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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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FINISH THY WORK.

FINISH thy work; the time is short,
The sun is in the west,
The night is coming on; till then,
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb,
Shake off the soil.

Finish thy work, then rest in peace,
Life's battle fought and won;
And so to thee, thy Master's voice
Shall say, Well done!

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of endless joy
And heavenly love.

Give thanks to him who held thee up
In all thy path below,
Who made thee faithful till the end,
And crowns thy brow.

—Sel.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:2.

ALL THINGS WORK FOR GOOD.

BY ELDER S. N. HASKELL.

TEXT.—Rom. 8:28: "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

THE Christian finds himself in a state correctly termed a "vale of tears." Anguish of spirit, sickness and sorrow, pain, misery, and death, are met at every turn. It is the word of God, accompanied by his Holy Spirit, that brings joy and consolation to the lone and weary heart.

In this word we find "given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:4. And perhaps with all the multiplicity of promises contained in the word of God, none are more calculated to bring consolation under all circumstances, than the text we have quoted.

The apostle does not speak as though it was a matter of doubt and uncertainty, but with the strongest assurance: "and we know." Neither does he say that a part of the things that concern the child of God in this life, such as are sometimes termed blessings, and not the circumstances which cross his pathway, work for good, but "all things; trials, crosses, joys, perplexities, light and darkness, yea, 'all things work together,' not separately (joys working for good, and darkness for evil), but 'all things work together for good to them that love God.'" Neither is it spoken in the future tense, as though all things *sometime* in the future might work for your good; shall finally work out so, but all things *work* together for good, right while they are working at the present time.

The apostle is not accustomed to speak at random, and he does not in this case; the following verses are some of the reasons why he speaks with such an assurance. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." That is (as I understand it), the result of all the sorrows of this life is death;

and death is an enemy to be destroyed. Heb. 11:14; 1 Cor. 15:26. And Christ hath abolished death, and hath brought life and immortality to light through the gospel, 2 Tim. 1:10, by the resurrection of Christ, who also brought with him a "multitude of captives," Eph. 4:8, from their graves, Matt. 27:52, 53, presenting them glorified to the Father. These were the ones that he predestinated, called, justified, and glorified. And if this is to be the result or come out of all the trials and sorrows of this present life, to them that love God, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?"

The result of the apostle's reasoning here will be found in verses 38 and 39: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Certainly he could not have stronger ground for saying, "We know all things work together for good to them that love God."

The wise man speaks of this matter as follows: "Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:13, 14. Here the crooked, or checkered, scenes of life are called God's work, and he hath set the day of adversity over against the day of prosperity, that man might learn to trust God implicitly, not knowing what may follow.

If there were no days of adversity, but all prosperity, then man would trust in prosperity, forget God, and thus never seek a preparation for Heaven, but fail of accomplishing the great object for which he was created, viz., an eternal life of righteousness in the kingdom of God.

The question then arises right here, What is the first great cause of all the suffering we see and feel? We answer, *Sin*. But if we ask who controls the elements, we answer, God. Satan introduced sin. God brought the curse, and in the curse is involved a plan which thwarts the design of Satan, and thus makes "all things work together for good to them that love God."

To a consideration of this work of God, and Satan, I would for a short time call your attention. We find man, when placed in the garden at the creation, most pleasantly situated; made in the image of God, having "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." For man's food was given "every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." A tree of knowledge of good and evil was also placed there, that by obeying God, refusing to eat of it, he himself might develop a righteous character; and the tree of life also, that he might live forever and ever in the enjoyment of the favor of his Creator with the consciousness of obeying him.

Everything was to grow spontaneously, and man was placed in the garden to dress and keep it. Gen. 1, 2. But Satan led man to disobey God, and thus brought sin into the world. Now if Satan can lead man to partake of the tree of life and live forever, he will accomplish two things which will be highly gratifying to himself: 1. His work will be co-existent with God's, and thus, 2. An eternal life of misery will be brought upon man. God now thwarts the design of Satan. "And now," says God, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from

the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed . . . a flaming sword, which turned every way, to keep the way of the tree of life." Gen. 3:22-24.

In this act God commenced to work for the good of man. Now he proceeds to give the consequences of their sin. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:16-19.

The substance of all this is as follows:

1. The offspring of the woman would be multiplied in sorrow.

2. The vegetation will no longer grow spontaneously as heretofore, but man must plant and sow his seed; and thorns and thistles would grow. Man must now labor as a matter of necessity if he would eat. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." A law of decay is introduced, and it affects all mankind.

Why did God curse the ground, and thus bring sorrow upon all mankind? Why did God multiply the seed of the woman in sorrow? "He does not willingly afflict or grieve the children of men." Why did not God let man have all the enjoyment he could have until the grave received him and he went back to dust, his native element?

Our text says that it was for man's good, inasmuch as it is among *all things*. But how can it be for man's good? We answer, Had this earth still retained its primitive glory and beauty, and had man lived in comparative ease and luxury, without toil and sorrow; had not the autumnal breeze stripped from the trees their decaying leaves, reminding man that this world was passing away; had not thorns and thistles reminded him that this is a world of sorrow; he would have forgotten that Heaven was his home, by having his mind absorbed with the pleasures of this life, and thus have neglected a preparation for the kingdom that is in reserve for mankind.

But in process of time (just how long we are not informed) we find sin on the increase; so much so, that Cain slew his brother. It seems that God brought the curse as lightly as possible, to wean men from sin, but the design was not accomplished, and hence, in the days of Cain, the curse was brought still heavier. To him it was said, "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Gen. 4:12. Is it not reasonable to conclude from this and other testimonies that those barren deserts which only now and then contain an oasis, as though God would remind man that it was once fertile, was the result of bringing the curse this second time more heavily on the earth? He did not tell Adam that the earth would not bring forth its fruit, but, that he should eat the herb of the field, as the result of his tillage; but to Cain, he said, "When thou tillest the ground it shall not henceforth yield her strength unto thee."

Even this heavy curse did not lead men to God; but in the days of Noah we read "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." "The earth also was

corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:5-7, 11-13.

God now instructed Noah to build an ark for his safety; and "according to all that God commanded him, so did he." The flood came upon the earth, "and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land died." Thus God brought a complete destruction upon every living substance that was upon the face of the earth, both man and cattle, and the creeping things, and the fowl of the heaven.

At this time the curse fell still more heavily upon the earth, as is shown from Gen. 8:21: "And the Lord said in his heart, I will not again curse the ground any more for man's sake." But what will God do? Will he let man go on in his wickedness? Even at this time we read that "the imagination of man's heart was evil from his youth."

Man was at that time, and had been from his creation, living to a great age. The average age of man from the creation to the flood was (excepting Enoch, who was translated) over nine hundred years.

Up to this time God required man to eat that which was the most conducive to longevity, which is the herb of the field, and fruits. Neither had God cursed man; the earth had thus far received the curse every time; yet man had not learned to cease from sin, but the imagination of his heart was evil from his youth.

If God should bring the curse still heavier upon this earth, man could not cause it to bring forth sufficient for his sustenance; for even now the earth waxes old as doth a garment, and man runs to and fro to find now and then a spot where he can raise enough for his support. And were it not for the fact that God had given man an inventive faculty, whereby he could invent labor-saving agricultural implements, as in these last days, the race would have suffered for food.

Will God now leave man to perish? or will he come still closer with his work? By consulting Genesis 9, we learn that God did not leave man, but brought his work still closer. He permitted a change in man's diet. Every moving thing that liveth, he told Noah, shall be meat for you; even as the green herb have I given you all things. "But the flesh with the life thereof, which is the blood thereof, shall ye not eat."

What was the effect of this change of diet on man?

1. Meat does not contain that amount of nutriment that grains contain, and hence does not afford that real strength, but acts on the system as a stimulant. Under the influence of a meat diet, man will be inclined to overdo, and thus bring on suffering and premature death.

2. Meat being harder to digest than bread, it requires more vitality than nature designed for the digestive organs. This, combined with over-labor, uses up man's reserve force of vitality and he sooner wears out and dies.

3. The using up of the life-forces thus causes a reaction in his system, and he will want more stimulant, and that of a stronger character. Hence, on the table of the meat-eater you will find a great many condiments, such as pepper, salt, vinegar, &c., which only serve as stimulants. These, with the decayed matter which is constantly increasing on this earth, from the effect of the curse, is a very prolific cause of disease, suffering and misery.

Why has God permitted all this? is an important question. Our text says that all work together for good to them that love God. But will a meat diet really shorten life and bring the misery above alluded to?

When God permitted this change of diet, he announced one important fact, viz.: "Surely your blood of your lives will I require; at the hand of every beast will I require it." This is very plain, virtually saying, I now will give you a meat diet, but it will shorten your life. Now, in confirmation of this, if you take the same number of generations, commencing with Shem, the son of Noah, as existed from Adam to Noah, which was ten, you will find that man's age was shortened from over nine hundred years to less than two hundred; and a few hundred years from this time, in the days of David, the age of man was said to be threescore years and ten, and if by reason of strength they were fourscore years, yet it was labor and sorrow: for it was soon cut off. Psa. 90:10.

