

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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WHAT ARE YOU GOING TO DO?

O WHAT are you going to do, brother?
Say, what are you going to do?
You have thought of some useful labor,
But what is the end in view?
You are fresh from the home of your boyhood,
And just in the bloom of youth!
Have you tasted the sparkling water
That flows from the fount of truth?
Is your heart in the Saviour's keeping?
Remember he died for you!
Then what are you going to do, brother?
Say, what are you going to do?

O what are you going to do, brother?
The morning of youth is past;
The vigor and strength of manhood,
My brother, are yours at last.
You are rising in worldly prospects,
And prospered in worldly things—
A duty to those less favored
The smile of your fortune brings:
Go, prove that your heart is grateful—
The Lord has a work for you!
Then what are you going to do, brother?
Say, what are you going to do?

O what are you going to do, brother?
Your sun at its noon is high;
It shines in meridian splendor,
And rides through the cloudless sky.
You are holding a high position
Of honor, of trust and fame—
Are you willing to give the glory
And praise to your Saviour's name?
The regions that sit in darkness
Are stretching their hands to you;
Then what are you going to do, brother?
Say, what are you going to do?

O what are you going to do, brother?
The twilight approaches now—
Already your locks are silvered,
And winter is on your brow.
Your talent, your time, your riches,
To Jesus, your Master, give;
Then ask if the world around you,
Is the better because you live.
You are nearing the brink of Jordan,
But still there is work for you;
Then what are you going to do, brother?
Say, what are you going to do?

—Sel.

The Weather of 1871.

THE weather since our last report in *The Journal* of December 17, 1870, has fully maintained its reputation for inconstancy. We have summer in winter and winter in summer, and frequently, spring, summer, autumn and winter, all in a single day. Weather-wise people assert that the seasons are becoming gradually changed, owing to the earth's falling behind in the race of the planets around the zodiac. Perhaps so. At any rate, November, usually bleak and dismal, was in 1870 transformed into September, and astonished everybody by its mildness. It was noted for sunny days and even temperature; of thirty-nine previous Novembers, only eight were generally warmer. In the Western States, it was the pleasantest in the memory of men. Since 1849, the month had not been so mild, and to its last day not a snow-flake had fallen at Chicago.

December came, a real winter month. But what weather! It was superb. In Eastern Massachusetts the mercury fell to 30° only two nights down to the 12th of the month. On the 2d, cotton stalks were in bloom in Tennessee, a phenomenon declared unknown before for half a century. The same day, farmers plowed their lands in cold Minnesota. On to the second week, Illinois and all the West was balmy as May in atmospheric splendor. No snow had fallen. At the 13th day, the thermometer ranged from 32° to 63° above in Massachusetts, and from Pennsylvania to the Canada line could be seen lilacs and soft maples in bud or bloom, with millions of blades of grass as green as June. A Northampton editor wrote: "No man remembers an autumn with so little freezing as this." But while everybody from Chicago to Boston

was in admiration, not to say ecstasy, over blooming flowers and a glorious succession of cloudless days, and wondering whether it was "last summer or next spring," suddenly the Polar King appeared on the scene, and with frosty fingers and snow-white beard breathed over the broad land. The 16th saw the continent locked tight in his grasp. It was never done quicker. Lake Champlain froze over, and remained so. Snow fell everywhere. Augusta, Ga., had a snow-storm on the 22d. Two days later, Virginia had ice four inches thick, and the mercury 6° below. On the 23d, in Northern Illinois, the thermometer showed 16°, 20° and 22° below zero. The Mississippi was crossed on the ice at St. Louis the 25th, while in New Mexico the mercury ran down to 28° below. The 24th was the coldest day in Washington since 1867, and the 30th the coldest day in New York known for ten years. The month that had come in like a lamb went out as a lion; winter had inaugurated his reign, and the cold snap was now all the talk. Meanwhile, at Naples it snowed heavily on the 4th, with cold north-east winds, and the islands and mountains were clad in white. But why a bitter winter term in sunny Italy and no such high temperature in New England in November and December for forty-six years previous, when it should naturally have been *vice versa*?

The icy monarch marched on. A dry summer and a rainless autumn brought a drouth that was felt from New England to Nebraska. The Merrimac had not ran so low since 1807 as on New Year's day. Farming and mill interests everywhere suffered, and the aqueous famine gave birth to a mortal fear of fires. The 23d of January saw cold down to 31° below in Clinton County, N. Y., and snow on the Sierra Nevadas sixteen feet deep on a level.

To go back a little: On the 14th, while Portsmouth, N. H., was enjoying the mercury at 80° degrees above zero in the sun, and all New England was mild and warm, Northern Illinois had a snow-fall of three feet in depth, lasting two days. The next day an Episcopal bishop ordered prayers for rain, and the day following it fell over various portions of the Eastern and Middle States—a welcome thing where springs never before failing for forty years had utterly dried up. "A remarkable winter," wrote the editor of the *New York World*, and on that very day (18th) a four days' fog lifted from the great metropolis. Sioux City, Iowa, had mild weather, rain, sleet, bitter cold, furious wind, thunder and lightning in horrible order; water ran from the streams on Mount Washington; and Petaluma Valley, Cal., had a freeze that formed ice half an inch thick—a phenomenon never before heard of in that locality.

Still it was dry and snowless, generally. By the 23d, to clean the track of the Boston and Albany Railroad for a distance of 200 miles it had cost \$90, while to the same date in 1866 it had cost \$90,000, so drifted was the snow. "Such a winter as this for horse or steam railway was never known before," said a journalist. Down to this time, the season on all the Atlantic had been so mild that the consumption of coal for weeks previously had fallen off thirty per cent. Then came an Arctic blast. The 23d was the coldest morning of the winter. In Canada, Maine, and Northern New York, the instrument exhibited 24° and 31° below zero. At New York the mercury was depressed 26° in a few hours, and reached 10° below. At Portsmouth, where on the 14th it had risen to 80°, it now fell to 12° below. Ice was more obstructing in the harbors of our great cities than for many years; a storm of unparalleled severity raged from the Rocky Mountains to the Atlantic, turning even the Gulf Stream into a "marine hell." On Mount Washington the thermometer showed 45° below, and the wind 90 and 100 miles an hour. It was, said Prof. Hitchcock, a combination of wind and cold "unknown in meteorological records, even within the Arctic circle." "It

is doubtful," he adds, "if a civilized being ever witnessed such a terrific gale." And so winter came in spasms and streaks. It was "condensed winter," said one.

South, January was so unusually cold as that in Florida, below lat. 30, the banana, lemon and orange crop was greatly injured by a general frost, a calamity known there previously only three times in a hundred years. In all Great Britain, both December and January were unusually cold, the coldest known for ten years. Blackbirds and other birds died of hunger and cold by thousands. In France, January was intensely cold, and thousands of people were frozen to death or frost-bitten. The contending armies suffered terribly. In Germany, the winter had not been so severe for many years. In Russia, snow lay twelve feet deep on a level over the railway lines, all traffic was stopped, and St. Petersburg was shut up four days without mail-bag, letter, or paper, from the outer world.

From the last week in December to February, extraordinary weather prevailed in Australia, and Christmas, which should there be of summer temperature, was, to the wonder of all, cold as winter.

February 2 witnessed thunder, lightnings, and snow-squalls in Southern Vermont; while violets purpled the borders in New Orleans, with hot weather in Georgia and Florida, and warm and dry in California. Then on the 4th and 5th a cold wave swept from the center of the continent to the Atlantic; the mercury at Norfolk, Va., went to 7° below; at Cheyenne it was 58° below; on Mount Washington, on the 4th, it was 40° below, and the next day 59° below, and the wind over a 100 miles an hour! Canada and New England had their coldest winter blasts, and Somerset River, in Massachusetts, froze over for the first time in many years. How can human nature endure such violent climatic changes? Then, while on the 12th and 14th a great snow fell all over the North, East River at New York was bridged with ice; Gothamites protested that it was the sixth snow-storm of the winter, and roundly declared that no such weather had been experienced in that metropolis for twenty-five years, fierce gales filling the air, and cold chilling the bones. At the same time, Wyoming Territory was having a most delightful winter, no snow, days bright and warm, sheep unfed in the fields, and Jacksonville, Flor., revelled in orange, plum and peach blossoms, with the mercury at 80° above—too high for a natural season. The 20th brought the most terrific thunder and lightning storm in California ever known in twenty years, and skating on ice at Huntsville, Ala. Two most unusual and astounding events were these. On that day, the Categat was free of ice. Two days later, there was frost in San Francisco, and robins singing in Massachusetts. On the 23d, there was thunder and lightning at Baxter Springs, Kansas, and three days later, butterflies flew about in New Hampshire. The month was mild in England. In Blackheath, it froze but five nights—a most remarkable fact.

If the weather had been freaky and spasmodic in other months, March, usually cold and boistrous, now became frantic with fever. All features of the weather were unseasonable. Violent electrical disturbance, with thunder and lightning in Chicago and Cincinnati on the 2d, the Hudson River free of ice on the 3d, wild geese and robins migrating northward on the 6th opened the ball for the St. Louis tornado on the 8th that seemed to utterly break the winter's back; for the next day the peach trees put forth blossoms near Boston, and frogs came out and sang at Blue Hill, Massachusetts, the season being warm as April. At Lat. 45°, the ice failed for crossing Lake Champlain during the first week, and on the 9th a large butterfly fitted through the sunny air across the door-yard of the writer, a phenomenon never witnessed there before. The mercury was 60° above—an extraordinary day. On the 11th, ice left the Kennebec, in Maine,

and its navigation was resumed, this being the earliest on record since the settlement of the State. The 12th was actually a hot day in Boston, and windows and doors were opened freely as in May. The whole of the rivers of the Eastern States were clear of ice to-day, and farmers plowed their fields.

Ice left the Mississippi at Winona the 13th, and the next day was a spring day in the Atlantic States, with green grass and swelling buds all about. On the 14th, the great lakes and Canada and New England rivers were navigated, and, peach trees were in full bloom at Little Rock, Ark., with the thermometer exhibiting 78°, the willows budded in Connecticut, boys chased the butterflies through Central Park, New York, and, as if nature had reversed all its order, a grasshopper's nest, with young ones, was picked up in the field in Maine! On the 16th, ice all left Champlain at its north end, and two days later, sloops sailed on the lake, and the North River steamers began their summer trips between New York and Albany. All along the parallel of Connecticut to the West, willows, poplars, hazel and maple were in bursting bud, and on the 21st, "May-flowers" were plucked over the fields of Maine. Even as far north as Jacksonville, N. B., butterflies were flying about out-doors. The whole first half of March was the warmest first half known for a period of 47 years. At the middle of the month, roads were dry and dusty, and in the cities, water-carts were used. The Baltic was open for navigation on the 25th; they had dandelions, spring flowers, and a spice of snow at New York on the 26th; tree-toads sang in Connecticut on the 27th, and fruit-trees bloomed in South Illinois on the 29th. Was it March? The almanac said so, but people shook their heads and wondered. What did it mean? In both Great Britain and the United States, the temperature all the month was of singular mildness. With butterflies born in the open air and sailing about the fields in December, February, and March, what would April bring?

It brought open water and free navigation at Buffalo, and Champlain free of ice from end to end at its opening, frogs on the 1st, and swallows on the 7th, with lilacs on the 10th, at latitude 45°, the season being a month earlier than usual. A burst of heat of unparalleled intensity fell on the land on the 8th. The mercury soared to heights before unheard of in all this latitude in April. Cherry and pear trees, whose blooming is allotted to May, burst into full blossom. It was "August in April," said a writer. At New York, the thermometer recorded 81°. At Albany, it went up to 100° in the shade! New York had a fatal case of sun-stroke, "the earliest case ever recorded in this city." The electricity could not preserve its equanimity. It thundered and lightened all over the country. The 9th brought no respite to the heat—70° in Canada, 81° at Philadelphia, 84° in New York, 86° at Poughkeepsie, 88° at Springfield, Mass., was the thermometrical record. Omaha had it 90° for several days in succession. Buffalo reported 100° in the shade. We seemed to have passed into midsummer at a single bound. The inhabitants of the Atlantic States sweltered and broiled under a torrid sun. Then the lightnings flashed again, rainbursts poured, tornadoes swept the earth, and vivid auroras illuminated the midnight sky. All was convulsion.

Presto! what a change! Suddenly a wave of cold nipped every green thing. A furious norther moved down the California coast. Frost invaded all the valley of the Mississippi clear down to Memphis. At Albany, the mercury in the glass sunk 20° in one hour. At Portsmouth, N. H., "such changes in temperature never were known." The thermometer, which on Friday said 29° at sunrise and 78° at noon, and on Saturday, 40° at sunrise and 88° at noon (a rise of 50° in a few hours), now fell to the freezing point, as it did everywhere else. So cold was it at Omaha, where it had stood

among the nineties, that on the 10th two persons in the vicinity were reported frozen to death! These extraordinary thermometrical ranges in America are a subject of wonder and inquiry to the people of England. Are they not also a mystery to us? Who can explain them? We have known the mercury to fall sixty degrees in ten hours in Northern New York. There was on those memorable April days some general elemental disturbance which men do not understand. It was phenomenal. In Scotland, the first half of April was cold and frosty, and on the 19th, snow fell all over that country. Thus passed the month. The guesses of some who predicted it would freeze all summer were not wide of the mark.

The unusual features of May are quickly sketched. Ripe cherries, with heat and drouth in California, with snow drifts on Mount Washington, New Hampshire, twenty feet in depth on the 1st; a sudden cold in Maine, forming icicles on the fences during a shower on the 10th; six inches of snow fell at Randolph, N. H., on the 11th; ice formed on the north shores of Lake Champlain on the 15th; cold in England and Scotland, with snow on the 17th; and a remarkably cold day at Paris on the 18th. Then came intense heat on Sunday, the 21st, the last week bringing terrible rain-pours, after weeks and months of drouth, with fearful convulsions of the elements, and a temperature of from 95° to 99° in the shade.

