMMITTEE.

Indiana State Conference.

THE fourth annual session of the Indiana Conference will be held in connection with the camp-meeting at Peru, Sept. 14-18, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the Conference. Let each church see that it is represented by delegate or letter, and each s. b. treasurer collect the money due, and send it or hand it to the State treasurer.

IND. CONF. COM.

N. Y. & Pa. Camp-Meeting.

THIS meeting will be held at Rome, N. Y., Sept. 7-12, 1876, on the same ground occupied last year, two and one-half miles north of the city. Teams will convey passengers to and from the grounds.

It is expected that reduced fare will be secured on those roads that have heretofore granted us this favor, and an effort will be made to se-

cure this on other roads of which due notice will be given.

Tents can be rented as heretofore. Those wishing to rent will please correspond with E. W. Whitney, Rome, N. Y., immediately, stating size and number wanted, so as to be sure of their being on the ground in season.

Provisions, straw, &c., furnished on the ground as usual.

CAMP-MEETING COMMITTEE.

N. Y. & Pa. Conference.

THE next annual session of the N. Y. & Pa. State Conference will be held on the camp-ground at Rome, N. Y., Sept. 6, at 4 P. M.

It is especially requested that every delegate be on the ground in time to attend the first session of the Conference.

Each church will be furnished with blanks for the proper annual reports and pledges, which should be properly filled out and returned to the Conference.

Let every church be represented, by delegate if possible, if not, by letter.

We request the officers of our several churches to immediately attend to reorganizing s. b., that the proper pledges may be made for the coming year. Also that the s. b. treasurers immediately collect and forward to the State treasurer the balance of unpaid s. b. for the present year, and not wait until the session of Conference before sending in this balance now due. We extend an earnest and cordial invitation to Bro. and Sr. White to attend our present Conference and camp-meeting.

- B. L. WHITNEY, N. Y. Conf. P. Z. KINNE, Com. S. N. WALSWORTH, Com.

Change of Appointment.

THE quarterly meeting for Dist. No. 2, Iowa & Neb. T. & M. Society, is to be held at Marion, Iowa, Sept. 23, 24 instead of Sept. 2, 3. We make this change, as we expect Bro. Butler to attend.

J. T. MITCHELL, Director.

PROVIDENCE permitting, I will meet with the friends of the cause at Marion, Iowa, Sabbath and Sunday, Sept. 23 and 24. We want to see a general turnout of the older brethren from all the neighboring churches. We also want those who have more recently embraced the truth to be present. This meeting will commence the fall and winter campaign among our churches. We must draw nearer to God. Bro. Nicola and Mitchell will be with me.

GEO. I. BUTLER.

THE next quarterly meeting of the church at Gridley, Ill., will be held at the Christian meeting-house or the Gregory school-house, Sept. 16, 17, 1876. Bro. C. H. Bliss has been invited to attend. The meeting begins with the Sabbath.

WM. H. SLOWN.

QUARTERLY meeting of Dist. No. 5, Iowa and Neb. T. and M. Society, at Monroe, Iowa, Sept. 16 and 17. A full attendance is requested. The friends at State Center are invited to meet with us. Send your reports to Alfred McNeill, Caloma, Iowa, in season to be condensed.

RUSSELL HART, Director.

QUARTERLY meeting of Dist. No. 4, Iowa and Neb. T. and M. Society, will be held Sept. 16, 17, 1876, with the Brighton church. We desire a general attendance of the members at this meeting. Eld. Butler is expected.

WM. P. ANDREWS, Director.

QUARTERLY meeting of Dist. No. 1, Iowa and Neb. T. & M. Society, will be held at Waukon, Iowa, Sept. 9 and 10, 1876. Let there be a full report.

F. H. CHAPMAN, Director.

QUARTERLY meeting for Dist. No. 4, Mich. T. & M. Society, at Monterey, Sept. 2, 3, 1876.

J. L. RUMERY.

QUARTERLY meeting of Dist. No. 9, Iowa and Neb. T. M. Society, at Fonda, Pocahontas Co., Iowa, Sept. 2, 3, 1876.

We desire a full report from all the members of the district.

W. B. EVERHART, Director.

PROVIDENCE permitting, a general quarterly meeting of the Iowa and Nebraska Tract and Missionary Society will be held at Victor, Iowa, Sabbath and Sunday, Sept. 30 and Oct. 1, 1876. Meetings to commence with the Sabbath. The nearest station to the Victor church is Ladora, on the Chicago, Rock Island and Pacific R. R.

This meeting is put off a little later than the regular time to secure a large attendance and the presence of some who could not otherwise be present. We want this to be an important meeting, where we can plan for future labors during the fall and winter. We want as full an attendance of the officers of the T. & M. Society as possible, that we may consult together for the advancement of the T. & M. work. The tent season will then be over, and points for future labor will be considered. All the districts should have their reports in the hands of the State secretary in season for him to make out his report.

Come, brethren, let us go to this meeting determined to enter into the work anew, and secure a general advance throughout the Conference.

GEO. I. BUTLER.

QUARTERLY meeting of the church at Liberty Pole, Vernon Co., Wis., Sept. 2, 3. Bro. Atkinson is expected.

PHINEAS HENRY, Clerk.

THE quarterly meeting of Dist. No. 5, T. & M. Society, is changed from Greenwood Prairie, Sept. 2, 3, to Blendon, to be in connection with the church quarterly meeting Aug. 26, 27.

J. S. WICKS, Director.

QUARTERLY meetings in Minnesota will be held as follows:—

Table listing quarterly meetings in Minnesota with dates and locations.

HARRISON GRANT.

QUARTERLY meeting of Wis. T. & M. Society, Dist. No. 8, at Marquette, in connection with our quarterly meeting, Sept. 9, 10. We to see a general gathering at this meeting.

RUFUS BAKER, Director.

QUARTERLY meeting for the church of the side, Wis., commencing on the evening of 15th of September, and continuing over Sabbath and first-day. The brethren of neighboring churches are invited. Let us come up to meeting to work for the Lord. Let us get from slumber, put on the armor of God with renewed zeal engage in the great work. Bro. Decker is requested to attend.

J. D. MULHOLLAND.

Business Department.

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

My post-office address will be, for a Pleasant Grove, Olmstead Co., Minn.

STEPHEN PIERCE.

RECEIPTS

For Review and Herald.

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

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