Add to this the fact that man's average age now is less than 28 years, and scarcely a man, woman, or child, you meet with, but what you can trace disease in their countenance, in their walk, yea, in their very deportment; and the child of God has enough to remind him that he is in the land of the dying, and cause him to sigh for that land where no sickness, nor sorrow, nor pain, nor death, will ever enter.

God knew that the attractions of this earth would be great, owing to our nature and our habits of life, and he has permitted certain causes to exist, which have resulted in pain, misery, and death; and now he would have all these circumstances combined, wean our affections from this vale of tears, change our course and habits of life, and cause us to place our affections on eternal things, and thus have all things work together for our good.

No people on earth have so much to encourage them as the remnant people of God. Would you embrace the truth? you are met with obstacles at every turn. The habits of the world are not the habits and customs of the Christian. If you adopt the reformed diet, unless you have the privilege of eating at your own quiet table, you are met with difficulties which none but those who are called away from home know. It leads you to long and sigh for a seat at that table where Christ will come forth and serve his saints.

Friends, if you conform to this world and thus shun the cross, all things will not work for your good. But while you meet with the obstacles of life, let them only wean you from this world, for we know that all things work together for good to them that love God.

Another feature might here be alluded to in the work of God in bringing the curse, especially in the days of Noah. God does nothing in vain; neither can man improve the work of God. It is right, perfectly adapted to the end for which it is designed. Solomon speaks as follows: "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it, and God doeth it, that men should fear before him." Eccl. 3:14.

Let us imagine ourselves back in the days of the flood, and behold the state of the earth. The waters dried up in their natural way, and an awful scene presents itself before us; decayed matter of all kinds strews the earth. The dead bodies of men, beasts, fowls of the heaven, and everything that had the breath of life, present a sickening scene. Vegetation, also, with torn up mighty trees, when the mighty upheaving of the earth let forth the water, all this decaying matter together must so poison the atmosphere that disease and death would soon remove man and beast from the earth. But this was not the case. God cleansed the face of the earth from this decaying matter, as shown from the expression, "And the Lord smelled a sweet savor." Gen. 8:21. This was done by the rebuke of the Lord, with a strong wind, which assuaged the waters, and caused the dry land to appear. Gen. 8:2, 3. David beautifully describes the drying up of the waters by the wind in Ps. 104: "The waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them." Verses 6-9.

This mighty wind that would drive the waters "up by the mountains," and "down by the valleys," would also blow the earth, especially those portions like the great deserts, the sand of which has been known to blow many hundred miles (see the Autobiography of Eld. Joseph Bates, p. 225); also the loose trees, and decayed bodies and carcasses would be thrown in heaps and covered by the loose dirt and sand.

Thus hills and mountains would be formed. And while this earth is waxing old like a garment, failing to yield her strength to the tiller, those decayed trees of much firmer texture than we see at the present day, having become petrified from the coal deposits, that man may be provided for. In these last days, when villages and cities are built for the manufactory of modern improvements, labor-saving machines, &c., the wood is rapidly consumed, and coal is brought forth for fuel and other uses necessary for the wants of man. A piece of wood, from which coal is formed, I saw in N. Y. city on exhibition a few years since. It was taken from a coal mine, and was about five feet long, a foot and a half wide, and a foot thick, as nearly as I can remember. The grain of the wood and its nature could be distinctly seen.

Thus in the time of the flood God provided for the wants of these last days. "That which has been is now; and that which is to be, hath already been; and God requireth that which is past." Eccl. 3:15.

Thus in all God's work which relate to man, we can see the truthfulness of the text, "Now we know all things work together for good to them that love God." And while we see that infinite wisdom has shaped all things for our good, foreseeing the wants of man from the beginning, numbering the very hairs of our head, watching the fall of the sparrow, can we not trust him, and confidently believe that all things work together for good to them that love God, to them who are called according to his purpose?

The Way of Escape.

My heart ached for the wretched man. His debauch was over; his nerves unstrung; the normal sensibilities of a fine moral nature, quickened, after a brief torpor, into most acute perceptions. Such a haggard face! Such hopeless eyes! I see the picture now, as a haunting specter.

"Let the memory of this hour, so burdened by pain and repentance, be as a wall of defense around you in all the future," I said.

He looked at me drearily. Slowly shaking his head, he replied:

"Such memories are no defense.—My soul is full of them. When temptation assails, they fall away, and I am at the mercy of mine enemy, who rushes in, like a hungry wolf, to kill and to destroy."

"Is there no help for you then?" I asked.

He shut his eyes and was very still. If an artist could have seen his face then, and faithfully caught its expression, those who looked upon the image must have felt such pity in their hearts as makes the eyes grow dim with tears.

"I fear not," he answered, after a little while, in a hopeless kind of way.

"It cannot be." I spoke confidently and assuringly. "No man is given over to such utter ruin. There must be, and there is, a way of escape from every evil."

"Except the evil of a bad and degrading habit—that vile second nature," he answered, "the steady current of which is forever bearing him downward toward a storm-wrecked ocean. He may seize the oars in alarm, as I have done scores of times, and pull against the current, making for a little while. But human strength avails not there. The arms grow weary, the spirit flags—it is easier to drift than to row, and down the current bears him again. It is the history of thousands and tens of thousands, and I am no exception."

"It cannot be," I answered. "There is help for every man, no matter how weak, nor how beset by enemies; else God's word must fail."

"It does fail, I think," he answered, in a gloomy, despairing kind of way.

"No! no! no!" Quickly and emphatically did I reject his conclusion.

"Have it as you will. I shall not argue the point." He spoke almost listlessly.

"Then, I say, there is help for every man, no matter where he is or what he is. We cannot fall so low that the Everlasting arms are not still beneath us, ready to bear us upward to mountain heights of safety."

"Oh, that those arms would bear me upward!" almost groaned my poor friend. "I have no strength in myself. I cannot climb. Unless lifted by another, I must perish."

"So bad as that?" I said.

"Just so bad," he answered, slowly and bitterly. "This second nature I have made for myself, is my ruler. Because conscience, the love of my wife and children,

my good reputation, pride, manliness—all human powers and virtues, are its slaves. And such a bondage!"

There was not a ray of hope in his dreary eyes.

"You must try again," I said, cheerily. "No man need be a slave."

"Easily said!" was his impatient answer; "while yet all men are slaves to some habit from which they cannot break."

"Say, rather, from which they will not break."

"You mock me with idle words."

"No; I speak only the words of truth and soberness. There is human strength, and there is divine strength. The everlasting arms are always beneath and ready to bear us up, if we will but lean upon and trust them. Human strength is but as a broken reed; divine strength is sure as God himself. It never fails."

There came into his heavy eyes a feeble play of light. The stern rejection that sat upon his lips faded off.

"In our own strength, nothing," and I said, "In God's strength, all."

I saw his hands moving in an uncertain way. Then they rested one against the other. Suddenly they were clasped together in a kind of spasm, while his eyes flew upward in a wild, half-despairing appeal to God, his lips groaning out the words—

"Save me, or I am lost!"

Even now, memory gives back the thrill that swept along my nerves as his cry penetrated my ears.

Never from any human soul went up, unheard, a prayer like that. He who once and forever took upon himself our nature, and who was in all points tempted as we are, yet without sin, and who is touched always with the feeling of our infirmity, stands close beside us, knocking at the door of our hearts, that he may come in and help and save us. All hell is powerless before him. Impure desires flee from his presence like night birds when the sun arises; and the cords of evil habits are broken, as the withes that bound the arms of Samson, at his lightest touch.

I waited for a little while without speaking, watching him closely, to see if he would rise into anything like confidence. Gradually, the hard, desponding look faded from his countenance, and I saw a calm resolve begin to show itself about his mouth.

"One effort more," he said, at last, speaking slowly, but very firmly. "One effort more, but not in my own strength. I have tried that too often, and shall never try it again. I give up the struggle as hopeless. If God fails me, I am lost."

What a fearful crisis! If God fail? He never fails—is never nearer to us, nor stronger to help us, than at the moment when despairing of our own strength, we turn to him. The only danger lies in our not trusting him fully.

"But how shall I trust him? How shall I get a transfer of his strength to my will? How is it that his power can supplement my weakness? I am away down in the valley of sin and shame; how am I to get upon the mountains of purity, peace, and safety? Will he bear me up as on the wings of an eagle? or must I climb and climb, from day to day, until I reach the summit?"

"You must climb," I said.

"I cannot, I have no strength. I have tried it a hundred times, and failed." He answered with returning doubt.

"And will fail again if you trust in your own strength. But, with God-given strength, used as your own, the ascent is sure."

"Ah! I see!" Light broke all over his face. "I see! I see!" he repeated. "God does not lift us out of our sin and misery, but gives us divine strength, if we ask him in all sincerity, by which we lift ourselves."