The month of roses came—not all roses. The 3d, 4th, and 5th, very hot, with thunder all around the skies. Is the contagion of crime in the air? Crime and violence increased with the heat. The weekly arrests in the city of New York, averaging 1300 or 1400 in mid-winter, now ran up to over 2000, and the mortality bill of London, June 4-11 showed 58 deaths by violence in a single week. On the 17th, there was seen the remarkable phenomenon of snow in Valparaiso, S. A., while on the 22d, snow, to a depth of six or eight inches fell in the Jura: "Such an event," said Galignani, "hardly a fortnight before the summer solstice, has only happened once before since the commencement of the present century." The same week California suffered with intense heat. On the 26th, Shields, in Scotland, had a smart snow storm, while the 30th brought a killing frost in Northern Vermont! June 3 (as also May 18) was a remarkably cold day at Paris, so much so as to call the attention of the secretary of the Academy of Science, who invited communications respecting the extraordinary degree of coldness, and its cause. But in Iceland, June was warmer, and the thermometer 12° higher than the mean, for the four preceding Junes. The average temperature ran up to 59°, and with winds that blew continually from the southwest, the heat of the valleys was termed "insupportable." Variety enough for June.

July was freaky, in horrible heat and exceeding cold. The middle of the month, Paris broiled under a tropical sun. It was little less hot in the United States. At Denver City, the thermometer went up to 105° in the shade, "the hottest ever known," said the telegraph. During the week, between the 9th and 16th, the heat killed, by the diseases it engendered, 310 under two years of age out of the 857 souls that died in New York city, while so full of electricity was the air that a thunder-bolt from a clear sky struck dead an Ohio farmer in his field. This was followed by a cold streak, the thermometer falling marvelously. On the 20th, it showed 16° above the freezing point, in West Virginia. The next day, snow fell in Chautauqua County, N. Y., to a depth of six inches, so that at Forestville, the boys in the streets vigorously snow-balled each other for a quarter of an hour! The same day, South New York and North Pennsylvania had hail so deep that sleighs were run upon it through the streets. On the 22d, a white frost fell at White Sulpher Spa, Va., while the two following nights witness a hard frost at Royalston, Mass., and in Northern Ohio, with a corresponding coolness, everywhere on the same line of latitude. July actually went out with sleighing on hail stones, that fell deep and destructive at Albion, Wis.

Equally remarkable was the following month for sudden changes of temperature, with unwonted cold. The whole month was so cold in Yorkshire and other parts of England that good coal fires were needed for comfort, while, at the same time, there was thunder and lightning, almost continually, sometimes there occurring three thunder storms a day. The 16th, in this coun-

try, was the hottest day of the season; but while on the 19th, at San Bernardino, Cal., the mercury went up to the frightful figure of 112° in the shade, a cold wave of air streamed over the Eastern United States, frost appeared, the mercury on Mount Washington fell to 37° above, with frost, and Salem, N. H., had its regular monthly freeze, having experienced frost in every summer month during the season. Of thunder and lightning, the month brought an alarming outburst. More storms of this kind fell upon New York city, and its environs, from the 20th to the 27th, than for many years past. The lightning this summer exploded powder magazines, exploded nitro-glycerine, clove asunder the hills of Asia, and fired off loaded cannon in Scotland, while we record no less than four instances where the subtle fluid struck whole masses of people assembled in crowds, destroying or prostrating hundreds. "Some derangement has crept into the forces of nature," exclaimed a thoughtful writer, who contemplated these and similar convulsions of the elements. It was the driest, hottest summer ever known in Arizona since its settlement by the whites, and drouths of unexampled severity prevailed in both hemispheres, in some cases, as exemplified in China, Bengal, Hungary, Peru, etc., followed by torrents of rain, that covered the parched regions as with a second deluge.

Two words describe the fall season, viz: Cold and dry. The 8th and 14th of September brought killing frosts in Maine and New Hampshire; on the 20th, the cold settled to 17° above zero on Mount Washington, the next day winter seemed to begin in East Prussia, where a severe snow storm raged, to the astonishment of all good Germans. This was the hottest month of the season in California; the Sacramento river ran a foot lower than ever known before. In the Atlantic States, the weather was unusually cold, and during the last week, frosts, snows, and ice, lay over the Grampian Hills of Scotland. Lake Cochituate was never so low, the valley of Champlain had but one third of its usual rainfall, while in all the valley of the Upper Mississippi and its tributaries, the drouth exceeded any thing ever known for a quarter of a century. Italy complained of drouths. Water! water! was the cry of the burning West. Then when rain came it would pour down like a cataract. This phenomenon of sudden rain-bursts, was witnessed in an extraordinary degree in Yorkshire, England, on the 6th, where rain equal to a ton and a half of water to each square rod of surface, fell in a single thunder storm of short duration. We put on record another similar instance: At Rouse's point, N. Y., June 21, 1871, during an electrical manifestation—of such extraordinary quantity and violence as was never previously seen in the present century, rain fell to the depth of six inches in forty-five minutes, which is equal to sixteen feet in twenty-four hours!

While all the month of October continued hot and dry in California, and the Western World surged with heated air and devouring flames, New Mexico and Wyoming had, on the 16th, four feet of snow. The same date, the first snow fell in Canada. But raspberries were plucked at Arlington, Mass., on the 18th, and violets bloomed on the hillsides at Woodford, Vt., on the 26th, while the month in England was warmer than September. Nevertheless, winter was early on hand and vengeful with rigor.

And thus we have experienced summer weather in winter, and winter weather in summer, with the four seasons turned topsyturvy and end for end, mixed up in inextricable confusion, and oftentimes the distinctive features of each and all crowded into a day. As usual, the astronomers said the cold spring and summer were owing to the spots on the sun. Very likely old Sol is to blame. A very convenient pack-horse is this mysterious luminary, on which to load the fidgety, freakish, inexplicable weather of our planet, so unexplainable to the world of science.

It cannot be denied that 1871 had many striking, alarming, and unaccountable features in its meteorological aspect. There were storms of rain, storms of sleet, storms of snow, storms of hail, and sometimes all these in an hour. And there were storms of meat, storms of sand, storms of stones, siroccos, and storms of electrical fire. Tornadoes took on strange shapes and colors and odors. Meteors flashed and burned with blue, purple, and red flames, the latter color being strikingly prominent in the auroras, which at times have flamed out on

the midnight sky with an appearance of an immense conflagration. The scientist witnessed a new thing—a mighty explosion in the sun Sept. 7th, a phenomenon of wide and unbounded interest. In our records, as gleaned from two first class American dailies and an excellent British weekly, we have counted up four terrific typhoons, eight furious cyclones, forty horrible hurricanes, thirty-four terrible tornadoes, with eleven great and destructive volcanic eruptions and earthquakes, all occurring during the memorable year of our Lord 1871.—D. T. TAYLOR, in *Boston Journal*.

Obedience.

"God's first command is obedience; man's first duty is to obey."

That God required strict obedience from his chosen people to all his commands, must be apparent to every student of the Bible. He required this, not only as his right as Maker and Ruler of all things, but for their own good, and to keep them in remembrance of their dependence upon a superior being.

In the history given us of the children of Israel, we can see his love and care for them when they obeyed him, and the fearful punishments which he sent upon them when they disregarded his voice. He did not leave them in ignorance of his will, but, through their leaders, communicated with them, reminded them of his goodness and care of them in the past, renewing his promise of blessings in the future, if they would walk in the path commanded, and also presenting before them the consequences of disobedience.

In the record we have of his dealings with the children of men, we see how faithfully he kept his promises to those who were obedient, and how long-suffering he was with those who were slow to obey; and though they provoked him to anger by turning from his precepts, yet when they were humbled by affliction, and returned, earnestly seeking his face again, how ready he was to pardon, and grant them the blessings promised the obedient. And is not God the same to-day that he always has been? Does he not still require obedience from those who profess to be his children? He answers this in Mal. 3:6: "I am the Lord; I change not."

Christian obedience is willing. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19. We should not only obey because we feel it to be duty, but we should delight to do his will. We know, from our own experience, how much more pleasing it is to us to have those over whom we have control for a season render cheerful, willing obedience, than to oblige them, through fear of punishment, to obey our just requirements; to have them obey through love, rather than fear. It seems to me that God must love those who obey him heartily and willingly, and because they love him and wish to show their gratitude to him, more than he does those who obey reluctantly and because they fear the consequences of disobedience; perhaps he may accept such obedience, but shall we receive the blessing for it that we should for willing obedience? How can we refuse to render cheerful submission to all his requirements when he is continually showing his love to us by bestowing upon us every blessing we need? Perhaps we sometimes think that we would be willing to sacrifice all that we have, if, by so doing, we could obtain the blessing of the Lord. But "to obey is better than sacrifice;" the same as to say that obedience is the beginning of all acceptable worship.

Christian obedience is progressive. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. We cannot in a moment break up old habits of sin, and walk firmly in the path of truth and righteousness. For an illustration, look at the infant when first learning to walk. His first steps are tremblingly taken. He may stumble and fall. Does he give up for that? No; he keeps trying. His failures make him more cautious. He makes it his every-day business to learn to walk till at last he can walk firmly, without support; and then he feels himself almost a man.

Just so must the Christian make it his first and every-day business to learn to walk in the path of obedience; and though he may stumble and be well nigh discouraged, yet he must keep trying, relying firmly upon One who is mighty to save, until he can walk uprightly a new man in Christ Jesus.

Obedience is also a test of discipleship.

"If ye love me, keep my commandments." Love is the great incentive to obedience. We are to keep every command, not obey a part and throw away a part. His statutes are like a hedge about our path; if we will but keep in the path, we shall be kept from harm.

Obedience may not always be easy; but we can make it easier by contemplation of Christ. He is our example of perfect obedience; for "being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Phil. 2:8, 9. Yes; he learned "obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." We shall be purified by obeying the truth: "The law of the Lord is perfect converting the soul;" "the commandment of the Lord is pure, enlightening the eyes." Let our prayer be that of the psalmist, "Teach me, O Lord, the way of thy statutes. Make me to go in the path of thy commandments."

E. R. DEWEY.

Is the Prophecy Fulfilled?

PROPHECY.

In the second chapter of Paul's second epistle to the Thessalonians, from the first to the fourth verse, inclusive, is recorded the following startling prophecy: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God."

FULFILLMENT.

Walking slowly and meditatively up the grand nave of St. Peter's at Rome, though marvelous groups of statuary on the right hand and on the left, and passing, after a lingering delay, the celebrated bronze canopy, ninety-two feet in height, and supporting a golden cross ninety-five feet higher—the whole upborne by four richly gilded spiral columns, under the great dome and over the high altar of white marble, and the tomb of St. Peter, surrounded by eighty-nine ever-burning lamps—you come at length to the Tribune, containing the Cathedra Petri of Bernini, enclosing, as it is said, the veritable episcopal chair of St. Peter.

The conception of the artist which is embodied in this Tribune is, to my mind, at once one of the boldest and most blasphemous of human inventions. A foundation of polished marble—partly black, partly red—sweeps round with the curve of the chancel. On this platform, at suitable distances from each other, stand four colossal figures in bronze, heavily gilt, and flowing robes. These figures represent the Church on earth. The right hand of each is extended to receive a foot of the Cathedra Petri, or Throne of St. Peter—which is itself shining with golden tapestry—and to help support it on high. Then, from above, descending as it were from the bending heavens, volumes of golden clouds roll down, and touching the throne from behind assist to sustain it lifted up between heaven and earth.

Beside the throne there stand guardian figures, and over it are angels holding "the keys of the church," and the Pope's tiara. Meanwhile, among the volumes of clouds, are cherubim and seraphim, and all the host of Heaven, exulting at the elevation of the papal power over every other power of the universe; and the Holy Spirit, the Heavenly Dove, gives the sanction of the divine presence; while the beams of his glory stream out in every direction, and away beyond the sphere of the angels!

While you stand gazing with awe and admiration, which you cannot, if you would, hinder from arising, you catch the grand conception of the idolatrous artist's work: it is that of the church militant and the church triumphant uniting and vying with each other to lift up and sustain the throne of the vicegerent of Christ above every other "throne, and dominion, and principality, and power" in the world.

Now, it is known long to have been decreed in the papal church that if any one of the popes should be so favored of Heaven as to continue twenty-five years in the Pon-

tificate, to him should be granted the special honor of a grand jubilee; and that, arrayed in his garments of purple and gold, with a golden chain about his neck, and a ring of authority on his finger, he should have the opportunity, as Vicar-General of Christ, of ascending the throne of St. Peter, in St. Peter's at Rome; and there, "sitting in the temple of God," with cross and crown, crook and crosier, miter and scepter, of giving his blessing, as Holy Father, to the thousands upon thousands who might be gathered to do him homage, amid the peal of organs, and blare of trumpets, and shoutings of multitudes, and pomp and pageantry of church and State.

It seems too bad, in this connection, to mention that right there, under the very shadows of the gorgeous Tribune, I was told that the so-called "ancient, wooden, episcopal chair of St. Peter," enclosed in the Cathedra Petri, is believed to be nothing better than an old wooden chair of Mohammedanism brought from Constantinople, in one of the many forages made by the church.

At any rate, the thing would be only in keeping with the bronze statue of Jupiter near the transept on the right—mended toward the head so as to make a statue of St. Peter, whose brazen toe has been well nigh kissed away by the lips of the faithful.

Did any of them ever hear of Madame de Staël's excuse for this and other deceptions of the holy Mother Church? "We shame not," says that profound critic in *Corinne*, "in pagan trophies which art has hallowed. The wonders of genius always awaken holy feelings in the soul, and we pay homage to Christianity in tribute to all the best works that other faiths have inspired." Well might Oswald smile at this explanation." So do we.