"Yes."

"It is very simple and clear." He drew a long breath of relief, like one who has a load taken from his mind.

"The law of our dependence on God for help," I said.

"Yes. And now I see the meaning of this sentiment, in an old hymn I often heard sung when I was a boy, and which always struck me as a paradox:—

"When I am weak, then am I strong."

"The Christian poet," I answered, "lifted into something of inspiration, often sees truth in clearer light than we who are down among the mists and shadows."

"Ah, me!" he sighed; "your closing words remind me of the depth at which I lie, and the almost infinite distances above me to which I must rise ere out of danger."

"And to which you may surely rise if you will," I answered with cheerful assurance.

"By God-given strength only!" he spoke solemnly.

"Aye; never, never for an instant lose sight of that! Never, no matter how strong you may feel that you have grown, trust in yourself. In the hour of temptation, look upward, praying in the silence of your heart for strength to resist."

"Best of friends!" he exclaimed, in deep emotion; "You must have been sent to me by God. Hope dawns on a night that has been starless. I see the way of safety—for me the only way. No one knows but myself how hard I have tried to reform, nor in how many ways I have sought to escape from a terrible thralldom. But all has been in vain. When this remorseless appetite that has enslaved me, asserted itself, my will became as nothing."

Long time we talked, I saying all that I could to strengthen him.

On the next Sunday, much to my surprise and pleasure, I saw him at church with his wife. I could not remember when I had seen him there before. At the close of the services, as I moved down the aisle with the crowd, some one grasped my hand and gave it a strong pressure. I turned and looked into the face of the friend I had tried to save.

"Oh, Martin!" I said, as I received a glance full of meaning, and then returned his hand pressure.

We walked for a few moments side by side without speaking, and then were separated by the crowd.

On the Sunday following, he was at church again; and Sunday after Sunday found him in the family pew that for years had seen him so rarely.

Three or four months went by, and Martin's feet were still in the paths that led upward. But one day I was shocked to hear that he had fallen again. On careful inquiry, I learned that he had been with his wife to an evening entertainment, given by a citizen of high worth and standing, whose name is on every lip as munificent in charity; but who, whatever may be his personal conviction, is not brave enough to banish wine from the generous board to which he invites his friends. And I learned still further, to my grief and pain, that the glass which broke down the good resolution of Martin, and let in upon him the fierce flood of repressed appetite, was proffered by the hand of this good citizen, as host.

I lost no time in going to my poor friend. I found him away down in the valley of humiliation, his soul in the gall of bitterness. Shame and sorrow were in his heavy eyes; but not despair. I took hopeful notice of this.

"It is very hard for us, all but God-forsaken wretches!" he said, bitterly, after the first formal sentences had passed between us. "Mr. — is a man of generous feeling. He gives, in a princely way, to churches and to charities; is one of our best and most liberal citizens; and yet, after I have taken a few steps heavenward, he puts a stumbling-block in my way, and I fall back toward hell!"

"You could not have fallen over any stumbling-block man or devil might place in your way," I answered, "if you had been walking in divine, instead of human, strength."

"Well do I know that," he replied.

"And so," I said, "let this sad fall keep you in the more vivid remembrance of human weakness. Never for one instant trust in yourself. Stand perpetually on guard. The price of your liberty is eternal vigilance."

"It is a hard fight," he said, with a sigh, despondingly.

"Life is a warfare, I replied." "We are all beset with enemies who know too well our vulnerable place,—enemies that never sleep; implacable, cruel, ever seeking our destruction. I, you, all men have them. Trusting only in human strength, no one gains a victory; but in divine strength the issue of battle is sure. And so, my friend, gird up your loins again, and be wary and valiant."

Hope and courage came back into his heart.

"Beware of ambush," I said, as I parted from him that day. "The enemy, coming on you unawares, is more to be dreaded than when he forms his line of attack to the sound of trumpets. Seek no conflicts; keep off his ground; but when he comes forth to meet you, giving challenge, do battle in the name of the Lord."

A few weeks afterward I was present when a gentleman of large wealth and good standing, both in church and society, said to him—

"I did not see you at my house last evening."

"No," was the rather curt reply; "It is safer for me to keep off of the devil's ground."

"I do not understand you, sir!" replied the gentleman, a flush of sudden anger in his eyes, for he felt the remark as a covert insult.

Martin's face grew sober, and he answered with a calm impressiveness that caused the anger to go out of his listener's eyes, and a thoughtful concern to take its place:

"I am fighting the devil," he said, "and must not give him the smallest advantage. Just now I am the victor, and hold him at bay. He has his masked batteries, his enchanted grounds, his mines and pitfalls, his gins and miry sloughs; and I am learning to know the signs of hidden danger. If I fall into any of his snares, I am in peril of destruction; and though I struggle, or fight my way out, I am weak or wounded, and so the less able to meet the shock of battle when he rushes upon me as I stand on guard, ready, in God's name, for the conflict."

"His enchanted ground is a social company, where wine flows freely. I speak of what it is to me, and call it, so far as I am concerned, the devil's ground. He caught me there not long ago, and had me at his own advantage. But I will not again set foot thereon. If you, good citizens, make of your homes, in mistaken hospitality, places where the young find temptation, and the weak, stumbling-blocks, men, such as I am, must shun them as the gates of hell."

"His manner had grown more and more impressive."

"Is it so bad as that?" remarked the gentleman, in a voice that showed both surprise and pain.

"Just so bad," Martin answered, impressively; "I believe Riegart's oldest son was at your house?"

"Yes."

"It was on the devil's ground for him? An hour or two ago I saw him coming out of a saloon so drunk that he could not walk straight. And only three days ago, his father told a friend that his son had certainly reformed, and that he now had more confidence in his future than he had felt for a long time."

"You cannot mean what you say?" The gentleman exclaimed in visible agitation.

"I have told you only the sad and solemn truth," was Martin's answer; "and if I had accepted your invitation, I might now be lying at a depth of misery and degradation, the bare thought of which makes me shudder!"

The gentleman stood for a little while as if stunned.

"This is frightful to think of," he said, and I saw him shiver.

"It is the last time," he added after a pause—"the last time that any man shall go out of my house weaker and more degraded than when he came in. If my offering of wine causes my brother to offend, then I will not offer it again while the world stands."

"Ah, sir!" answered Martin. "If many more of our good citizens would so resolve, hundreds of young men now drifting out into the current of intemperance, might be drawn back into safer waters; and hundreds of others, who are striving to make head against it, saved from destruction. I speak feelingly, for I am one of those who are struggling for life in this fatal current."

The way of safety for a man like Martin, is very narrow and straight. If he steps aside into any of the pleasant paths that open on the right hand or on the left, he is in the midst of peril. If he grow confident in his own strength, and less dependent on that which is given from above, the danger of falling becomes imminent.

3 *article* Martin fell again. Alas! that this should have to be told.

"Was that Martin who passed us?" asked a friend with whom I was walking.

"No," I answered in a positive voice; and yet, as I said the word, my heart gave a throb of fear—the man was so like him.

"It was, I am sure. Poor wretch! He tries hard to reform; but that cursed appetite is too much for him. I'm afraid there is no help. He'll die a drunkard."

I turned back quickly and without a response, following the man we had passed. Just as I came up to him he had stopped at

the door of a drinking saloon, and was holding a brief parley with awakened appetite.

"In God's name, no!" I said, laying my hand upon him.

He started in a frightened kind of way, turning on me a haggard face and blood-shot eye. I drew my arm within his and led him away, passive as a child. Not a word was spoken by either until we were in his office, which was not far distant, and the door shut and locked. He dropped into a chair with a slight groan, his head sinking upon his chest. He was the picture of abject wretchedness.

"He leaveth the ninety and nine that are safely folded," I said, speaking in a low, tender voice, "and goeth out into the wilderness to seek that which is estray."

He did not answer.

"You have looked to the strong for strength, you have prayed to him for succor, and he has come very near to you and helped you. Because you again went out of the fold, His love has not failed. He has found you out in the wilderness, and brought you back to a place of safety. Only trust in Him and all will be well. He is the friend that sticketh closer than a brother. His is a love that never fails."

I waited for him to reply, but he kept silence.

"It must have been no ordinary temptation," I said.

Still he was silent.

"The enemy must have come on you unaware," I added, after a brief pause. "The bolt must have fallen ere you saw the warning flash."

"I was taken at a disadvantage; but I had time to know my enemy, and should have given battle in God's name, instead of yielding like a craven."

Such was his reply. It gave me hope.

"Tell me the whole story, I said."

He raised himself to a firm attitude; and I saw swift lights beginning to flash in his dull eyes.

"Wounded again in the house of a friend," he replied.

"One on whom God has laid the special duty of saving human souls—our minister!"

"Not Mr. L——!"

"Yes."

I was confounded.

"I went to him for help," continued Martin, "and instead of the counsel and support I then so much needed, for my old enemy, appetite, was gathering up his strength, and setting his host in battle array, I was tempted and betrayed! I should have gone to God, and not to man. With his divine word in my thought, and prayer in my heart, I should have opposed the awakening enticement of desire, as I have so often done, and prevailed."

"Tell me how it happened," I said.

"As I have just told you," he replied, "I was not feeling very strong. That old restlessness of which I have spoken, had come back upon me, and I knew what it meant. So, I said to my wife, 'I think, Mary, that I'll step around and see Mr. L——. I'd like to talk with him.' She looked at me with a slight shadow of concern in her face; for she has learned to know the signs of a coming hour of darkness, when the powers of hell renew their direful assaults upon my soul. 'Do,' she answered; and I went."

"I found Mr. L—— in his library, but not alone. Mr. E——, the banker, had called in to have a talk with the minister about a college for theological students, in which both felt considerable interest. Funds were wanted in order to give the Institution the required efficiency; and the ways and means of getting funds were earnestly discussed by Mr. L—— and the capitalist. After an hour's talk, and the arrangement of a plan for securing the object in view, Mr. L—— rang a bell. To the servant who came in he said something in a low voice, that I did not hear. The servant retired, but came back in a few minutes, bearing, to my surprise and momentary consternation, a tray with wine and glasses. I saw a pleased light in the banker's eyes, as they rested on the amber-colored wine."

"Some fine old sherry," said Mr. L——, "sent me by a friend abroad. I want you to taste it." And he filled the three glasses that were on the tray, handed one to his guest, and another to me. In myself—my poor weak self—I was not strong enough to refuse. If I had looked up to God, instantly, and prayed for strength to do the right, strength I know would have come. But I did not. I took the glass, not meaning to drink, but to gain time for thought. To have refused would have been, I then

felt, to set myself up as a rebuker of these men; and that I had not the courage to do. No, I did not mean to taste the wine. But, as they lifted their glasses, drank and praised the fruity juice, I in a kind of mesmeric lapse of rational self-control, raised my glass also, and sipped. A wild, fierce thirst possessed me instantly, and I drained the glass to the bottom!

"A sudden terror and great darkness fell upon me. I saw the awful gulf on whose brink I stood. 'I will go home,' I said to myself, rising. I bade the two men an abrupt good night and left them. But I did not go directly home, alas, for me! There were too many enticements by the way. Indeed, I do not know how or when I got home."

"Of the shame and anguish, the despair of this morning, I cannot speak. You do not know what it means; I have no plummet by which to sound its depth of bitterness. I left home for my office, feebly resolved to keep away from temptation—how feebly you know. If the good Lord, who is trying to save me, had not sent you to my rescue, I would now be—oh, I cannot speak the frightful words."

"He never leaves us nor forsakes us," I answered. "He is always going out upon the bleak mountains, to the hot desert, and into the wilderness of wild beasts, seeking his lost and wandering sheep. If they hear his voice and follow him, he will bring them into his fold, where is peace and safety."

"Good shepherd of souls," my friend said, audibly, lifting upward his eyes that were full of tears, "save me from the wolves! They wait for me in all my paths; they spring upon me in all my ungrateful moments; they hide themselves in covert places, thirsting for my life; they steal upon me in sheep's clothing; they beset me everywhere! Good Shepherd! I have no help but in thee."

Breaking the deep, impressive silence that followed, I said:

"In him alone is safety. So long as you hear his voice and follow him, no wolf can touch you with his murderous teeth. But, if you go out of his sheep-fold, and trust in your own strength to overcome the wild beasts that crowd the wilderness of this world, destruction is sure."

A few years have passed since then, and Martin still holds, in divine strength, the mastery of appetite. The vile second nature he had formed unto himself, and which bore him downward, for a time, in its steady current, grew weaker and weaker, as the new life, born from above, gained strength. In the degree that he resisted and denied the old desires, did they grow weaker; and in their place God gave him purer and healthier desires, so that he became, as it were, a new man.

"The wolves are not all dead, I said to him one day, as we talked of the present and the past."

He looked a little sober as he replied—

"No, my friend. I often hear them howling in the distance; and I know full well that if I leave my Shepherd's side, and stray off into the wilderness, vainly trusting in myself, that I shall be as powerless to stand against them as a helpless sheep. For me, I am not safe for a moment, except when I trust in God's strength to supplement my weakness. When I do that, all hell cannot prevail against me!"—*T. S. Arthur.*

A Christian Lady.

SOME years since, a lady was on her way to a southern plantation, to assume the duties of a teacher. At a distance of a hundred miles from her home, she was met by the gentleman in whose family she was to reside. He had come to accompany her thither, and the kindness and cordiality of his greeting showed the true southern gentleman.

They traveled pleasantly on through the luxuriant forests, whose rich undergrowth of flowering shrubs is always so striking to a northern eye, till the night came on. The next morning was the day she esteemed as Sabbath, the day of holy rest. But to her astonishment the lady found her escort preparing to continue his journey as if it were any other day. Here was an unexpected trial of her Christian firmness. What should she do? Should she timidly compromise her principles and yield to the wishes of her companion? It was easy to see that there lay beneath his gentlemanly bearing a quick and somewhat haughty spirit. Alone, in a strange land, should she run the hazzard of offending her only protector by what would seem to him fanatical obstinacy?

Though sensitive and shrinking, Miss G.

was a Christian, and she felt there was but one simple course to be pursued, namely, to do right, and leave the results with Him who overrules all. She expressed her unwillingness to travel on the Sabbath. The gentleman appeared somewhat irritated, and announced an intention of going on himself, to which she replied: "I am not afraid to travel alone, but I am afraid to break God's law, and must remain here till to-morrow."

The firmness of this answer struck him, and he was, years afterward, heard to say, "From that moment I felt a genuine respect for Miss G. I was sure that one so true to her religious convictions would be equally true to any trust imposed in her."

Miss G. filled, in after life, a large sphere of usefulness in one of our northern cities. If, like her, all Christians were firm in the hour of trial, even the worldly would respect their consistency, whereas the vacillating, yielding spirit so often exhibited by professors of religion, receives the just reward of contempt from those they most wish to propitiate.

"GOD KNOWS."

THROUGH all my little daily cares there is One thought that comfort brings whenever it comes; 'T is this—"God knows." He knows Each struggle that my hard heart makes to bring My will to his. Often, when night-time comes, My heart is full of fears, because the good That seemed, at morn, so easy to be done Has proved so hard; but then, remembering That a kind Father is my judge, I say, "He knows." And so I lay me down with trust That his good hand will give me needed strength To better do his work in coming days.

—*Sel.*

THE VINE.—A friend complained to Gotthold of the weakness of his faith, and the distress this gave him. Gotthold pointed to a vine which had twined and fastened itself around a pole, and was hanging loaded with beautiful clusters, and said: Frail is that plant; but what harm is done to it by its frailty, especially as the Creator has been pleased to make it what it is? As little will it prejudice your faith, that it is weak, provided only it be sincere and unfeigned. Faith is the work of God, and he bestows it in such measures as he wills and judges right. Let the measure of it which he has given you be deemed sufficient by you. Take for pole and prop the cross of the Saviour, and the word of God. Twine around these with all the power which God vouchsafes. A heart sensible of its weakness, and prostrating itself continually with humble sighs at the feet of the Divine mercy, is more acceptable than that which presumes upon the strength of its faith, and falls into security and pride. Can you suppose that the sinful woman who lay and wept at the Lord's feet, was less approved than the swelling and haughty Pharisee? Luke 7: 38.

A GREAT SAVIOUR.—It is said that once, in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No, sir," he replied, and added, "I should be ashamed to acknowledge him as my Saviour if I could comprehend him. If I could comprehend him, he could be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a superhuman Saviour, one so great and glorious that I cannot comprehend him."

DARK HOURS.—"But if a man live many years, and rejoice in them all; yet let him remember the days of darkness." Eccl. 11: 8.

SCENES of deep distress await us all. It is in vain to expect to pass through the world without falling into them. We have in our Lord's example a model for our behaviour in the most severe and most trying of these occasions; afflicted, yet resigned; grieved and wounded, yet submissive; not insensible of our sufferings, but increasing the ardor and fervency of our prayer in proportion to the pain and acuteness of our feelings. But whatever may be the fortune of our lives, one great extremity, at least, the hour of approaching death, is certainly to be passed through. What ought then to occupy us? What can then support us? Prayer, prayer, with our blessed Lord himself, was a refuge from the storm; almost every word he uttered, during that tremendous scene, was prayer: prayer the most earnest, the most urgent—repeated, continued, proceeding from the recesses of his soul—private, solitary—prayer for deliverance—prayer for strength—above everything, prayer for resignation.—*Paley.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 9, 1872.

ELD. JAMES WHITE, }
J. N. ANDREWS, } EDITORS.
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The Souls Under the Altar.

IN Rev. 6:9-11, is another instance where the word soul is used in a manner which many take to be proof that there is in man a separate entity, conscious in death, and capable in a disembodied state of performing all the acts, and exercising all the emotions, which pertain to this life. The verses referred to read:—

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

On the hypothesis of the popular view, what conclusions must we draw from this testimony?