Descending from the Tribune, appears on the left the chapel in which sat the late Ecumenical Council, bearing on its front the inscription: "*Docete omnes gentes ecce ego vobiscum, omnibus diebus, usque et consummationem sæculi.*"

The chapel does not look large in the surrounding magnitude of the mighty church, but it easily accommodated, with its full quota of paintings and marbles, and altars and organs, the most august body of gorgeously robed divinity that could be assembled in Christendom. It is a most remarkable and memorable fact, chronicled by the reporters, for the public press at the time, that when the great Council came to vote on the question of Papal Infallibility, at the very hour of the day, clouds and darkness unprecedented overspread the city, out of which shot fierce lightnings and burst roaring thunders, completely drowning the voices of the voters: and that when the record of the result reached was to be read, so greatly the darkness deepened that torches had to be introduced to illuminate the fearful scene and render the reading possible.

But the bull of infallibility was issued, and in a day or two the Emperor of the French—"the eldest son of the Church"—declared war against Prussia. We know the sequel. The Italian army breached the walls of the Eternal City, and took possession of the capital of the Papacy; the Prussian army forced its way to Paris and took possession of the French Empire. Did not the hand of God smite the one and the other—the blaspheming Papacy and the empire which supported it—at the same moment, and did not the two Babylons—the city and the temporal power—fall together?—J. W. HORNE, in *Methodist*.

Right Is Might.

AS SURE as God liveth, as sure as the Holy One of Israel is the Lord of Hosts, the Almighty, right is might, and ever was, and ever shall be.

Holiness is might; meekness is might; patience is might; humility is might; self-denial and self-sacrifice are might; faith is might; love is might; every gift of the Spirit is might. The cross was two pieces of dead wood, and a helpless, unresisting man was nailed to it; yet, it was mightier than the world, and triumphed, and will ever triumph over it.

Heaven and earth shall pass away, but no pure, holy deed, or word, or thought. On the other hand, might, that which the children of earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted and self-consumed, as our age of the world has been allowed to witness in the most signal examples.

For many of us remember, and those who do not have heard from their fathers, how the mightiest man on earth, he who had girt himself with all might except that of the right, burst like a tempest cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been.

Who of you can look into an infant's face and not see a power mightier than all the armies of Napoleon?—*Archdeacon Hare.*

Remarkable Mortality of Evergreens.

FROM Virginia to the Canadian shores, and from the eastern slope of the Rocky Mountains to the Atlantic, the evergreens are dead or dying. Millions of dollars' worth of hardy plants, that have for years withstood our northern winters, now show the ravages of the zero weather of the last season. Norway spruces, pines, arbor vitæ, junipers, rhododendrons, dwarf and standard roses in public parks and private gardens have "put on the sere and yellow leaf," their symbols of decay.

Long Island has suffered severely. In the gardens at Astoria, where immense numbers of evergreens were growing for sale, the loss is estimated at hundreds of thousands of dollars. Rows of arbor vitæ, containing thousands of plants, are absolutely valueless. Prospect Park and the private gardens in Brooklyn have not been spared in the general disaster, and the gardeners at the Central Park, New York, pronounce the loss in those grounds almost irreparable. At Flatbush, L. I., and in Westchester County, the loss has been very great. Some of the nurserymen have lost their entire stock. In other places the effect has been peculiar. Plants of the same age and apparent health, growing in long rows, have been touched at intervals of a few feet. The first dozen in the row are dead, and the next half dozen are well and thrifty. In Brooklyn, the plants on the north and east side of the houses have suffered most.

In New Jersey, the horticulturists have noticed that plants which are shaded from the winter sun have escaped the worst effects of the season, and may be saved with much trouble and time.

The report from the vicinity of Boston and further east, confirm the sad tidings of what was only rumor a few weeks ago, and from the great nurseries at Rochester, the Ohio valley, and even further west, the words come to us, "Our evergreens are dead." The causes assigned for this unexpected loss are various, but from among them the following may be taken as having in them most of probability: First, it is said that the warm days of February gave the plants an early start, as if the spring had really opened, and then when all were swelling with the new life, the weather changed again to hard winter, freezing with the cold, March winds.

Another view is, that the plants were killed very early in the winter. There was not a gradual diminution of the temperature as in former years, but the season came suddenly upon the plants before they were properly shielded, or prepared for it. Their color changed slightly, but not enough to cause alarm, and although the plants remained green, they were dead. Only when the warm weather of the last few weeks startled the other plants into general activity was the damage to the evergreens visible.

In support of the first theory, it is observed that in one place on the Hudson in a private garden there were several fine specimens of the golden-bark arbor vitæ. They had been covered nearly all of the winter. During the warm days of February they were exposed, and seemed remarkably vigorous. They have not been covered since, and are now dead.

Where the new supply will come from, is as yet a matter of conjecture. Nurserymen are afraid to purchase the few plants offered for sale until the season is more advanced. Many think they could save some of their stock by carefully nursing it for two or three years; but the ground is too valuable to be used for that purpose, and evergreens will be cut down and cast away. There are many sorrowful faces among the nurserymen, and some of them will be sorely tried in the effort to recover from the losses inflicted by the death of the evergreens.—*Journal of Commerce.*

ON LISTENING TO EVIL REPORTS.—The longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters: viz.,

1. To hear as little as possible of whatever is to the prejudice of others.
2. To believe nothing of the kind until I am absolutely forced to it.
3. Never to drink into the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is expressed toward others.
5. Always to believe that if the other side were heard, a very different account would be given of the matter.—*Sel.*

UNKINDNESS.

THERE is a little plant, whose leaves
Touched by ungentle hand,
As if endowed with feeling, shrink,
And trembling seem to stand.

So there are gentle hearts, whose life
Is made of tenderness;
Whose tiny leaves will fold themselves
When rougher hands oppress.

A careless word, small in itself,
May grieve and trouble much;
And pain is oft awakened by
An inadvertent touch.

Then since it lies within our power
A kindly heart to gain,
O let us check the unkind word
That gives another pain.

For could we see the bitter tear
Shed by a heart refined
When touched by rude or careless hand,
We should not be unkind. —*Sel.*

The Lost Opportunity.

In the winter of 1859, during a time of special religious interest in Boston and vicinity, a man in Cambridgeport was impressed with the duty of laboring to save those around him, and felt especially urged to go and visit an old friend who was not a Christian, and talk with him about his soul's salvation.

He delayed, hesitated, and neglected the oft-recurring admonitions of the Holy Spirit, for a considerable time; but he could not banish the subject from his mind, and at length one Saturday he started to do his errand.

He reached the house, entered and found his old friend in his coffin, dead, and soon to be buried; and he learned there that for some time before he died he had expressed a strong desire to see him and converse with him.

Alas, the opportunity was gone forever; the word in season was unspoken, and his aged friend had passed from mortal life.

We think sadly of such a lost opportunity, but are we not losing opportunities every day? Let us be watchful and diligent to do the Master's will, and obey his every call, that we may be found of him in peace, without spot and blameless at last.—*Christian.*

THE ECLIPSE OF THE SOUL.—The Moon, in an eclipse, complained to the Sun:

"Why, O my dearest friend, dost thou not shine upon me as usual?"

"Do I not?" said the Sun; "I am sure I am shining as I always do; why do you not enjoy my light as usual?"

"Oh! I see," said the Moon, "the earth has got between us."

"Why, O Saviour," says the backsliding Christian, "do I not, as in former days, walk in the light of thy countenance?"

"I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever; what can prevent them from reaching thee?"

It is the world, troubled Christian, that has got between thee and Christ.—*Ex.*

"I Will Never Leave Thee."

In these words the English language fails to give the full meaning of Greek. It implies, Never, no, never; no, nor ever! This world, is a world of leaving, parting, separation, failure, and disappointment. Think of finding something that will never leave nor fail.

Grasp the promise, "I will never leave thee," and store it in your heart; you will want it one day. The hour will come when you will find nothing so comforting, or cheering, as a sense of God's companionship. Stick to that word "never." It is worth its weight in gold. Cling to it as a drowning man clings to a rope. Grasp it firmly as a soldier attacked on all sides grasps his sword. "Never." Though your heart faints, and you are sick of self-failures and infirmities, even then the promise will not fail. "Never." When the cold chill of death creeps on, and friends can do no more, and you are starting on that journey from which there is no return, even then Christ will not forsake you. "Never."

When the day of Judgment comes, and the books are opened, and eternity is beginning, even then the promises will bear all your weight; Christ will not let go his hold on your soul.—*Sel.*

A Word to Young Converts.

BE not discouraged by varying frames of feeling. Do not compare your experience with that of others, as if yours must be like it to be genuine. Maintain calmness and steadiness of purpose. You must not count on singing joyful songs all the way to Heaven. Think not your hope a delusion, and your soul in the gall of bitterness if your song ceases. Keep up a stout heart. Look to Jesus, and not to frames of feeling as your surety. Keep in the beaten path of duty, listen not to doubt, seek not comfort in yourself, or in your works. When you have no sight, live by faith. When the stars are hidden, and the way is dark, when feeling is no longer satisfactory, look at the steady needle of principle, and go by that less inspiring, but more trusty, guide.

Little Sunbeams.

I HEARD a tiny snow-bird chirping the other day, and it seemed to carry me away back to the bright, glad summer-time—and I was listening again to the songs of bird-love that thrilled all those warm, sunny days, and to the clear sweet laughter of dimpled rills as they plashed over the stones. And then I thought how we all might bring a sunbeam from the warm, golden summer of our lives, and fling it where it would cast a bright gleam over some tired heart's dark mid-winter, making it happy, just as that tiny bird sent a thrill of gladness all over my heart.

There are weary souls whose gushing rills of joy are all ice-bound by sorrow and neglect. Can we not send some warm, balmy breeze of kindness to melt all the snows away? Only a smile, or a loving word, and God will bless you, and the watching angels will be glad.

Living for Eternity.

How thrilling the thought that some poor soul may be made an heir of eternal life through our instrumentality. On the other hand, how dreadful the thought that some one may fail of Heaven because of our failing to live for eternity. "We live in deeds, not years." With the shores of the beautiful city of our God so near, what a powerful incentive to a holy life! Is not the prize worth striving for with all our redeemed powers? Blessed living for endless life in the kingdom of God! Immortality and eternal life are just before us. Shall we not be willing to sacrifice all worldly gain for the rich reward that awaits the overcomer?

"The sands of time are sinking,
The dawn of Heaven breaks;
The summer morn I've sighed for,
The fair, sweet morn awakes.
Dark, dark, has been the midnight,
But daypring is at hand,
And glory—glory dwelleth
In Immanuel's land."

L. E. MILNE.

Council Bluffs, May 13.

The Most Important Subject.

DANIEL WEBSTER on one occasion was spending an evening at the house of a friend, in a large company of invited guests. It was in his younger, purer days. His course had been criticised through the press, and that evening he appeared unusually silent, serious and profound. A little group hovered near, and one jocosely remarked that Mr. Webster was "doubtless busied again with his great thoughts." Whereupon a lady asked the following rather puzzling question: "Mr. Webster, what is the most important thought you ever entertained?" All listened for the answer—the room grew still as death, and, with evident emotion, Webster replied, "The most important thought I ever had was my individual responsibility to God." So let earth's inhabitants be what they may, whether statesmen or slaves, princes or paupers, "every one of us must give an account of himself unto God."

THE Scriptures give four names to Christians, taken from the four cardinal graces—saints for their holiness, believers for their faith, brethren for their love, and disciples for their knowledge.—*Fuller.*

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, MAY 28, 1872.
ELD. JAMES WHITE, J. N. ANDREWS, J. H. WAGGONER, URSIAH SMITH, EDITORS. RESIDENT EDITOR.

The Formation of the Spirit.

IN a search for testimony relative to the nature of man, with the purpose of ascertaining whether or not he is immortal, those texts first demand attention which are claimed as proof that he is above and beyond the power of death.

Zech 12: 1 is introduced as positive testimony on this side of the question: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens and layeth the foundations of the earth, and formeth the spirit of man within him."

With an immense flourish this text is introduced by Mr. Landis, p. 152; and with an air of triumph he adds that materialists are in the habit of passing it in silence. We think we can answer for them that they have seen in it nothing to answer, and hence have declined to spend their time beating the air. As to the nature of the spirit which God forms in man, its characteristics and attributes, this text affirms nothing. Above all, respecting the main inquiry, Is this spirit immortal? the text is entirely silent.

God formeth the spirit of man within him. So the text asserts. The word, form, is in the Septuagint, plasso. The definition of this word as given by Liddell and Scott, is, "To form, mould, shape, Lat. fingere, strictly used of the artist who works in soft substances, such as earth, clay, wax." The word, then, signifies giving shape and form to something already in existence; for the artist does not create his clay, wax, &c., but only changes its form.

This text is illustrated by Job 32: 8: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding;" not "giveth it [the spirit] understanding," as we heard an immaterialist in debate not long since read it; but giveth them [the men] understanding. That is, men are endowed with a superior mental organization; and by means of that God gives them understanding.

Since, however, Zech. 12: 1 is used by immaterialists, to prove that souls are specially created, it raises the question, which may as well be considered in this connection as any other, whence the spirit, whatever it is, is derived. In the text under consideration the present tense is evidently used for the past; and hence it might be read, "The burden of the word of the Lord . . . which stretched forth the heavens, and laid the foundations of the earth, and formed the spirit of man within him." If now this means the creation of an immortal entity to be added to man, called his spirit, it applies only to the first man, the man formed at the creation of the world. The question then remains, How do all succeeding members of the human race, how do we, get an immortal spirit? Is it by a special act of creation on the part of God, or is

it by generation from father to son? Has God, for every member of the human race since Adam, by special act created a soul or spirit? They who say he has, contradict Gen. 2: 2, which declares that all God's work of creation, so far as it pertains to this world, was finished in the first week of time. If this testimony is true, it is certain that God has not been at work ever since creating human souls as fast as bodies were brought into existence to need them, the greater part of the time thousands of them every day.

Has God thus made himself the servant of the human race, to wait upon their will, caprice, and passions; for how many of the inhabitants of this earth are the offspring of the foulest iniquity and the most unbridled lust! Does God hold himself in readiness to create souls which must come from his hand immaculate and pure, to be thrust into such vile tenements, at the bidding of godless lust? The reader will pardon the irreverence of the question, for the sake of an exposure of the absurdity of that theory which prompts it.

But if we say that the soul is transmitted with the body, then what becomes of its incorruptibility and immortality; for "that which is born of the flesh is flesh." John 3: 6. And Peter says (1 Pet. 1: 23-25): "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever."

There could hardly be a plainer testimony that man as a whole is mortal and perishable. He is born of corruptible seed. But more than this, it is added, "All flesh is as grass." Should it be said that this means simply the body, we reply that the term flesh is frequently used in the New Testament to signify the whole man. Thus, Rom. 3: 20: "By the deeds of the law there shall no flesh be justified." Paul does not here talk about the justification of bones, sinews, nerves and muscles; he refers to the whole responsible man. In the same sense the term is used in many other passages. But Peter himself, in the passage just quoted, cuts off its application exclusively to the body; for after saying that "all flesh is as grass," he continues, "and all the glory of man as the flower of grass." The glory of man must include all that there is noble and exalted about his nature. If the soul is the highest and most godlike part of man, it is included in this glory; but lo! it is all like the flower of the grass, transitory and perishable.

The word mortal, which means liable to death, occurs five times in our English version, and in every instance is used to describe the nature of the real man. Rom. 6: 12; 8: 11; 1 Cor. 15: 53, 54; 2 Cor. 4: 11. It occurs in the original in one other instance (2 Cor. 5: 4) where it is rendered "mortality."

The text usually relied on to prove that souls are immediately created are Eccl. 12: 7; Isa. 57: 16; Zech. 12: 1. The first of these was examined last week. The word translated "form" in the last of these passages, as shown in this present article, is not a word which signifies to create, but only to put into form, mould, and fashion. Isa. 57: 16 speaks of the souls which God has made. But there are numerous other texts, as Job 10: 8-11; Isa. 44: 2; 64: 8; Jer. 1: 5, &c., which speak in the same manner of the body. But if such expressions can be used with respect to the body, produced by the natural process of generation, the same expression with reference to the soul contains no proof that that is not also transmitted with the body.

God said to our first parents, and the commission was repeated to Noah after the flood, "Be fruitful and multiply." Multiply what? Themselves, of course. Did that mean that they should multiply bodies, and God would multiply souls to fit them? Nothing of the kind; but they were to multiply beings having all the characteristics, endowments, and attributes of themselves. So Adam, Gen. 5: 3, "begat a son in his own likeness after his image, and called his name Seth." This son was like Adam in all respects, having all the natures that Adam possessed; and that which was begotten by Adam was called Seth. But according to the doctrine of creationism, Adam begat only a body and God created a soul, which is the real man, and called his name Seth and put it into that body. Neither this text nor any other gives countenance to any such absurdity.

Some prominent theologians both ancient and modern have adopted the doctrine of traduction as opposed to that of creationism, believing the latter to be contrary to philosophy and revelation but the former to be in harmony with both. In Wesley's Journal, vol. v., p. 10, is found the following entry:—

"I read and abridged an old work on the origin of the soul. I never before saw anything on the subject so satisfactory. I think the author proves to a demonstration that God has enabled man, as all other creatures, to propagate his whole specie, consisting of soul and body."

The testimony of Richard Watson (Institutes pp. 362-3) is equally explicit. He says:—

"A question as to the transmission of this corruption of nature from parents to children has been debated among those who, nevertheless, admit the fact; some contending that the soul is ex traduce; others that it is by immediate creation. It is certain that, as to the metaphysical part of this question, we can come to no satisfactory conclusion. The Scriptures, however, appear to be more in favor of traduction. 'Adam begat a son in his own likeness.' 'That which is born of the flesh is flesh,' which refers certainly to the soul as well as to the body. . . . The tenet of the soul's descent appears to have most countenance from the language of Scripture, and it is no small confirmation of it, that when God designed to incarnate his own Son, he stepped out of the ordinary course and formed a sinless human nature immediately by the power of the Holy Ghost."

The evidence is thus rendered conclusive from both reason and Scripture, that the soul is transmitted through the process of generation with the body. What then, we ask again, becomes of its immortality? For "that which is born of the flesh is flesh," and mortality cannot generate itself to a higher plane and beget immortality. This is not saying that mind is matter; for the results of organization are not to be confounded with the matter of which the organization is composed.

Mormonism on Sunday-Keeping.

ONE of the clearest evidences that the whole system of Mormonism is only a human device, is that on the important subjects of the nature and destiny of man, and the day to be observed as the Sabbath of the Lord, its revelations follow the false teachings of popular theology, instead of the true teachings of the Bible.

It has been denied that the revelations of Mormonism sustained Sunday-keeping; but that denial is overthrown by their "Doctrines and Covenants." A friend has sent us a copy of "The True Latter Day Saints' Herald" (we believe we have it all) in which a writer argues for Sunday-keeping, and enforces it upon all good Mormons in the following manner:—

"And we further see, that Sunday, 'the first day of the week,' the day upon which our Saviour was resurrected, was unanimously called by the early Christians, 'the Lord's day.'"

"This last fact is of especial importance to the Latter Day Saints, for they have a commandment given to them making it obligatory upon them to keep the Lord's 'holy day,' as their rest day, and for the celebration of public worship. "This revelation was given in Zion, Missouri, on Sunday, August 7th, 1831, as we learn by an examination of church history. It reads:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacrament upon my holy day; for verily, this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other things, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full."—Doc. & Cov. 59, [19]: 2.

"Here is the commandment. 'The Lord's day,' is the one the saints are directed to keep. That the saints knew which was the Lord's day, is evident from the command itself, for the Lord would not command them to do what they did not know how to do. That Sunday was the day intended by the Lord, is understood at once, for Sunday is and always has been called 'the Lord's day,' by all enlightened, or Christian nations.

"And as a further, and conclusive evidence that Sunday was intended by the command, we quote D. & C. 1: 5.

"These commandments are of me [God] and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred, it might be made known."

"From this we learn that the revelations in the Doctrine and Covenants, were given unto the ministry 'after the manner of their language, that they might come to understanding.' Now, the 'manner of their language' was such, that it pointed to Sunday as 'the Lord's day,' and this day they kept. They understood, in com-

mon with nearly all professed Christians, that Sunday was 'the Lord's day.' This was the "understanding" they had of the matter, as seen both by their precepts and practice. The revelations were given to point out such errors as they might have in doctrine or practice, and we see that the revelation on keeping the Lord's day confirmed them in keeping Sunday; so that if keeping Sunday is an error, then they were confirmed in that error instead of having the error made known, as promised. So we see, the New Testament, history, and the Doctrine and Covenants favors keeping Sunday, but they furnish nothing in the least against it."

This is enough. Mormonism is a system that follows the traditions of men instead of the word of God.

Try It at Home.

WE frequently see parents try to control their children and keep them within reasonable bounds in meeting, and make an entire failure. Every such effort and failure is a great annoyance to the congregation, and a cause of mortification to the parents. And in all such instances the children plainly show that they are not accustomed to respect the wishes or the authority of the parents. In every such case the parents are making a great, and, it is to be feared, fatal mistake. If children are not trained to obedience at home, they will not obey in meeting. But if they are trained to proper obedience at home, they will show it in their proper deportment at meeting, and by their regard for the word of the parent everywhere. It will not do to excuse it by saying we live in a bad age, &c. That would only prove that you must put forth greater effort to control them. But I fear that some of our people are especially remiss in their duty in this respect.

Because we are subjected to the inconvenience of holding our meetings in school-houses, and very often in private houses, many lose that feeling of reverence that they formerly had when going to the well-furnished meeting-house, and the children very soon feel the influence of it. I regret to say I have sometimes preached where it was extremely difficult to be heard, on account of the noise of the children; and the great effort to keep them quiet put forth by the mortified parents, only added to the confusion. It is of no use to try—it cannot be done. If you have no discipline at home, you cannot make them obey you in meeting.

Many seem to think it makes no matter how their children act at home. They can bear it, and there is nobody but themselves to be disturbed by them. But the welfare of the children depends on their training; and many little ones grow up as rebellious in spirit as Satan could desire to see them. Shame and ruin are ahead, and now is the time to avert them. Prov. 22: 6; 29: 15. J. H. W.

The Approaching Camp-Meetings.

As these meetings draw near, it seems important that all should estimate them at their real value, and show it by their actions. It has been very generally admitted that the camp-meetings have been a very great blessing to the cause, since they were started among us; and many who have attended them have expressed themselves very thankful they were permitted to do so. And it is generally the case that those even who have expressed doubts whether they could leave their cares to attend such meetings, after they have felt the influence upon their hearts, have confessed their joy that they did leave home, and make an effort to serve God. From remarks dropped in different places, I have feared many of our people would not attend the camp-meetings this year, and that with some at least their importance is not properly appreciated.

Let us consider the design of these meetings. They are intended to meet a general want which exists among our people. It is a well known fact that we have comparatively little preaching among our churches, some of them not oftener than once in six months or a year, and we have many scattered Sabbath-keepers in all the Northern States, who rarely have a chance to attend at all.

We are living in a bustling, hurrying age. There are all kinds of schemes to take up the minds of the people. The world the world world, is the grand theme of all classes and conditions. Real or fancied wants of a temporal nature are the ones that absorb the attention of all. We may depend upon it, the great mass of those who are lost, will discover the cause of their ruin to be love of the world. The book of God sets the sinfulness of this before us. "If any man love the world, the love of the Father is not in him." "Ye cannot serve God and mammon," that is, earthly riches; and there are many other texts of like import.

We all know that a constant strain in one direction will stamp its impress upon the mind,

giving it a bias and coloring not easily effaced. To counteract this constant danger, God has taught his people in his word the duty of meeting "together to exhort one another," and the apostle significantly adds, in view of the perilous nature of the last days, "and so much the more as ye see the day approaching." Our common prayer and social meetings are invaluable to accomplish this object. But when common gifts meet once or twice every week year after year, there is quite likely to be a sort of sameness in the general exercises. Those who thus meet are busily engaged in physical labor most of the time, and the mind is in danger of being dwarfed and cramped, while the mental faculties are measurable unused. Secular things come to appear important, while there is much danger of sacred truth not being appreciated at its proper value. And in many places when there is preaching it is not of that character to rouse and inspire the mind enough to bring it out of the rut in which it has gone so long.

Our prosperity as a people depends upon the spiritual condition of our members very much. When that suffers nothing else can supply the lack. Money, talent, or theory, will not do it. To meet this want our large camp-meetings are appointed, and the best available talent among us to do the work is called in. As we look over the meetings of this kind, which have been held in the past, our experience teaches us they were invaluable. We fear not to say that those who have attended them with a will to work for God, and place themselves in a position where God could consistently bless them, have made far greater spiritual growth, than those who remained at home.

Is there not a crying need of growth among our people? Shall the very means which God has ordained to accomplish the object be neglected, and our people suffer for lack of the light they need because they cannot spend time to attend? Will they allow the few dollars it would cost them to go, to stand in the way of their receiving the very blessing they need? Shall our people toil year in and year out for the things that perish, and not be able to spend a week or two in God's service?

In ancient times ancient Israel must appear at least three times before the Lord, every male among their tribes, and many of them had to go long distances to do so. Is it too much now when we are looking for the coming of our Lord Jesus Christ, and the destruction of all earthly wealth, to appear once before him to renew our vows of consecration, and get a deeper draught from the wells of salvation? Some seem to think so; and I understand there are whole churches in some places who think they can't afford it. Poor souls: may God pity them and alarm them; for this view of the subject shows that they themselves are in desperate need of this very help.

Instead of a falling off, the attendance ought to be more and more general. The apostle says "and so much the more as ye see the day approaching": It would seem that some do not see the day approaching, or are not willing to heed the language of the word of God. The cost of these meetings to the cause is no small item. The importance of the labor bestowed should be taken into serious consideration. The prominent laborers in the past who have given their whole summer's work to them, have of course been kept from other very important labor. If the people do not appreciate them enough to generally attend, then the great object will be lost, and much valuable labor be spent in vain.

There is great danger that many will take a narrow contracted view of the great work in which we are engaged, and be contented to have their mental vision circumscribed within narrow limits, and lose sight of the fearful responsibilities that rest upon us as a people. Brethren and sisters, this is the closing work of God for the world. This is the last message of mercy. This work is to prepare a people for the coming of Christ; and if you and I are not faithful to it, God will give the crowns we might have to others, and we shall be called unfaithful stewards. Let us place ourselves where we can be imbued with the spirit of the work. If all our friends could realize the cost the labor and the burden that falls upon the servants of God in laboring for the good of the people in these meetings, they would feel the importance of attending, and sharing in the blessing.

We expect Bro. and sister White will meet with us the coming season. But very few realize their worn condition; and it is their anxiety to benefit the people, alone, that causes them to go forth in such physical weakness to labor in word and doctrine. Will our people manifest indifference to their own well being, when others manifest such interest for them? If they do, they will surely suffer a very great loss. How many we think of who owe to these meetings the hope they now have; who there found Christ to the joy of their souls; and how many more there are who might be benefited in like manner, if all who love the truth would stand in the light, and be minute men to bring their friends and their children in reach of the means God has instituted for their salvation. And how will a neglect of this plain duty appear when we are called to the bar of God to answer for the responsibilities and the light that has been given us as individuals and as a people? Let us not be weary in well doing for we shall reap in due season if we faint not. Have any

been sorry as they returned from a good meeting that they had given time and labor to be present? Shall we be sorry for any such effort when we see the grave yawning before us, or the Son of Man coming in the clouds of Heaven? In them we have value tested. When men are brought to such times they will be sensible. Why not then act as we shall wish we had then. This would be truly wise.

GEO. I. BUTLER.
Mt. Pleasant, Iowa, May 15, 1872.

Men and Things.

METEORS—FALLING STARS.

CHRIST and the prophets have said that as a sign of the end the stars would fall. We claim that this was fulfilled in the wonderful meteoric shower of 1833. But it is objected that these were simply meteors, and not really stars, as the prophecy names. Though this objection has been refuted repeatedly, yet here is another high authority for the fact that these meteors are really falling stars. It is from the *Christian Union* of May 1, 1872:—

"The gold medal of the British Royal Astronomical Society was presented in February to Signor Schiaparelli, for his researches upon the nature and orbits of meteors, which have helped to demonstrate that these bodies belong to the stellar region, and are in fact falling stars."