1. It is assumed that these souls were in Heaven; then the altar under which John saw them must have been the altar of incense, as that is the only altar brought to view in Heaven. Rev. 8:3. But the altar spoken of in the text is evidently the altar of sacrifice upon which they were slain. Therefore to represent them as under the altar of incense, which was never used for sacrifice, is both incongruous and unscriptural.

2. We must conclude that they were in a state of confinement, shut up under the altar—not a condition we would naturally associate with the perfection of heavenly bliss.

3. Solomon says of the dead, that their love, their hatred, and their envy is now perished. Eccl. 9:6. But that makes no difference; for here are the souls of the holy martyrs still smarting with resentment against their persecutors, and calling for vengeance upon their devoted heads. Is this altogether consistent? Would not the superlative bliss of Heaven swallow up all resentment against those who had done them this good though they meant them harm, and lead them to bless rather than curse the hand that had hastened them thither?

But further, the same view which puts these souls into Heaven, puts the souls of the wicked at the termination of this mortal life, into the lake of fire, where they are racked with unutterable and unceasing anguish, in full view of all the heavenly host. In proof of this, the parable of the rich man and Lazarus is strenuously urged. But is it so? If it is not, then the popular exposition of that parable must be abandoned. But that supposed stronghold will not readily be surrendered, so it is proper to look at the bearing it has upon the case before us.

According, then, to the orthodox view, the persecutors of these souls were even then, or certainly soon would be, enveloped in the flames of hell, right before their eyes, every fiber of their being quivering with a keenness of torture, which no language can express, and of which no mind can adequately conceive.

Here they were, their agony full in view of these souls of the martyrs, and their piercing shrieks of infinite and hopeless woe ringing in their ears; for the rich man and Abraham, you know, could converse together across the gulf. And was not the sight of all this woe enough to glut the most insatiate vengeance? Is there a fiend in hell who could manifest the malevolence of planning and praying for greater vengeance than this? Yet these souls are represented, even under these circumstances, as calling upon God to avenge their blood on their persecutors, and saying "How long?" as if chiding the tardy movements of Providence, in commencing, or intensifying, their torments. Such is the character which the common view attributes to these holy martyrs, and such the spirit with which it clothes a system of religion, the chief injunction of which is to forgive, and the chief law of which is mercy. Does it find indorsement in any breast in which there remains a drop of even the milk of human kindness?

4. These souls pray that their blood may be avenged—an article which the uncompounded,

invisible, and immaterial soul, as generally understood, is not supposed to possess.

These are some of the difficulties we meet, some of the camels we have to swallow, in taking down the popular view.

But it is urged that these souls must be conscious; for they cry to God. How easily our expositors forget that language has any literal use, when they wish it to be figurative, or that it is ever used as a figure, when they wish it to be literal. There is supposed to be such a figure of speech as personification, in which, under certain conditions, life, action, and intelligence, are attributed to inanimate objects. Thus the blood of Abel is said to have cried to God from the ground. Gen. 4:9, 10. The stone cried out of the wall, and the beam out of the timber answered it. Hab. 2:11. The hire of the laborers, kept back by fraud, cried; and the cry entered into the ears of the Lord of Sabaoth. James 5:4. So these souls could cry, in the same sense, and yet be no more conscious than Abel's blood, the stone, the beam, or the laborer's hire.

So incongruous is the popular view that Albert Barnes makes haste to set himself right on the record as follows:—

"We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altar—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven actually pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be as *real* a remembrance of the wrongs of the persecuted, the injured, and the oppressed, as if such a prayer was offered there; and that the oppressor has as much to dread from the divine vengeance, as if those whom he has injured should cry in Heaven to the God who hears prayer, and who takes vengeance."—Notes on Rev. 6.

But it is said that white robes were given them; hence it is further urged that they must be conscious. But this no more follows than it does from the fact that they cried. How was it? They had gone down to the grave in the most ignominious manner. Their lives had been misrepresented, their reputations tarnished, their names defamed, their motives malign, and their graves covered with shame and reproach, as containing the dishonored dust of the most vile and despicable characters. Thus the church of Rome which then molded the sentiments of the principal nations of the earth, spared no pains to make her victims an abhorring unto all flesh.

But the Reformation commences its work. It soon begins to be seen that the Romish church is the corrupt and disreputable party, and those against whom it vents its rage are the good, the pure, and the true. The work goes on among the most enlightened nations, the reputation of the church going down, and that of the martyrs coming up, until the corruptions of the papal abomination are fully exposed, and that huge system of iniquity stands before the world in all its naked deformity, while the martyrs are vindicated from all the aspersions under which that anti-Christian church had sought to bury them. Then it was seen that they had suffered, not for being vile and criminal, but "for the word of God and for the testimony which they held." Then their praises were sung, their virtues admired, their fortitude applauded, their names honored, and their memory cherished. And thus it is even to this day. White robes have thus been given unto every one of them.

The whole trouble on such passages as this we conceive to arise from the theological definition of the word soul: From that definition one is led to suppose that this text speaks of an immaterial, invisible, immortal essence in man, which soars into its coveted freedom on the death of its hindrance and clog, the mortal body. No instance of the occurrence of the word in the original Hebrew or Greek will sustain such a definition. It oftenest means life; and is not unfrequently rendered, person. It applies to the dead as well as to the living, as may be seen by reference to Gen. 2:7, where the word "living" need not have been expressed were life an inseparable attribute of the soul; and to Num. 19:13, where the Hebrew Concordance reads, "dead soul."

The reader is also referred to the previous article on Soul and Spirit. From the definitions there given, it is evident that the word, soul, may mean, and the context requires that it here should mean, simply the martyrs, those

who had been slain; the expression, "the souls of them" being used to designate the whole person. They were represented to John as having been slain upon the altar of papal sacrifice on this earth, and lying dead beneath it. So Dr. Clarke, on this passage says, "The altar is upon earth, not in Heaven." They certainly were not alive when John saw them under the fifth seal; for he again brings to view the same company in almost the same language, and assures us that the first time they live after their martyrdom, is at the resurrection of the just. Rev. 20:4-6. Lying there, victims of papal blood-thirstiness and oppression, the great wrong of which their sacrifice was the evidence, called upon God for vengeance. They cried, or their blood cried, even as Abel's blood cried, to God from the ground.

Thus another stronghold for the immortality of the soul must be surrendered to a harmonious interpretation, and the plain teaching, of the word of God.

A New and Important Discovery.

It is safe to pronounce the following-described discovery a very marvelous one, adding the usual proviso—"if true." The discovery claims to be a new process of producing, from our weak American ore, a quality of iron equal to the best grades of the imported article, at less than one half the expense; and also a quality of steel superior to the finest specimens imported from Europe, and that, too, at a cost but little exceeding that of common iron. If this is true, it is destined to entirely revolutionize the iron and steel business not only of this country, but of the whole world. And, more than this, it is destined to place the United States immediately in the van of all iron and steel producing countries, completely reversing the tide of trade in these articles by leading other nations to look to this country for a supply of these products, as we have heretofore looked to them.

Iron and steel represent interests the value of which it is scarcely within the compass of figures to express; and to hold an advantage in these commodities, must prove a greater source of wealth to this nation than even the discovery of the gold fields of California.

The secret of the process is this: An inexhaustible mine of what is called "Silicon Ore" has been discovered by Dr. Chas. M. Nes, in York Co., Pa., who has also discovered that by melting a certain quantity of this ore, with common iron, in a simple puddling furnace, a pure grade of iron is produced, and by varying the quantity of Silicon, the very finest quality of steel is produced by the same simple process.

A company, called "The Nes Silicon Steel Co.," has been formed, who have erected mills at Rome, N. Y., for the purpose of working and introducing the new process. A circular just received from E. Gulick, the manager of the company, says:—

"We can make steel at a single heat, with invariable certainty, and uniformity, by the simplest, cheapest, and quickest process ever known, and of a quality not equaled in this or any other country."

The Ithaca (N. Y.) Journal makes the following statements respecting this new discovery, which will be of interest to all our readers.

"When we consider the magnitude of interests involved in the manufacture of iron and the multiplicity of use to which that metal is daily applied, it is evident that any process designed to produce a better and cheaper iron than that now in use, is a matter well worthy of earnest consideration.

"Heretofore we have been compelled for all the finer qualities of iron and steel to depend upon foreign manufacturers. This has ever been a heavy burden on the industry of our country. It is now, through a fortunate, and, it would seem, providential discovery, rendered a useless one. We hold in our hands the philosopher's stone. The problem to which the inventive genius of ages, to which untold wealth and countless lives have been in vain applied—the great problem of cheap iron and steel is at length solved.