This is a good witness to an important fact. "The stars shall fall." This is fulfilled.

THE NATIONS PREPARING FOR WAR.

Of the time of the end, the Revelator says, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged," &c. Rev. 11:18. This very condition of things is rapidly developing. The same paper, of the same date, says:—

"The military organization proposed for France sends every man into the army from the age of twenty to twenty-five, and into successive stages of the reserve for the three succeeding periods of five years. This is severer than the German conscription, which requires active service for only three years. It would be a terrible burden on the industry of the country, a deliberate devotion of the nation's whole energy to a military career. The great Continental powers seem entering on a new competition, in organizing, by the highest arts of civilization, the most barbarous forces—national jealousies and hatreds."

NO AUTHORITY FOR SUNDAY.

That Sunday has not been kept in other countries and other ages as it is now in our own country, is a fact of which the people are not generally informed. Relying largely on what the preacher has taught them without investigating for themselves, Americans have come to believe that Sunday is the same sacred day the world over as it is here, and that it has ever been such since the resurrection of Christ. Well-informed ministers certainly know better than this, and here and there they will let it out. Thus Mr. Beecher, in a recent sermon, made these concessions on this subject:—

"So far as the Christian Sunday, or Lord's day, is concerned, we have no command in the New Testament as to the mode in which it is to be observed. We have scarcely more than the recognition that it was observed, in addition to the old Jewish Sabbath. We have neither from the primitive church, nor from the Scriptures, any hint, explicit and binding, as to the mode of observing it."

"I do not think that we have received our Lord's day on the ground of absolute command. Certainly the Jewish Sabbath is not ours. We cannot, therefore, divine from that Sabbath how this day ought to be kept."

"This is a day peculiarly American. Not that it has not been observed in all countries, but that perhaps nowhere else, from the very founding of the colonies, has there been an institution which has been like the New England and the American *Sunday*—the day of rest—the one religious day. In other lands, it has been partly religious, or it has been a day of games and exhibitions and sports, with a little preliminary ruffe of church, and all the rest of the garment of anything; but it was in America that the Lord's day dawned, as it were, with the light of the other world shining over its brow."

"Our Lord's day has come to us strained through the usages of the medieval age and church; but largely we have received it from the hands of our Puritan ancestors. Seeing the frivolity, the secular wastefulness which occurred on that day, they were, by stress of circumstances, I think, driven to the opposite extreme; and they made the day so exclusively a day of moral teaching and self-restraint that it comes down to us with bars and bolts which did not belong to the primitive Lord's day, and which reason does not justify."

"No command in the New Testament" for it, not received in the place of the old Sabbath, but is peculiarly an American institution made by the austerity of the Puritans; while "in other lands it has been partly religious, or it has been a day of games and exhibitions and sports." These are important facts as far as they go, though they do not tell the whole truth. Ask your German, French, or Irish neighbor, how Sunday is observed in the old country, and he will tell you of a very different observance from what we see here. Hence it is that these foreigners

are troubling our American Sunday-keepers so much about keeping that day. They want to keep it just as they always have in the old country, i. e., as a day of recreation and pleasure. The fact is, the farther we come, both in time and distance, from the origin of Sunday celebration, the more faith people have in it. Thus it always is with error.

D. M. CANRIGHT.

High Forest, Minn.

Reflections on hearing the "Gospel Train" Sung.

A SISTER, who long had used her pipe, and thought it beneficial to health, on hearing the "Gospel Train" sung, was most deeply impressed with the thought "there is no smoking car on that train." Could she lay aside her idol? Could she rally strength under the weight of years and the pressure of bodily infirmities and say farewell to the pipe? Trusting God for help she could, and take a "through ticket" on the Heaven-bound train to the city of God. Her heart melted in tenderness and love to God for past strength and blessings, and her eyes ran over with tears.

She soon felt able to take the *Health Reformer*, and found a delight in reducing its principles to practice, and as a natural consequence finds her health greatly improved, and her spirituality, as a disciple of the Lord, increased. God daily blesses her and her companion while trying to honor him by keeping all his commandments.

We think of others who might be benefited by hearing the "Gospel Train" sung. Certainly, if they propose to reach the city of God on this train, they would do well to bear in mind that it runs on smoking car. Bear this in mind, smoking brother and sister, and oh! "Get on board, get on board."

A friend last March resolved on celebrating his fifty-sixth birthday by bidding a long and last farewell to tobacco, after having been a slave to it for forty years. Blessed victory! May he ever hold it as more precious than gold. Such decision and perseverance on the part of persons of years and infirmity, should admonish younger persons who are "going to leave off tobacco" to hasten their steps to the last pinch, puff, or chew. Strike for victory and freedom, and know from experience that "the desire accomplished is sweet to the soul."

A. S. HUTCHINS.

White Robes.

"And white robes were given unto every one of them." Rev. 6:9.

By reference to "Thoughts on Revelation," pp. 102-106, it will be seen that the souls under the altar who cried for vengeance were the murdered victims of papal cruelty, who had died, protesting against the corruptions of the papal church; and after death, their characters were so maligned, and misrepresented, and covered with obloquy, that their names were mentioned only with abhorrence; but the reformers of the 16th century discovered that all this disgrace, arose, not because of real crimes, or errors of the martyrs, but from the misrepresentations and falsehoods of the enemies of the truth, who wished to traduce their victims, so that the guilt of such persecutions might not fall upon them, but upon the innocent and noble martyrs, who died in the fear and love of God, rejoicing that they were counted worthy of such a death.

The reformers of the 16th century, by uncovering the hypocrisy and cruelty of the papacy and bringing to light the true character of the multitudes of victims who had fallen under the Roman Catholic censure, and had died in dungeons, and inquisitions, and at the stake, by millions, instead of being criminals, deserving death, were the good and true; were the real friends of good governments, and the upholders of law and order. They were the intelligent and studious citizens who had the moral courage to stand up manfully in support of the gospel of Christ and of purity of doctrine and practice. They were men of candor and magnanimity, men of noble impulses, who could not behold unmoved the course of the priests and officials of the Roman Catholic church, who by oppression, fraud, licentiousness, and cruelty, were desolating the fairest portions of Christendom. This was their crime. For this they were persecuted, tortured, murdered; their farms, and towns, and estates, were confiscated, or wasted, and destroyed, all because they would not bow down to the golden image, that Satan had set up at Rome.

In doing this act of the commonest justice to the memories of the fallen brave and noble army of martyrs, the Reformers had placed white robes upon them. For this, the Reformers have our warmest gratitude, and God our highest praise.

But have we nothing to do of this kind? The noble man who proclaimed the first angel's message, and his worthy compeers, have many of them fallen in death. Their names are cast out as evil, and the name of William Miller is only another term for fanaticism, and error. We believe we are now having the third message, which is not to be proved, unless William Miller proclaimed the first message. Now shall we not do all in our power, to prove the purity, and moderation, and excellence, of the man who led the way, in the proclamation of the first message?

Was not he a man of God? Was he not a true prophet, or a true interpreter of prophecy? If he was not, then we must give up the third message as we understand it.

To be true to our faith, this is one of our first duties, to rescue from reproach, the reputation of this man of God, to place his work upon its true merit, and to set his character in its true light. The life, and character, and work, of William Miller, should be as familiar to a Seventh-day Adventist, as the life of Washington is to an American statesman. You will find a noble and fair monument to the fame of Wm Miller, in "Life Incidents," by Elder James White.

This book should be in every house, where the third message is believed and accepted. Those who neglect to read up on the important points of our faith, will find the world creeping in, or the love of other things, until the memory will lose the sweet impression that present truth has made upon the mind, and evidences will be forgotten.

Take your money and buy these books, if you have to sacrifice some comfort in consequence; and then take time to read them, and pray over them, even if your work does not move on as briskly as before. Verily, man lives, not by bread alone, but by every word that proceeds from the mouth of God. If you cannot find time to read, and to teach these things to your family, you may find time to sicken, and time to die.

Let us rescue the truth from disgrace, and its advocates from unjust reproach, and thus become co-workers with those noble men, who, in the 16th century, ventured their all, and jeopardized their lives, to justify their brethren who had gone before them in the service of Jesus Christ.

JOSEPH CLARKE.

Questions and Answers.

QUESTION. Will you please harmonize John 3:22 and John 4:2. One reads that our Lord baptized and the other, that he baptized not, but his disciples. J. L.

ANSWER. We regard John 4:2 as explaining chapter 3:22, and other texts which say that Jesus baptized. The same expression is used in chap. 4:1, where we read that Jesus made and baptized more disciples than John.

Then this explanation is thrown in verse 2: "Though Jesus baptized not, but his disciples." That is, Jesus was said to make disciples and baptize, because he was the leader of the movement; but the actual work of baptizing was done by the disciples. This is a common method of speaking. For example, it is said of Herod that he rebuilt the temple; though probably not a stroke of the manual labor was performed by him.

Secret of Happiness.

AN Italian bishop, who had struggled through many difficulties without repining, and been much opposed without manifesting impatience, being asked by a friend to communicate the secret of his being always happy, replied, "It consists in a single thing, and that is, making a right use of my eyes." His friend, in surprise, begged him to explain his meaning. "Most willingly," replied the bishop. "In whatsoever state I am, I first look up to Heaven, and remember that my great business is to get there; I look down to earth and call to mind how small a space I shall soon fill in it; I then look abroad in the world, and see what multitudes are in all respects less happy than myself, and then I learn where all my cares must end, and how little reason I ever had to murmur, or to be otherwise than thankful. And to live in this spirit is to be always happy."

INTIMACY WITH CHRIST.—It is the wisdom of life, as well as its joy, to be always feeling this great need of Jesus. A true Christian feels that he could no more live for an hour without Jesus than he could live an hour without air or under the water. There is something delightful in this sense of utter dependence upon Jesus. It is our only rest, our only liberty in the world. It is the bondage of our imperfection that we cannot be directly and actually thinking of Jesus all day and night, yet it is astonishing how near we may come to this. Our very sleep at last becomes subject to the thought of Jesus, and saturated with it. It is part of the gladness of growing older, not only that we are thereby drawing nearer to our first sight of him, but that we feel our dependence upon him more and more. We have learned more about him. We have had a longer and more varied experience of him. Our love for him has become more of a passion, which, by a little effort, promises at some not very distant day to be dominant and supreme. The love of Jesus never can be un-growing. In our physical life, as we grow older, we become more sensible to cold and wind, to change of place, and to alternations of the weather. So as we grow older in our spiritual life, we become more sensitive to the presence of Jesus, to the necessity of him, and to his indispensable sweetness. A constantly increasing sensible love of our dearest Lord is the safest mark of our growth in holiness and the most tranquilizing prophecy of our final perseverance.—*Faber*.

THE BREAD OF ST. JODOKUS.

To prove how pure a heart his servant bore,
One day the Lord to St. Jodokus' door
Came begging bread in garments worn and poor.

"Good steward," spake Jodokus, "give him bread."
"One loaf alone remains," the steward said;
"For thee and me, the faithful dog beside."
"Give!" said the Saint; "will not the Lord provide?"

The steward marked the single loaf with care,
And cut four pieces, each an equal share.
Then to the beggar, in no friendly tone,
"One each for thee and me, the abbot one,
One for the dog, since I can but obey."
Jodokus smiled; the beggar went his way

Not long, and in yet wretched disguise,
Once more the Lord asked bread with pleading eyes.
"Give him my piece," Jodokus gently said;
"The Lord provides." The steward gave the bread.

Again the Lord beside the threshold stood,
And, faint with hunger, begged a little food.
"Give him thy portion," thus Jodokus said;
"The Lord provides." The steward gave the bread.

A little while, and naked, blind, and lame,
The fourth time came the Lord, and begged the same.
"Give the dog's piece," the holy man replied;
"The Lord, who feeds the ravens, will provide."

The steward gave. The beggar left the gate,
And a voice cried aloud, "Thy faith is great!
Thy Lord hath proved his servant's loyalty—
As thou hast trusted, be it done to thee!"

The steward looked, and in the tranquil bay,
Behold! four laden ships at anchor lay.
Far up their sides the water's dimpling line
Broke round their holds well stored with bread and wine.

Joyful the steward hastened to the strand,
And saw no man upon the vessels stand;
But on the shore a snow-white banner waved,
Whereon in golden lines these words were graven:

"Four ships He sends who doth the ravens feed,
To him who hath four times supplied his need.
One for the abbot, thus 'he list begin;
The steward and the dog like portions win;
The fourth is for the sender's needy kin."
—M. A. P. Humphrey.

Progress of the Cause.

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

California.

My last report, dated April 20, gave an account of the discussion in San Francisco. Since the discussion, my time has been spent with the churches in Sonoma County, in an excellent State meeting, and in San Francisco. Bro. Cornell has given lectures in Bloomfield, and Santa Rosa. In Bloomfield, two more have come out and united with the church. In Santa Rosa, six new ones have united with the church, and we expect others will unite to-morrow.

In San Francisco, last Sabbath, we had the ordinances—a most solemn and impressive occasion. Six more united with the church, and were baptized on first day; and still others are deciding for the truth. Eld. Grant seemed to think it an evidence that he gained the victory in the discussion, because none of his brethren took hold of the Sabbath. That is no way to count it. Because those who had already decided against the truth did not embrace it, is not strange. Let us look at it from another standpoint. There were several that I now call to mind who had been investigating the Sabbath question, and were waiting to hear the discussion, who by it were perfectly convinced that the Sabbath is binding, and have taken their stand to keep it. And finally, one of Eld. G.'s members came to us in tears, after the discussion, and confessed that he was in trouble over this matter. This conscientious soul, at least, had not been settled against the Sabbath by the discussion, but was still more troubled than before.

At Petaluma, the church have passed through some trials. Their elder and his wife left quite suddenly, and united with the Christian (Campbellite) church. This was a source of grief to the church, but called them out to bear burdens, and they all testify that their trial has done them good, and they feel stronger, and enjoy more freedom in the Lord than before.

Our State Meeting, of which Bro. Kellogg has already given a brief report, was the largest and best meeting we have had in the State. If all carry out the solemn vows there made, our next general gathering will be still in advance of that one.

As was seen and acknowledged in that meeting, in order that the cause may prosper and those who have responsible places to fill be not trammelled in their offices, it is necessary that all act with promptness in every duty. Every member of the church, and every Sabbath-keeper, should prayerfully weigh the matter and decide what he or she can do each week to raise funds to carry on the work of spreading the truth; not simply what you can do without feeling it, but how much sacrifice you can make, what self-denial you can make for the cause of God. I regret to learn that any are commencing to cut down their figures on s. b., who are abundantly able to keep them where they were. When the question was asked in the State Meeting, "Who of you are any poorer because of what you have paid on Systematic Benevolence," not one of you raised your hands. Do not be of

those who withhold more than is meet; for it may, as the wise man says, "tend to poverty."

I know of many cases, some, even, in this State, where people have pleaded poverty, and excused themselves from doing in God's cause, sometimes making vows, and then taking them back, who are now getting about what they pleaded for—poverty. God means what he says. "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

But, brethren and sisters, the most of you have taken hold nobly in the work, and your recent pledges at the State Meeting to the general interests of the cause, show that the same disposition still actuates your hearts. Slack not your hand. The more you do, the more you can do. As you "devise liberal things," God will open ways before you to lawfully obtain means that you know not of.

This has been already verified in two cases which I will mention: One brother who pledged fifty dollars thought he would borrow it, and pay it before he went home. He had not been home twenty-four hours before the way opened unexpectedly before him to get his fifty dollars and more with it.

Another brother thought he would pledge twenty, and trust in the Lord to open the way before him to obtain it. In one week from the time of making the pledge, from a source from which he was not looking for anything, thirteen of the twenty was received; and so God's word is fulfilled. "Vow," and then "pay thy vows."

Let all see that their names are on the Systematic book for such sum per week as they can give, to raise the State fund for sustaining the preaching of the truth. Then see that those sums are laid aside, and paid to the church treasurer before the close of each quarter, that he may make his returns to the State treasurer, and his report to the State secretary, as required by our present constitution. If all do not make their pledges it is the duty of the treasurer to kindly give them an opportunity to put down their figures, and it is the duty of the treasurer to collect these sums so as to pay them over to the State treasurer by the close of each quarter. That all may easily remember them, the quarters terminate at the natural quarters of the year; namely, Jan. 1, April 1, July 1, and Oct. 1.

You have expressed a desire to relieve your State officers from the cares that hitherto have been connected with their offices. You can do it. If every individual is prompt, and if every treasurer is prompt, as I trust you all will be, the object will be accomplished.

I say what I have to say to all of you at once, in this manner. The treasurer in each church will receive, about fifteen days before each quarter expires, a printed blank from the secretary, to be filled out at the close of the quarter and returned to the secretary, showing the amount paid into the State treasury during that quarter. This will be a gentle reminder that the time has come to collect all arrearages on s. b. for that quarter.

After next Sabbath and first-day, Bro. Cornell and myself take a week of rest and then strike out with the tent for a summer's campaign in a county where they have as yet hardly heard of us.

Bro. Kellogg and Ferguson have received licences from the California State meeting, and have gone out together into a new field to engage in the work. Pray that God may abundantly bless our humble efforts in his cause on this coast.

J. N. LOUGHBOROUGH.
Santa Rosa, Cal., May 10, 1872.

Business Proceedings of the California State Meeting of S. D. Adventists.

AGREEABLY to previous appointment in the REVIEW, the fourth annual session of the California State Meeting of S. D. Adventists was held with the church of Santa Rosa, Sonoma Co., Cal., Apr. 26, 1872. Meeting opened with prayer by Bro. J. Ferguson, at 9 A. M.

Secretary's report of last meeting read and accepted. Inquiry was made, as to what had been done on resolution second of that report, in which we pledged ourselves to become responsible for delinquent subscribers. Bro. L. reported that he had written twenty-one letters to delinquents, but had received response from only two, who sent three dollars. He stopped those to whom he had written, who did not respond in three months, and paid arrearages to the amount of forty dollars out of interest on surplus State funds. Report accepted, and Bro. Loughborough's action in the matter approved.

Resolutions 4 and 6 of last year were called up. No. 4 related to expense of a laborer to this coast. Bro. L. reported that the traveling expenses of Bro. Cornell to this coast were ninety dollars in specie, all of which had been made up by subscription. No. 6 related to a camp-meeting; whereupon it was voted to accept this meeting in place of the camp-meeting. Resolution 9 was read, calling up the matter of a Mission and Tract Society. Bro. Loughborough reported as follows:—

On hand at time of last State Meeting,	\$21.12
Received during the year,	290.40
Total,	\$311.52

Of this, over \$60 were the proceeds of the sale of old gold and silver jewelry. This is in addition to the fund of the San Francisco church which has raised over \$100 as a tract fund, \$70 of which were from sales of melted jewelry. Paid during the year for books and tracts for free distribution, \$229.40, leaving a balance in the treasury of \$2.12, and about \$30 worth of tracts on hand not distributed. Report accepted.

The executive committee, with whom the matter of arranging quarterly meetings was left last year, reported a plan which was accepted by the meeting. Appointments for these meetings have already been sent to the REVIEW.

Reports of labor and finance were made by Elds. Cornell, Loughborough, and Kellogg, which reports were accepted. Bro. Ferguson, Wood, and Morton, made remarks concerning the few meetings they had held.

Reports of churches were next made, showing from six churches a membership of 175, and s. b. to the amount of \$1,965.68.

The Treasurer's Report was next rendered as follows:—

In treasury at last report,	\$395.47
Received during the year,	\$1,932.14
Total,	\$2,327.61
Paid out as per Book,	\$1,465.79

Balance on hand,	\$861.82
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Report accepted.

Voted to change our State organization so as to correspond as nearly as possible with the regulations of State Conferences in other States. The constitution recommended by the General Conference to the various States, with its several amendments, was then read and adopted, save calling ourselves still a "State Meeting" instead of a Conference. A desire was expressed that a Conference be organized fully in this State, when, in the judgment of the General Conference, it is feasible thus to do.

An auditing committee of six was next appointed, consisting of Bro. Chapman, Hewitt, Downing, Gourley, Judson, and Johnson. Bro. Ferguson, Walker, and Diggins, were appointed a committee on nominations.

SECOND SESSION, 3 P. M., April 26. The committee on nominations recommended continuing the same officers for the coming year, further recommending Bro. J. Ferguson as the third member of the executive committee. These officers were elected and are as follows: President, J. N. Loughborough; Secretary, H. T. Hewitt; Treasurer, J. N. Loughborough. Executive Committee, J. N. Loughborough, M. G. Kellogg, J. Ferguson.

The Auditing Committee reported having effected a settlement with the ministers in the service of the State Meeting.

Report accepted.

They further reported a balance in the treasury, after all settlement, of \$313.82, and recommended to the State Meeting to appropriate \$300 of this sum to the General Conference. It was therefore unanimously

Resolved, That we appropriate \$300 of our State fund to the General Conference fund as a slight token of our appreciation of their noble spirit of disinterested benevolence toward us.

A resolution was next passed, unanimously requesting Bro. Cornell, if possible, to remain and labor in the State six months longer, at least.

Moved, That the executive committee are hereby empowered to select three or five brethren to act with them as a committee to arrange for and appoint a camp-meeting at such time and place as they may deem proper. Carried.

A resolution was next passed to authorize the State committee to publish a suitable number of copies of the minutes of this meeting for our churches, and secure such blanks as may be necessary to expedite business in this State. The committee wish us to state here that they have since had the matter under advisement, and conclude as follows: 1. To secure such blanks as are already in use in State Conferences. 2. As it will probably be but a few months before a State Conference will be organized here, and then we shall be in a more permanent shape for minutes, we decide simply to have about 300 copies of our State constitution printed for the instruction and use of our churches until such time as the California State Conference shall be organized.

Letters of approval were voted to Elds. Loughborough and Cornell in laboring as missionaries, from the Michigan Conference, within this State.

Licenses were voted to Bro. M. G. Kellogg, and Bro. Jackson Ferguson. The following resolution was then passed unanimously:

Resolved, That we organize a Tract and Missionary Society for this State, following as far as possible the constitution and plan set forth by the General Conference Committee.

THIRD SESSION, Sunday, 28, 9 A. M. Constitution of Missionary Societies read and adopted. Voted that the officers of the State Meeting of California, be the officers of the Tract and Missionary Society with the addition of Bro. O. T. Johnson of San Francisco as vice-president.

Resolutions 1, 2, and 3, passed by the General Conference, on the subject of the great and important truths of this time, the signs of the times, and the responsibility that rests upon us to warn our fellow-men, were adopted. It was next unanimously,

Resolved, That Bro. M. G. Kellogg be appointed solicitor and collector on this coast, of funds for the Health Institute, Publishing Association, and the \$10,000 book fund.

The following resolution was then passed:

Whereas, Our brethren in Washington Territory have been calling loudly for help, and have been disappointed in their expectations, therefore,

Resolved, That we hereby express our sympathy with them and pledge them our aid in securing effective labor to set in order things in the church and start the work in that Territory.

The following was next presented:

Resolved, That we hereby express our earnest sympathy for Bro. White in his afflictions caused by excessive labor in this cause, and we hereby renew our invitation given at our last State Meeting for Bro. and sister White to visit this coast as soon as Bro. White is able to endure the journey. Passed by a rising vote of the whole house. It was also

Resolved, That while we deplore the lack of laborers in our Master's vineyard, and feel to cry unto him to raise up faithful men to labor for the salvation of souls, we recommend such in our midst as feel that they have a duty to preach the message, to move out and make a thorough effort in some place and thus satisfy themselves as to duty; for if they fail to do this, they will lessen the confidence of their brethren in the genuineness of their call.

A vote of thanks was extended to the Santa Rosa church for entertaining this State Meeting.

A vote was taken, empowering the committee to publish in the REVIEW such business of this meeting as they deem of general interest to our brethren abroad.

FOURTH SESSION, a brief one, after the forenoon discourse, first-day, the 28th. While Bro. Kellogg was taking pledges for stock in Publishing Association, &c., Bro. Judson and Hewitt taking names of members to Missionary Society, and Bro. Ferguson collecting on REVIEW, Instructor, and Reformer, the following item was introduced:

Resolved, That we as Seventh-day Adventists deplore the sad state of musical talent among us, and recommend that there be one chosen from each church, to lead in singing, and as musical director, and that they meet as often as once in three months to devise ways and means for the cultivation of church music, and that they attend these musical conventions.

The following persons were then chosen directors: Petaluma, J. W. Cassidy; Healdsburg, Joseph Dimmick; Santa Rosa, S. B. Breese; Green Valley, Richard Rickett; Bloomfield, John Judson; San Francisco, Wm. D. Stocking. It was recommended that a musical convention be held at such time and place as the directors may select.

Adjourned, sine die.

J. N. LOUGHBOROUGH. Pres.

H. T. HEWITT. Secretary.

Vermont.

MARCH 18-24, visited some thirteen families in different towns in Chittenden and Addison Counties, attended six meetings, preached four times. I was indeed thankful for the privilege again of visiting the dear friends in Addison Co., after an interval of some three years; and especially, to see the advancement they were making in their pilgrimage to the city of God. To know that brethren and sisters are settling deeper and deeper into the work and will of the Lord, that they are overcoming those traits of character and habits displeasing to him, is certainly a matter of great gratification.

On my return home, I spoke to the friends in South Starksboro and in Huntington. Bro. and sister Evans are trying to keep the interest up here. A few seem resolved by assisting grace, to press forward till they gain the prize.

The last Sabbath in March, and each Sabbath in April, with one exception, met with and spoke to the friends in Jericho and West Bolton. This period of time being one of some affliction to me, I was unable to perform my usual amount of labor.

The first Sabbath and first-day in May, met with the brethren in Bristol. Preached at the house of Bro. A. Prescott. After sermon on first-day, baptized two and celebrated the ordinances of the Lord's house. I have not enjoyed a privilege of this kind with these dear brethren and sisters before since the death of our beloved Bro. Sperry, who used to reside here, and whose labors of love are not forgotten. My visit here, though short, was a season of great encouragement, and I sincerely hope and pray it may prove of enduring benefit to us all. With increased physical strength, in answer to the fervent prayers of God's dear children, I returned home. As a people, may our confidence in the Lord's promises and his willingness to abundantly bless us be greatly increased by drawing nearer and nearer to him.

Last Sabbath and first-day, Eld. A. C. Bourdeau and Bro. L. Bean were with us to assist in further completing the work of organization. Seventeen united in church fellowship, eight of whom received baptism by Bro. Bourdeau. Several others will no doubt unite with us soon. There is still a friendly feeling towards our views here, and ears to hear.

A. S. HUTCHINS.

West Bolton, May 13, 1872.

Clark Co., Ill.

APRIL 3-9, visited among the interested ones in Potter Hall neighborhood. Spoke twice. Find many willing to acknowledge, but few ready to obey.

Sabbath, April 13, tried to encourage the brethren and sisters assembled in Clark Center, to never draw back from the truth, but "believe to the saving of the soul," Heb. 10: 35-39.

April 14-20, spoke six times in three different communities, Bro. B. lecturing in Martinsville. Two sermons on the "Immortality of the Soul," by a minister of the M. E. church in Martinsville were reviewed in one before nearly a hall full of attentive hearers.

May 7-9 brought our tent fifteen miles, to Union Prairie, and made preparations and pitched it near Mill Creek, three miles from York. May 10-14, with an increasing interest have held six meetings in the tent.

G. W. COLCORD.

Nebraska.

APRIL 25, closed our meeting at Hooper, having given nineteen discourses. The busy season of the year coming on, marred the interest to some extent.

The interest here was not so great from the commencement as we had hoped—the average attendance being about twenty. Most of those who heard are, however, satisfied that our positions are scriptural.