"This solution is attained by the discovery of the silicon steel ore, the remarkable properties which it possesses, and the uses to which it can be and is applied. In it we find an agent capable of cleansing, purifying, and converting the iron extracted from our poorer and weaker American ores, so as to yield a product equal to the best Swedish iron. This alone would be a mine of wealth for American industry. But the benefit of the new discovery does not end here. By the use of certain proportions of the silicon ore, ordinary pig-iron can be converted into steel of any desired quality, from a low grade of railroad steel, to a quality absolutely exceeding the most celebrated English manufactures.

"This steel is a new product. All other steel contains from one-third, to one and one-third per cent of carbon. The principle upon which the new process is based consists in eliminating the carbon to a very great degree, and in introducing silicon largely, forming a composition before unknown, which is called silicon steel.

"Should this steel be possessed of no other properties than other steel, and should the cost of its manufacture be great, it is still evident that the discovery would be very beneficial, and the manufacture a desirable investment, both because of the quality of the steel, and because it utilizes our American iron ores to a degree before impossible. But herein consists one great good of the silicon steel process. This steel can be produced by the use of a common puddling furnace and the ordinary machinery found in iron manufacturing establishments, at an expense very little exceeding that of iron. And silicon steel does possess manifold useful properties which attach to no other steel. It is uniform in manufacture. The same amount of iron and ore worked in the same way gives the same product every time. There is no danger of variation as in any other process. Silicon steel will weld on to steel or iron without a flux, which Bessemer steel will not do. The silicon ore is a good flux, perhaps the best known. It is therefore the only steel wherewith to make steel-capped rails. This steel, unlike any other, can be reheated a hundred times, and will not be burnt out. There is no large amount of carbon to burn out and leave mere iron, as in other steel. Silicon cannot be burnt. Silicon steel is fully as hard as other steel, and yet it will bend before it will break. It is tougher than any other. It is not largely affected by heat and cold. It has greater tensile strength than any other. It can be re-worked more readily than other steel. It can be rerolled like old iron, when once worn out. From a watch-spring to a boiler-plate for the manifold uses to which steel is applied, it is by its peculiar properties better adapted to everyday uses than any other steel now made.

"Added to all other advantages is this: it has been found by actual trial that by the use of the silicon ore a greater yield of iron or steel can be made of the same material by at least six per cent, than in any other way. This is attained in consequence of its capacity for more thoroughly cleansing the metal from slag and cinders. In making refined iron the increased yield will often more than pay the slight increase in cost of production, to say nothing of the redoubled value of the product.

"To American capitalists, the silicon steel process affords a peculiarly valuable investment. It is the best, cheapest, rarest, and quickest method of making steel. It appeals largely, too, to patriotic impulses, as it gives the only true means of effectually utilizing the vast mineral wealth found in the iron ores of our own country.

"Now, all these are strong statements. It is not to be expected that they should be believed without proof. The Nes Silicon Steel Company, so called in honor of the inventor, Dr. Nes, are owners of the several patents under which the new discovery is applied. Under the able and efficient direction of Mr. E. Gulick, a large owner in, and the manager and attorney of, the company, they stand ready to prove the practical utility of their process. For this purpose they have started a mill at Rome, N. Y., where they make silicon steel. They invite all who desire to see the process to visit their works, where every courtesy will be shown them, and a full opportunity given to study the new method in all its bearings.

"There is an effort being made to establish a company for the manufacture of silicon steel in Ithaca, with every prospect of success."

The Coming of Christ. No. 2.

BY S. S. GRISWOLD.

ESCHATOLOGY, or the science of last things occupies a very prominent place in the Scriptures of the Old and New Testaments. It was the burden of prophecy, both by the apostles and prophets. It occupied a conspicuous position in the teaching of Christ himself. It was a marked feature of his discourses, especially during the latter part of his ministry. The most careless reader of the gospel cannot fail of having his attention frequently and solemnly arrested by a recurrence to the "coming of the Son of man," and when we enter the Epistles, by the "coming of the Lord."

These were the two great facts, which stood out in bold relief in the teachings of Christ and the apostles. These two truths impressed the mind most seriously. The world halted in its wild career, and stood awestricken in their presence. Men lived as if conscious that the invisible lay around them, and its realities would burst upon them; expecting some grand epiphany of Deity might open to their vision at any time.

The coming of the Son of man was an event near at hand; and the coming of the Lord was daily expected. The former was expressly taught by Christ; and the latter as expressly by the apostles. So definite and positive were these two facts set forth by Christ and the apostles, that it became the universal belief of the church, during the first century that the *parousia*, or coming of the Lord Jesus Christ, might occur any day, hour, or moment.

And yet, after the lapse of nearly two thou-

sand years, we are still looking for the promise of his coming. Were the apostles themselves deceived? Did Christ himself intend to deceive? For there is scarcely any of Christ's teaching more explicit and definite, than that the coming of the Son of man was then near, that the event would transpire during the lifetime of that generation, that some that were then listening to his discourse would not see death, until they had seen the coming of the Son of man in the glory of his Father and the holy angels with him; that the disciples would not have gone over the cities of Israel until the Son of man be come.

The apostle as explicitly and definitely taught that the day of the Lord was at hand, that the Judge stood before the door, that it would come as a thief in the night, that the day of the Lord was drawing near, Christians were exhorted to preserve themselves blameless unto the coming of the Lord Jesus.

Says Rev. Isaac Watts, D. D., "The Christians of the first age did generally expect the second coming of Christ to judgment, and the resurrection of the dead, in that very age wherein it was foretold."

Conybeare says, "The apostles themselves, expected their Lord to come again in that very generation." Dr. T. Arnold, says, "Paul expected the world would come to an end in the generation then existing."

Rev. Albert Barnes, says, "I do not know that the proper doctrine of inspiration suffers, if we admit that the apostles were ignorant of the exact time when the world would close; or even that in regard to the precise period when it would take place, they might be in error."

Prof. B. F. Hudson, says, "When the event would occur, no one knew; but it was expected soon."

Olshausen says, "It is unmistakably clear that Paul deemed it possible that he and his contemporaries might live to see the coming of Christ."

From the above (and many others might be adduced), it is evident that commentators almost universally agree that the apostles taught the coming of the Lord as an event which was near at hand. Such evidently was the fact. The apostles believed the advent of the Lord Jesus Christ was nigh and they taught accordingly. This idea of belief must have been predicated upon the teachings of Christ, or upon some special revelations from God on the subject. Viewed in either way, to admit they were in error, would be either to call in question their honesty, or to invalidate their inspiration. But their honesty will not be questioned, nor will their inspiration be doubted, by a large portion of the Christian world.

Doubtless many of those who heard Christ and the apostles and those by whom the Epistles were read, understand them to refer to a personal coming; for such were the gross worldly views that were then held concerning the nature of Christ's kingdom and his coming, that few would get higher views. But that would not go to prove that either Christ or the apostles so believed and taught, any more than when the disciples asked Christ after his resurrection whether he would then restore the kingdom to Israel, proves that he ever taught that he ever would. It was the earthly idea of the Messiah, that led the Jews to reject him. They supposed that the Messianic kingdom, was but a re-organizing or restoration of their national polity. Hence when they were told "The kingdom of heaven was at hand" they understood it to refer to their national deliverance from the Roman power, and their restoration to national greatness. So they presumed the coming of Christ, to be a personal coming, as a national deliverer. But that does not prove that either Christ or the apostles taught so. On the contrary, as both Christ and the apostles explicitly taught the event as about to transpire, we are forced to the conclusion that the event, involving the coming of the Son of man and the coming of the Lord did not include his personal return to this world, in order to preserve intact and inviolate the teachings of Christ and the apostles.

There must then be such an exegesis of the New Testament on the subject of Christ's coming, as will be in accordance with its teachings; viz., that the coming of Christ was an event near at hand, that it was even in that age about to transpire, and, in fact, was in its incipency of transpiring, or about to begin to be, in aoristic time.

An examination of particular passages on the subject in the next.

REMARKS.

We are equally solicitous with Bro. Griswold, "to preserve intact and inviolate the teachings of Christ and the apostles." And if we thought his system of exegesis necessary to do this, we might perhaps adopt it, "though the task would our hearts appall." While we think the worthy end he has in view cannot possibly be reached by the path he proposes, we are equally confident that we can show a more excellent way.

Respecting the question whether the apostles taught that the second coming of Christ was to transpire before the generation then living passed off the stage of action, let us transcribe a little testimony from Paul:

2 Thess. 2:1-4: "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 word, 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 worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Let no man deceive you, says Paul to the Thessalonians, and cause you to think the coming of our Lord Jesus Christ is to take place in your day; for the apostasy must first take place, and the man of sin be revealed, and run his appointed career. This man of sin is generally understood by Protestants to mean the papacy; and this is beyond question, correct. Paul's caution, then, covers the whole period of time from his day onward through the long ages of papal rule, bringing us down as late in the gospel age, at least, as 1798, when papal supremacy received its death blow at the hands of the French. Not till this point was passed, could any one, according to this instruction of Paul's, look for the coming of the Lord as an event immediately to occur.

How, then, shall those other declarations be understood, which seem to represent the event as one which was at that time at the very door? Do they mean that it was to be looked for in that age, as Bro. G. understands them? If so, then is our beloved Bible involved in a hopeless contradiction. But we think we can show that all the trouble with these passages arises from overlooking one simple fact, and ignoring one rule of interpretation, which is as beautiful in itself as it is of frequent application in the inspired writings. It is that in prophetic language the present and past tenses are frequently used for the future; and writers sometimes apparently speak of themselves, when they mean persons who are to live far in the future. God, to whom a past and future eternity are one eternal now, " calleth those things that be not as though they were." Rom. 4:17. And Paul uses this language to explain the promise God made to Abraham, saying, "I have made thee a father of many nations," when as yet he was not even the father of a single child.

Goold Brown's "Grammar of English Grammars," than which there is probably no better authority in the English language, on page 343, thus speaks on this point:—

"In the language of prophecy we find the past tense very often substituted for the future, especially when the prediction is remarkably clear and specific. Man is a creature of present knowledge only; but it is certain that he who sees the end from the beginning, has sometimes revealed to him, and by him, things deep in futurity. Thus the sacred seer who is esteemed the most eloquent of the ancient prophets, more than seven hundred years before the events occurred, spoke of the vicarious sufferings of Christ, as of things already past, and even then described them in the phraseology of historical facts; 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed.' Isa. 53:4, 5. Multiplied instances of a similar application of the past tenses to future events, occur in the Bible, especially in the writings of the prophets."

The same prophet, Isaiah, uses the present tense for the future. Chapter 9:6: "For unto us a child is born, unto us a son is given." Yet this language refers to Christ, who was not born till more than seven hundred years afterward. David also says, Ps. 16:10: "For thou wilt not leave my soul in hell." Here he seems to speak of himself; yet he does not refer to himself at all, but to Christ, in whom the language was fulfilled more than a thousand years afterward, as explained by Peter in Acts 2:31.

Exactly so with Christ and his apostles when they speak of the future second coming of Christ as though immediately to take place. They carry the mind right forward to the last generation, and then speak of the event from that standpoint, as at the very doors. Our Lord in Matt. 24, announces the signs that should herald his coming. He addresses the generation that should witness them: "When ye shall see all these things." Then he says, "This generation [the one certainly that witnesses the signs] shall not pass till all these things be fulfilled. The present generation has witnessed the signs, and hence shall also witness the consummation.

Matt. 10:23, and 16:28, met their accomplishment in the transfiguration, Matt. 17:1-8, as

shown by Peter, 2 Pet. 1:16-18. This was a miniature of the future kingdom; but the promise of it does not rest wholly upon this representation, but upon the more sure word of prophecy. The disciples were right in expecting a kingdom. Our Lord did not tell them that they were in error on this point; but he did correct their misunderstanding respecting the time when it should be set up.

Paul, more frequently perhaps than other New Testament writers, uses, if we may so call it, this figure of anticipation. "We shall not all sleep, but we shall all be changed," he says to the Corinthians, "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In the first part of this same chapter he speaks of above five hundred disciples who saw the Lord after his resurrection, and says that the greater part remained at that time, but some were fallen asleep. By falling asleep, then, he means falling in death. "We shall not all sleep," shall not all die. Was this true of Paul or any of his companions? Did the last trumpet sound in his day? Were the dead raised incorruptible? Were the Christians then living exempted from death, and changed in a moment? Did this corruptible and mortal then put on incorruption and immortality? Was death then swallowed up in victory? Was this all accomplished in Paul's day? Certainly no man can claim it. What then? Paul simply goes forward to the last generation of Christians, and speaks as if personally among them. How beautifully does this manner of speech link together the whole Christian family! He does not look over into the future and say, they, but, we, as though he stood in the midst of them. The first and last meet together; and we are recognized as belonging to the same family, and standing in the same company, with Paul.

So in 1 Thess. 4:15, he says, "We which are alive and remain unto the coming of the Lord," &c. Other like expressions might be named, which on the hypothesis we have named are clearly explainable, but on no other. This simple rule frees all these passages of every vestige of difficulty, and preserves "intact and inviolate the teachings of Christ and the apostles."

As Bro. G. has so well expressed, the "science of last things occupies a very prominent place in the Scriptures of the Old and New Testaments." The coming of the Lord, and the coming of the Son of man stands out prominently upon the prophetic page. We have reached the time to which these predictions pertain; and we would that men might now live as if conscious that the grand epiphany of deity is soon to open to their vision.

Law of God to the Gentiles.

"Show from the Scriptures that the law of God was ever given to the Gentiles?" The above question was handed to us by a Disciple preacher. From this, and remarks made by the same individual, we learned that he did not believe that the Gentiles in the old dispensation were amenable to God's law. We have become satisfied that this is the commonly received opinion of a class of religionists, and a class too that have much to say about the Bible being the only man of their counsel. In our humble opinion a more egregious error could hardly be entertained. It has become very evident to us that the idea that God's moral law was peculiarly and exclusively Jewish has been hatched for no other purpose but to evade the claims of that holy law, especially the fourth precept. We are not aware that such a doctrine was ever believed by any of the eminently learned or pious in the gospel age. It is of modern origin, and very modern at that.

The advocates of this unreasonable and unscriptural doctrine seem to suppose that the obligations of the ten commandments had their origin at Sinai. Indeed this appears to be a fundamental error in their premises. Now we hold as the exact truth in the matter that the giving of the law on Mt. Sinai did not create a single new moral obligation. Any one may become satisfied of this fact by an examination of the brief history of our race from Eden to Sinai. The principles of the ten commandments were understood and their obligation acknowledged from the very beginning of man's creation. Sin is not imputed when there is no law, but it is imputed in the patriarchal age proving that the obligation of the law existed. And no precept of the moral law is so plainly recognized before Sinai as the fourth. No command of the decalogue is so early brought into notice. It is very plain therefore, that long before there was any distinction between Jews and Gentiles, the obligation of the ten commandments rested upon all.

The law of God as uttered by himself on

Sinai, is termed in the Scriptures a perfect law. It is a perfect rule of morality. It was so before Sinai, after Sinai, and is still. It is as utterly impossible for us to conceive of two perfect moral laws different from each other, as it would be to conceive of two Supreme Beings unlike each other.

When the self-evident truth is admitted, that the ten commandments were binding in the patriarchal age, then it must also be admitted that the whole world without respect to nationality were amenable to this law throughout the old dispensation; unless it can be shown that at Sinai God released the larger portion of the human family from moral obligation. But this cannot be proved.

To those who believe that the law of God was never given to the Gentiles, we would like to propound a few questions for their consideration; 1. Why was sin imputed to them from Sinai to Christ? 2. If not imputed what will be their condition in the Judgment? 3. Can they be condemned? if so, upon what ground? If the condemnation of the Jews was because of their transgression of the law of God, and that law was abolished at the cross, why were they not then, there, and for that very reason, restored to the favor of God? Many such difficulties might be presented, but we forbear.

We now offer two or three conclusive proofs from the New Testament that the law of God was binding upon the Gentiles, and these texts also constitute insurmountable evidence of the perpetuity of the law. Says Paul, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. By the expression "under the law," the apostle means under its condemnation, shown guilty by it. Then surely if the whole world were under the just condemnation of the law it was binding upon all.

Further on, in verse 23, he says, "For all have sinned, and come short of the glory of God. Does all here mean the Jews only, or the whole world? Do you say that they had transgressed the commands of the New Testament? This could not be; for it did not exist.

One more testimony upon this point and we conclude. Gal. 3:22: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Much testimony of like import might be produced, but this is sufficient to forever settle the question in the minds of the candid. The Old Testament Scriptures concluded all under sin, hence all were amenable to God's law.

Again, if the law of God was not binding upon the Gentiles, and its obligation taken off the Jews at the crucifixion, then, verily the apostles made a very great mistake in their preaching, for we learn that they went everywhere exhorting the people to confess and forsake their sins and come to Jesus for pardon. Repentance unto life through Christ was the first thing preached by them. How strange! yea more, how foolish and senseless a course was this to pursue, if Antinomianism be true. They could not be called to repentance for transgressing the gospel; for thousands of them were hearing it for the first time.

If the apostles had believed that the Gentiles were not under the condemnation of the law, or that the law was abolished at the cross, they would have gone around the first time simply announcing the gospel; and all who chose to receive it could do so without any repentance; and upon their second tour it would be time enough to call those to repentance that had rejected and transgressed the gospel as presented to them on their first visit. But no such folly as this characterized their work. Their whole course of conduct as revealed in the Scriptures is opposed to the change or abrogation of God's law. Their example and their preaching were ever in perfect harmony with the perpetuity of the ten commandments.

How strange and sad it is that any professed Christian should find fault with the holy, just and good law of God. But the opposition is organizing and increasing in strength of numbers and talent. Truth is gaining some victories and it has many strong and earnest friends. The battle waxes hotter every day. Soon every man and woman will have the opportunity of taking their stand for, or against the law of God; and upon their decision will depend their eternal destiny. Oh, how solemn is this period of the world's history!