We made our home here with Bro. C. W. Stanley who, with his wife are now made to rejoice again at the prospect of enjoying the society of, and meeting together on the Sabbath with, those who keep the commandments and the faith.

We are indebted to this dear family for the aid rendered to us and the cause. We are now with Bro. Bartlett at York Creek, where we hold a few meetings before leaving the State.

My address will now be Washington, Iowa. R. M. KILGORE.

Wood Co., Ohio.

SINCE my last report, I have labored as follows:—

March 24, commenced meeting in Wood Co. three miles north of Tontogany, continuing till May 11. Here I found no organized society of religionists except two or three families of United Brethren, who were hoping to see others join them under the labors of their pastor, J. F. Naylor.

They first undertook to drive me away by reminding me of the discouraging prospect of the meeting. At one time, their leader told me that I had been there four weeks, and he saw no fruit yet.

Looking to the interest of the truth, Eld. Naylor's discourse was a complete success, as many were led to see the great contrast between truth and error.

The result of the meeting in this place is that twelve or fourteen have commenced to keep all the commandments of God, and feel to prepare for the fast approaching events before them.

While in this place I often felt the good Spirit of the Lord with me, and as I continue in the work, I shall strive to so live that the blessing of the Lord may attend my labors.

A. A. HUTCHINS.

May 14, 1872.

Colorado.

I CAN say with the psalmist, Come and hear, all ye that fear God, and I will declare what he has done for my soul. A few months ago I was called to pass through a most painful ordeal. By accident, I lost the use of my left shoulder and hand, for the present at least.

AMY E. DARTT.

Osborn Co., Kansas.

SISTER C. J. PEARCE writes, May 4th, 1872: We had a meeting at our house to-day. There were thirty present, all being Sabbath-keepers but one.

Kentucky.

SINCE reporting last, my time has been spent in writing, confirming the believers in the truth, and preparing to labor where the Lord may direct, and we have all realized that the Lord is gracious and willing to help.

Last Sabbath was a precious day to us as we met at Bro. Burr's (Locust Grove), where we have stopped a number of weeks. Spoke on the sacrificing part of religion; and the few present appeared very willing to act their part in showing gratitude for the truth.

All took some part in our last meeting, even the little children. It was a sweet season. God's free Spirit was in their midst. We had long desired to see this breaking down. May the work prove permanent.

If consecration is needed in one place more than in another, it is in the South. Family prayer is almost wholly neglected. It is a rare thing for laymen to take part in social meetings.

D. T. BOURDEAU. Elizabethtown, Ky., May 20, 1872.

THE RESTITUTION (Acts 3: 21).—It is the restitution of all things to their rightful owners: the kingdom shall be the Lord's. The earth possessed by the Son of God and righteous men, will no more be cursed by the usurpation of Satan, or the reign of death and destruction.

THE SINCERE MAN.—A sincere man, like a sincere work, bears the stamp of nobility upon his countenance, no matter how rugged and uncouth the features may be.

to falsehood, because falsehood is the meanest and most ignoble of the vices—the vice indeed which seems to envelop all other vices, for even cowardice is but falsehood to human instinct, and sin in all guises but falsehood to nature, and cowardice in the face of moral austerity.

THE FIRE BY THE SEA.

[The following exquisite verses are entitled "The Fire by the Sea." They are from the gifted pen of Alice Cary; and the thoughts of my heart while reading this sweet rendering of the 21st of John, was, "She being dead yet speaketh." How many of the readers of the REVIEW will feel their hearts stirred while reading this pen-picture of a scene that happened long ago on the sea-shore of Galilee? L. D. BANTRE.]

THERE were seven fishers with nets in their hands, And they walked and talked by the sea-side sands? Yet sweet as the sweet dew-fall— The words they spake, though they spake so low,

Seven sad men in the days of old, And one was gentle, and one was bold, And they walked with downcast eyes; The bold was Peter, the gentle was John, And they all were sad, for the Lord was gone, And they knew not if he would rise— Knew not if the dead would rise.

The live-long night, till the moon went out, In the drowning waters they beat about: Beat slow through the fogs their way; And the sails dropped down with wringing wet, And no man drew but an empty net; And now 'twas the break of the day— The great, glad break of the day.

"Cast your nets on the other side—" ('Twas Jesus speaking across the tide)— And they cast and were dragging hard; But that disciple whom Jesus loved Cried straightway out, for his heart was moved; "It is our risen Lord— Our Master, and our Lord."

Then Simon, girding his fisher's coat, Went over the nets and out of the boat— Aye! first of them all was he; Repenting sore the dismal past, He feared no longer his heart to cast Like an anchor into the sea— Down deep in the hungry sea.

And the others, through the mists so dim, In a little ship came after him, Dragging their nets through the tide; And when they had gotten close to the land They saw a fire of coals in the sand, And, with arms of love so wide, Jesus, the crucified!

'Tis long, and long, and long ago, Since the rosy lights began to flow O'er the hills of Galilee; And with eager eyes and lifted hands The seven fishers saw on the sands The fire of coals by the sea— On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls Is kindled just by that fire of coals That streamed o'er the mists of the sea; Where Peter, girding his fisher's coat, Went over the net and out of the boat, To answer, "Lov'st thou me?" Thrice over, "Lov'st thou me?"

The Infidel and the Work of God.

ONE Sunday evening, a young man was walking along the streets to some scene of pleasure, when he was accosted by a person who stopped him and thrust a small bit of paper in to his hand. The young man took it and read by the light of the nearest lamp the words, "Though your sins be as scarlet, they shall be as white as snow."

"'Though your sins be as scarlet, they shall be as white as snow,' does n't apply to me, at any rate; for I am an infidel, and do not believe anything of the kind." Thought he, "'Though your sins be as scarlet, they shall be as white as snow.' Hang the thing, I can't get rid of it. 'Though your sins be as scarlet, they shall be as white as snow.' Sin? Conscience? Yes; but I acknowledge neither a future, nor a God, and therefore am not responsible. What do I care to have my sins made white, seeing that I owe no duties beyond those necessary to natural human existence.

nothing put a stop to this? There is a church; I may as well turn in and see what they have to say."

He entered and was shown quietly into the pew by the door. A solemn silence reigned. The preacher had just read the text from the pulpit, and paused a moment, before repeating it. Then, in a gentle voice, he pronounced the words: "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The vestry of that church was always open for a short time after service for the reception of those whom the message of the Lord had touched. That evening there was one who prayed with tears, "Jesus, though my sins be dyed deeper than the deepest scarlet, do thou make them whiter than the purest snow."

The Bible Talks to You.

THE Holy Scripture is very familiar: "When thou wakest it shall talk with thee."

To talk signifies fellowship, communion, familiarity. It does not say "It shall preach to thee." Many persons have a high esteem of the book, but they look upon it as though it was some very elevated teacher, speaking to them from a lofty tribunal, while they stand far below. I will not altogether condemn that reverence, but it were far better, if they would understand the familiarity of God's word; it does not so much preach to us as talk to us.

It is not "when thou awakest it shall lecture thee;" or, "it shall scold thee;" no, no, "it shall talk with thee." We sit at its feet, or, rather, at the feet of Jesus, in the world, and it comes down to us; it is familiar with us, "as a man talketh to his friend."

And here let me remind you of the delightful familiarity of Scripture in this respect, that it speaks the language of men.—Spurgeon.

THE ARMY OF IDLERS.—Some have estimated that there are one hundred thousand men in the city of New York who absolutely do nothing for their own support. These are in addition to thieves and other classes who live by their "wits" without pursuing any honest calling. They come under the comprehensible class termed "loafers." Only think what an army these men would make, and what results they might accomplish, if they would go to work. Why, there is physical ability here going to waste, which, if it were employed, would be sufficient to build five hundred miles of railroad in a year; or, if it were directed to agriculture, might supply food enough for the city of New York; or in the department of military affairs could conquer Mexico.

It is scarcely probable that any other community in the United States has so large a share of totally useless population. They would be sufficient to convert the whole State of Kansas into a garden within three months—if they were not too lazy—and might "drive the wolf" from the doors of half the humble homes in the nation, though, as they now are, their presence might be deemed a worse visitation than the gaunt wolf itself.

Obituary Notices.

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

DIED, May 8, 1872, near Riceland, Freeborn Co., Minn., of small-pox, Emma Peterson, only daughter of Bro. James and sister Margaret Peterson, aged five years, seven months, and twenty-one days. JOHN F. HANSON.

DIED, in Battle Creek, Mich., May 13, 1872, of consumption of the bowels, Henry Lyon, in the seventy-sixth year of his age. Bro. Lyon was born in the State of New York, in 1796. From New York, he removed to Michigan, and was among the very first to commence the observance of the Bible Sabbath when the doctrine was introduced into this State twenty years ago. He soon removed to Battle Creek, and when the Office was located here, served, for a time, as one of the Publishing Committee of the REVIEW. From the time of his connecting himself with this cause, he took an active interest in all the moves made to forward the work. Liberal when the cause owed its very existence to the liberality of its few friends, faithful and earnest in the discharge of his Christian duties, we believe he has made life a success in the true sense of the term, by securing a hope against the time to come. Funeral discourse by Eld. J. N. Andrews to a large and sympathizing congregation, May 15.

DIED, in Constantia, N. Y., April 23, 1872, Bro. Harvey W. Hitchcock, aged sixty-four years. Bro. H. became interested in the service of Christ in early life. About twelve years since, he became interested in the third angel's message. The Sabbath to him was a delight. For the last few months of his life he manifested an increasing interest in, and a love for, the truth. He leaves a companion and three children to mourn their loss, but they sorrow not without hope. Discourse at the funeral by the writer, from Rev. 14: 13. F. WHEELER.

The Review and Herald.

Battle Creek, Mich., Third-day, May 28, 1872.

Western Camp-meetings.

- ALEDO, Mercer Co., Ill., May 30 to June 4. Knoxville, Marion Co., Iowa, June 6-11. Medford, Steele Co., Minn., " 19-24. Lodi, Columbia Co., Wis., June 26 to July 1. GEN. CONF. COMMITTEE.

The School.

JUDGING from letters received, a good degree of interest is felt in the proposed school. A stirring article from Bro. Butler, on this subject is received just too late for this number. It will appear next week.

At the request of Bro. Strong, the quarterly meeting at Vergennes, Mich., is changed to June 1 and 2, as he is engaged the 8th and 9th to be at Bushnell, according to appointment in this paper.

New and Important Work.

THE United States in the Light of Prophecy; or an Exposition of Revelation 13:11-17. By Uriah Smith.

The above is the title of a new work of 160 pages in which the writer has, in a lucid and able manner, brought out the facts relative to the two-horned beast, the image and mark of the beast, more fully than has been previously done in any of our works. One has only to read the book to see and feel its importance at this time. It should have a wide circulation. Price, post-paid, bound 40 cents, paper cover 20 cents. JAMES WHITE.

A Worthy Book.

POEMS, by Mrs. Rebekah Smith, with a sketch of the life and experience of her daughter, Annie R. Smith, to which is added some of Annie's poems not found in the work, entitled, Home Here and Home in Heaven; also some by her brother, Uriah Smith.

The worthy widowed mother, Mrs. Rebekah Smith, at the age of seventy-seven, publishes and offers to the public this valuable little work. Her connection with the cause of present truth from the very first, the fact that her only daughter, Annie R. Smith, was connected with the REVIEW Office as early as 1851 and spent her last hours of activity and strength in the cause, and especially the merit of the book itself, commends this little work to the attention of the readers of the REVIEW AND HERALD.

Address J. S. Smith, West Wilton, N. H., or REVIEW & HERALD, Battle Creek, Mich. It will be for sale at all our camp-meetings. Price, post-paid, 50 cents. JAMES WHITE.

Appointments.

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

Minnesota State Conference.

THE Minnesota State Conference will hold its next annual session in connection with the camp-meeting to be held at Medford, Steel Co., commencing Wednesday June 19 and continuing to June 24.

Let all the churches at once in this Conference take the necessary steps to represent themselves fully at this meeting by delegates. We hope that all the friends of the cause will make an extra effort to be at this meeting. Bro. and Sr. White are expected to be with us. Bring your families and interested neighbors with you. Be on the ground at the commencement of the meeting and stay until the close.

- HARRISON GRANT, { Minn. Conf. J. B. EDWARDS, { Com.

Wisconsin Camp-meeting.

This meeting will be held at Lodi, Columbia Co., Wis., commencing June 26th, and continuing to July 1. Those coming from the west by railroad from Prairie du Chien will change at Madison for Lodi; from the east, at Madison for Lodi; from the north, at Watertown for Madison, and at Madison for Lodi.

We hope all our brethren will make a general rally and come to this meeting to work for the Lord. Especially let every church send delegates, as we expect to organize a missionary society for this Conference. Bring all your interested friends, and let all bring tents that can, and plenty of bedding, with empty ticks. Come to stay till the meeting is closed. There will be provision and horse feed on the ground for all who wish it, at reasonable rates.

Bro. and Sr. White are expected at this meeting. Will Bro. Downer see that the churches at Watertown and Plainfield are organized, so that they may be properly represented at the Conference.

- P. S. THURSTON, { Wis. Conf. R. BAKER, { Com. I. SANBORN, {

Vermont Tract Society.

THE Vermont Conference Tract Society will hold their first quarterly Tract and Missionary Meeting for each district as follows:

- 1st District, at Bordoville, June 1 and 2. 2nd " at Irasburgh, " 8 " 9. 3rd " at Wolcott, " 15 " 16. 4th " at Bristol, " 22 " 23. 5th " at Jamaica, July 6 " 7.

A general attendance will be expected at each meeting. The agents of the several churches should be prepared to report the working of the Society in the churches that they represent, at the quarterly meeting for the district to which they respectively belong. Thus a report can be prepared by the agent of each district, to be forwarded to the Secretary, A. W. Stone, Richford, Vt., about the close of each quarter in the year. A. C. BOURDEAU, Pres. of T. and M. Society of Vt. Conf.

PROVIDENCE permitting, we will meet with the brethren at the quarterly meeting at Beaver Dams, Schuyler Co., N. Y., June 1, 2. Will some of the brethren please meet us at Watkins, Friday?

Also we will meet with the brethren at Niles Hill, Allegany Co., Sabbath and first-day, June 8, 9. As our time will necessarily be limited at the above places, we hope there will be a general attendance of the brethren and sisters.

J. M. LINDSAY, S. N. HASKELL.

HUNDRED Mile Grove, Sabbath, June 22, I expect to meet Bro. Thurston and Baker at this meeting to help fit up the camp-ground immediately after. I hope they will not fail to come. I. SANBORN.

BUSHNELL, Sunday, June 9, at 2 P. M. Can the Stanton friends be present. P. STRONG

PROVIDENCE permitting I will meet with the Missionary and Tract Society, in district No. 3, in quarterly meeting at Hillsdale, Mich., June 9, at 10 1/2 A. M. Let every member have his report of labor prepared. E. H. ROOT, Pres. Mich. M. & T. Society.

MONTHLY meeting of Seventh-day Adventists of Cattaraugus Co., N. Y., and vicinity, at Randolph, the third Sabbath and first-day in June. B. B. WARREN.

QUARTERLY meeting of the Liberty Pole, Wis., church will be held the first and second days of June, 1872. Come all that can. HIRAM VAN VLACK.

MONTHLY meeting for Western New York, June 8, and 9, at Lancaster. Will Bro. Saunders meet with us? We would like to have a good attendance from other churches. ZERAH BROOKS.

Illinois Camp-Meeting.

This meeting will be held three miles north of Aledo, Mercer Co., Ill., in Sugar Grove, on the premises of Mr. Reed, May 30 to June 4.

This place is easy of access, being situated on a branch of the Chicago, Burlington, and Quincy Railroad, between Galva and New Boston. Those coming from the east on the C. B. and Q. R. R. will change cars at Galva; those coming on the Chicago, Rock Island and Pacific R. R. will change at the junction west of Wyanett, and at Galva. Those coming from the north, can take the Western Union R. R. to Rock Island, then the Rockford Rock Island and St. Louis road to Alpha, thence the C. B. and Q. R. R. to Aledo, or they can come down the Mississippi to New Boston, thence by R R eleven miles to Aledo. Those coming from the South on the Rockford, Rock Island and St. Louis R. R. will change at Alpha, or can come by the river to New Boston, thence to Aledo. There will be teams to carry all from the cars to the camp-ground.

We are very anxious that the friends of the cause within the limits of the Conference attend. There will be a missionary and tract society organized for the Illinois Conference, at this meeting. Let there be a general rally from every part of the State.

It will be a great pleasure to us to have all our brethren from Wisconsin, Iowa, Indiana, Michigan, or elsewhere, that can meet with us do so.

Let those that come bring tents. Every family if possible, should have one, especially brethren that are able should have them, to accommodate themselves with their families, and as many of their friends and neighbors as they can induce to come to the meeting. Bring empty bed-ticks to be filled with straw, and plenty of bedding. Let none stay away, however, because they cannot bring a tent, for provision will be made for such.

Provisions, and feed for teams, will be furnished at reasonable rates on the ground. There will be a good assortment of our publications on hand. Come prepared to take bundles of light home with you in the form of books, pamphlets, and tracts, to scatter among your friends and neighbors when you return. But above all, come with "a broken and contrite heart" to seek God.

In behalf of the Conference, we extend an urgent invitation to Bro. and sister White to favor us with their presence at this meeting, if at all consistent, as we need the benefit of their labors very much, being deprived of it in this Conference last year.

SETH NEWTON, { Ill. Conf. JOHN H. BENNET, { Com. R. F. ANDREWS, {

Illinois State Conference.

THE second session of the Illinois State Conference, will be held in connection with the Illinois Camp-meeting May 31 to June 4, near Aledo, Mercer County, Ill.

We hope all the churches within the bounds of this Conference, will immediately take the necessary steps to be rightly represented at this meeting. (See address to the churches in Michigan on last page of REVIEW, No. 19, present Vol.) Churches wishing admission to the Conference, should present their requests and send their delegates to this meeting. Let every church in the Conference be represented by delegates if possible, if not, by letter.

SETH NEWTON, { Ill. Conf. JOHN H. BENNET, { Com. R. F. ANDREWS, {

Camp-Meeting in Iowa.

PROVIDENCE permitting, the Iowa Camp-meeting will be held two miles north of Knoxville, Marion Co., Iowa, June 6-11.

Since the General Camp-meeting is taken up, it gives opportunity to appoint the Iowa meeting one week later, which will much better accommodate the brethren, owing to the lateness of the season. If it is consistent with the health of Bro. and sister White they will be present at these meetings.

GEN. CONF. COM.

Iowa State Conference.

THE Iowa State Conference will hold its next annual session in connection with the Iowa Camp-meeting to be held near Knoxville, Iowa, June 6-11. Let all the churches take the steps necessary at once to represent themselves fully at this meeting. Churches that wish to join the Conference should present their requests at this time. Let all the ministers, licentiates, and delegates, come prepared to make the various reports which the constitution of the

Watch and Pray.

From the Fresh Laurels, by permission of Biglow and Main, Successors to Wm. B. Bradbury.

Musical notation for the first part of 'Watch and Pray' with lyrics: 1. Watch, for the time is short; Watch while tis called to - day; Watch, lest the world pre - vail; Watch Christian watch and pray;

Musical notation for the second part of 'Watch and Pray' with lyrics: Watch, for the flesh is weak; Watch, for the foe is strong; Watch, lest the bridegroom come; Watch, tho' he tarry long, O, watch, and pray, O,

Musical notation for the third part of 'Watch and Pray' with lyrics: pray, O, watch and pray: watch and pray, O, watch and pray, O, watch and pray; O, watch in the darkness; and watch in the day; Christian, watch and pray.

Chase slumber from thine eyes; Chase doubting from thy breast; Thine is the promised prize; Of Heaven's eternal rest; Watch, Christian, watch and pray; Thy Saviour watched for thee; Till from his brow there poured Great drops of agony.

CHO.—Oh! watch and pray, &c.

Take Jesus for thy trust; Watch while the foe is near; Gird well the armor on, Watch till thy Lord appear. Now when thy sun is up— Make thou no more delay— In this accepted time, Watch, Christian, watch and pray!

CHO.—Oh! watch and pray, &c.

Conference requires. Let every church in the State represent itself by delegates, if possible; otherwise, by letter.

Geo. I. BUTLER, Iowa Conf. H. NICOLA, J. T. MITCHELL, Com.

Wisconsin State Conference.

PROVIDENCE permitting, this Conference will be held in connection with the Camp-meeting at Lodi, Columbia Co., Wis., commencing Wednesday evening, June 26, and continuing till the morning of July 1. We do hope all will try to be on the ground at the commencement of the meeting and stay till it is closed. Bring all your interested friends with you. We hope all the churches will represent themselves by delegate or by letter, each giving the number of its members, and the amount of Systematic Benevolence that they wish to pledge to the Conference the coming year. Bro. and sister White are earnestly invited to attend our Camp-meeting and Conference.

P. S. THURSTON, Wis. Conf. RUFUS BAKER, I. SANBORN, Com.

Quarterly Meetings in California.

At our late State meeting, an arrangement was made for our quarterly meetings next year as follows:

Table listing quarterly meetings in California with dates and locations: Santa Rosa, June 22, 23; Bloomfield, June 29, 30; San Francisco, July 6, 7; Green Valley, July 13, 14; Petaluma, July 20, 21; Healdsburg, July 27, 28.

And then at each place once in three months. Preaching at each of the quarterly meetings, if the Lord will. Meetings on the Sabbath at 10 1/2 A. M., communion immediately following this service. At the first round of quarterly meetings, steps will be taken to complete the organization and arrangement of our State Tract Society. The order and time of other exercises will be notified by letter.

EXECUTIVE CAL. STATE COMMITTEE MEETING.

QUARTERLY meeting of the Tract Society in district No. 6, Allegan Co., in connection with the quarterly meeting at Allegan, June 2, at 10 o'clock A. M. Dr. H. S. LAY, E. H. ROOT.

QUARTERLY meeting for Mackford and Marquette churches at Mackford, Wis., June 1. We hope to see a general gathering at this meeting. Our scattered brethren will please remember that our Systematic Benevolence year closes July 1. Therefore, those who are behind on s. b. are requested to settle up at this meeting as far as possible. We shall also re-arrange s. b. for the coming year. RUFUS BAKER.

As REQUESTED, I will meet with the church at Alaidon, June 1, 2. Olivet, " 8, 9. Will some one meet me at Mason, Friday afternoon, May 31? J. BYINGTON.

QUARTERLY meetings in Minnesota as follows:—Tenhassen, June, 1, 2. Clark's Grove, " 8, 9. Deerfield, " 15, 16. I expect to attend these meetings. HARRISON GRANT.

QUARTERLY meeting in Locke, Mich., the first Sabbath and Sunday in June. Sister churches and scattered brethren are invited to attend. Cannot some preacher meet with us? By order of the church. T. T. BROWN, Clerk.

May 10, 1872.

Bro. W. H. Saxby would like to work for a Sabbath-keeping farmer in Michigan, till camp-meeting. Address immediately, at Battle Creek, Mich.

The P. O. address of D. M. Canright is for the present, High Forest, Olmstead Co., Minn.

The Post Office address of Eld. M. E. Cornell, is now Santa Rosa, Sonoma Co., Cal., Box 71.

Business Department.

Not slothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

\$1 00 EACH. A L Hussey 40-4, J L Broadus 40-1, J H Shortridge 40 24, J B McNitt 40-1, Wm P Merrifield 41-1, Martin Creasey 40-16, R B Hart 40-1, Phillip Payton 40-9.

\$1 50 EACH Joel Northup 41-22, J A Jordan 41-24, Martha J Ellis 41-24. Sarah Rowe Sen 41-24, John Lester 41-24. Geo T Coon 41-24. T T Stovall 41-24, E A Walter 39 1, Louisa Phillis 42 1, H M Little 41-24, Thomas Hansen 41-22, Jane Shafte 42-1, David Oberholzer 41-24. O Mann 39-23, J C Bennett 41-24.

\$2.00 EACH. Mrs L N Miller 41-6, Simeon Rice 40-1, Wm Surman 41-24, J W Howe 41-24, Mary Frost 42-1, B B Osmer 42-12, L D McLure 41-1, Sylvester Stevens 39-1, Sarah Wilkinson 41-23, L Newcomb 42-10, Jimima Varner 39-22, Mrs C Lake 41-15, A M Rathbun 41-19, O A Twist 41-22, Edward Pratt 41-20, R L Buck 40-5, J L Prescott 41-1, Amy Austin 41-2, Mary King 42-1, Juliette Axtell 41-24, A D Love 41-1, O F Guilford 41-1, Jacob Huber 39-21, S T Fowler 41 13, C Bradley 41-1.

MISCELLANEOUS. A C Everett 50c 40-14, H T Goslin 55c 40 8, E Van Deusen \$10.00 49-13, Hoses Rackliffe 1.16 39-24, Harmon Gregory 3 00 41-1, Henry Mason 75c 40-24, Reuben Tinker 4.40 41-21, Mrs J Parker 1.80 39-24.

Books Sent by Mail.

J A Fletcher 25c, O L Wetby 50c, H F Phelps \$2.00, J L Baker 50c, Daniel Koch 25c, M E Perry 54c, M M Gilbert 82c, T J Bosworth 50c, Phillip Payton 25c, J N Loughborough 3.32, M A Cook 1.29, John Judson 1.29, C F Braley 20c, L H Winslow 50c, Hugh Tagert 35c, Fred Drinker 2 50, Mrs M Buck 25c, M A Green 2.00, Dr A M Mann 50c, John Sprinkle 1 00, Mrs E Port 1.00, W A Matthews 2.10, D M McWilliams 1.00, Nancy Miles 1.00, B H Hallock 26c, Asher S Titus 20c, M A Barton 35c, I P Bitner 2.25, T B Gourley 10c, E W Whitney 35c, J H Shortridge 1.00, A Ramussen 1 00, H Sponcer 1.00, H M Grant 30c, T C Weedon 7.50, Wm Champier 25c, A T Robinson 25c.

Books Sent by Express.

A C Bourdeau, Bordoville, Vt., \$18.34, S N Haskell, South Lancaster, Mass., 50.91, Alfred L Hussey, Lima, Allen Co., Ohio, 4.00, Samuel Walker, Salem, Fanquier Co., Va., 6.00, Theodore Phinney, Clare Station, Clare Co., Mich., 10 00, Leander Kellogg, Matherton, Ionia Co., Mich., 6 00.

Books Sent by Freight.

R F Andrews, Aledo, Mercer Co., Ill., \$110.10, D M Canright Rochester, Minn., \$96.39, J N Loughborough, Santa Rosa, Sonoma Co., Cal. 107.75. Shares in S. D. A. P. Association. Daniel Bove \$50.00, J S Van Deusen 10 00, Benj Hill 10 00.

Shares in Health Institute.

J W Cronkrite \$25.00, L J Hall 25.00.

Michigan Conference Fund.

Church at Alaidon, \$31.25, Vergennes 38.50, Vassar 20.00, Holly 30.12, Oneida 6.00, Burlington 20.00.

Review to the Poor.

Lovina Rosa \$10.00, Lucy Brown 50c, Marion Addison 2.50.

Cash Received on Account.

J N Loughborough \$800 00, A C Bourdeau 1.50, L W Carr 3.60, R M Kilgore 3.00.

General Conference Fund.

C M Chamberlain (s. b.) \$10.00.

Book Fund.—\$10,000 Wanted.

Amount previously acknowledged.—\$4646.76. Fifty Dollars Each. Lovina Rosa.

Forty-four Dollars—Premium on gold from California.

Miscellaneous. Thompson Lowery \$2.50, B H Avery 2.00, Wm D Stocking 3.50.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends on trial, \$1.50 a year. Address REVIEW & HERALD, BATTLE CREEK, MICH.