Reader, to which do you belong? Are you seeking to have the perfect law of God written in your heart that you may be a partaker of all the blessings of the new covenant? Or are you turning from this holy law and losing the favor of God? Oh! be entreated to choose the Lord's side and soon receive a victor's crown from the hand of Jesus.

H. A. ST. JOHN.

If you understood your blessings as God does you would know what you call blight is more like blossom. The dying down on earth is the dropping of seed for Heaven. Let us take the leaf of brown among the green, and thank God for all.

Whatever you dislike in another take care to correct in yourself.

HOPE FOR THE SINFUL.

COME, reason, saith the Lord; though now
Your sins like scarlet glow,
My grace hath all-sufficient power
To make them white as snow.

Though now with deepest crimson dye
They stain your inmost soul,
My blood can make them soon to be
Fair as the purest wool.

Then put far off despondency,
That cheerless, gloomy foe;
The light of heaven departs, where'er
Is heard its wail of woe.

Rouse every power of heart and life,
To stem this mournful tide;
There is a fountain whence our wants
With bounty are supplied.

Sink not within the reach of hope,
A Mediator's plea,
An Advocate who now invites,
Come, weary one, to me.

Be one resistless effort made,
The victory to gain,
Remembering how in love for us
The Lamb of God was slain.

Haste from this dreary, darkened place;
Mark where the Saviour trod;
Trace there his footsteps and you'll see
The boundless love of God;

That love with which he first loved us,
Which bids us still to come,
Which waits to fit us, one and all,
For Heaven, our final home.

In view of love like this, dispel
Each unbelieving thought;
We're not our own, but with the blood
Of Jesus Christ are bought.

Plead then his merits, though oppressed;
On him your burden cast;
He'll be whatever here you need,
And bless and save at last.

REBEKAH SMITH.

West Wilton, N. H., June, 1872.

Progress of the Cause.

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

The Minnesota Camp-Meeting.

WHEN we reached the camp-ground at Medford, Thursday morning, we found this meeting commenced, and Bro. Canright addressing the people in the large tent, with a good attendance of brethren and sisters already present. The ground was the same as last year, and it is well adapted to camp-meeting purposes. A fine stream of water, clear, and with sandy or gravelly bottom, running close up to the speakers' stand and the edges of the semi-circle of tents which faced it, added much to the beauty of the scenery. It was a pleasant spot indeed.

The meeting was the largest ever held in the State, the brethren thought, some three hundred Sabbath keepers being present. There were twenty-one tents pitched, besides the speakers' tent, and there were quite a number of covered wagons used for lodging besides. The attendance on Sunday was fair, considering the size of the town. It was estimated that there were not far from twelve hundred people present. They listened with good attention, and all the meetings were characterized by good order.

There was considerable disappointment among the friends of the cause that Bro. and sister White were not present; and we feared it might work to the injury of the meeting. But as the meeting progressed, and it became evident that the Lord was with his people, the brethren seemed to take courage, and in a measure lose sight of their disappointment. The meetings were solemn seasons. I do not know that I ever witnessed a greater interest among the people than was manifest Friday afternoon, when Bro. Littlejohn called for those to come forward who desired the prayers of God's servants. I should judge some two hundred came forward, comprising fully two-thirds of the meeting at the time. Before prayers were offered in their behalf, testimonies were called for, and often three or four were on their feet at a time, ready to speak forth their earnest desire for a deeper work of grace in the heart, tears and sobs witnessing to their sincerity. It was truly an occasion of great interest, in which the power of God's Spirit was manifested. All the religious meetings were interesting.

Monday morning, nineteen were buried with Christ by baptism in the stream, a few rods from the camp-ground, among them, one aged friend about eighty years of age. It was a blessed time. There is a general feeling of encouragement among the brethren in Minnesota this year, and a willingness to take hold of the work. The action of the General Conference in sending Bro. Canright there to labor during the year is very gratifying to them. They hope to see the cause move forward. Bro. C. feels a deep interest in his new field of labor, and will do all he can to help forward the work.

The Conference is becoming stronger financially than ever before, as the report will soon show, and there seems to be good reason for the friends of the cause in Minnesota to thank God and take courage. If the friends fulfill their solemn vows to God, we expect to see a good in-

crease in strength and numbers the coming year.

GEO. I. BUTLER.

Austin, Minn., June 26, 1872.

Minnesota Conference.

THE twelfth annual Conference of the Seventh-day Adventists of Minnesota was held as appointed in REVIEW, at Medford, Steele Co., June 19-24, 1872. Prayer by Eld. Canright. Delegates being called for, ten responded, representing eight churches. Delegate for Clark's Grove being absent, Bro. Jno. Hanson was admitted by vote of the Conference. Delegate from Greenwood Prairie being absent, Bro. Franklin Cressey was admitted by vote. Bro. A. G. Hart being present from St. Cloud, was called upon and admitted to represent said church in the sessions of the Conference. The Conference being now fully organized, proceeded to business.

Moved, That Bro. Littlejohn, Butler, Canright, and any other brethren in good standing, be invited to take part in the deliberations of the Conference. Carried.

Secretary's report read and accepted. The following brethren were then appointed as auditing committee: Wm. Hill, W. I. Gibson, Robt. Schram, Jno. Hanson, Calvin Kelsey, and Clinton Birch.

Moved, That the President appoint a committee of three on nominations.

Moved, That Bro. Butler, Littlejohn, and Canright, act as a committee on resolutions.

The name of the church of Blue Earth City, was changed to Jo Davies; and the name of the church of Clark's Grove, was changed to Rice-land.

Report of Secretary concerning the financial condition of the Conference was then read and accepted. The report showed a deficiency on the part of many to come up on their s. b. pledges. Some of the churches had made an improvement, while others had not done as well as in previous years. Our s. b. pledge for this Conference is about \$1,112.00. There is an indebtedness on three past years of \$959.25. Number of churches, 11; members, 289; members paying s. b., 161; ministers, 2; Licentiate, 2. Adjourned to call of the Chair.

SECOND SESSION.

Prayer by Eld. Pierce. The President then named the nominating committee as, Eld. Pierce, Wm Hill, and L. H. Ellis.

Bro. Washington Morse then made application for a recommendation to the Iowa Conference for a license.

Moved, That his case be referred to the new Conference Committee, and that after investigation had, they be empowered to recommend or not as they in their judgment see fit.

The nominating committee reported as follows: For President, Harrison Grant; Treasurer, W. I. Gibson; Secretary, H. F. Phelps; Executive Committee, J. B. Edwards and Calvin Kelsey.

By request of the President, they were each considered separately, and collectively elected to their respective offices. A letter was then presented from the Ontranto church in Mitchell Co., Iowa, making request to be admitted to the watchcare of this Conference. Whereupon they were admitted, according to their request. Adjourned to call of the Chair.

THIRD SESSION.

Prayer by Bro. Butler. Report of Auditing Committee read and accepted.

Credentials of Elders Pierce and Ingraham were then renewed by vote of the Conference.

The subject of licenses next came up, and after some good remarks from Bro. Butler, it was voted to grant licenses to the following-named brethren: Chas. Lee, John Hanson, L. H. Ellis, H. F. Phelps, and Harrison Grant.

The committee on resolutions next reported, and their report accepted. The resolutions were then adopted separately as follows:—

1. Resolved, That we donate to the General Conference Fund the sum of \$100.00.

2. Whereas, The churches in this Conference are so widely separated from each other that it would be impracticable to attempt to group them together into districts, as it would be necessary to do in case we should organize a State Tract Society, therefore,

Resolved, That we recommend to our brethren in Minnesota that they at present content themselves with the formation of tract societies in every church, where their numbers are sufficient to warrant such a step, by adopting the constitution recently recommended in the REVIEW as being adapted to such church societies.

3. Whereas, It is now probable that Minnesota will be favored the present season with more ministerial labor than it has had hitherto, and that the demand for an increase of funds will therefore be rendered necessary, therefore,

Resolved, that we exhort our brethren who have been negligent in these matters to greater promptness in the payment of their pledges, from this time forward, as well as to an advance of their s. b. figures, wherever they have come short in paying into the treasury in proportion to the amount of property with which God has blessed them.

4. Resolved, That we feel it the duty of scattered brethren to contribute of their means, to the support of the cause of God, equally with those who are members of organized churches, and that we hereby invite them to unite with

us in supporting the preaching of the word, by sending the amount of their pledges, either to H. Grant, Medford, Steele Co., or by paying it into the treasury of the church nearest to their residence.

Report of Treasurer was then read and accepted. The report showed that the amount of money received was \$1,165.90. Paid out \$662.56. Balance in treasury \$503.34.

The following resolutions were then presented and adopted:

Resolved, That we express our thanks to God, and the General Conference for their interest in our behalf, manifested in the sending of Bro. Canright to labor with us, and we hereby pledge our assistance in this great work.

Resolved, That we tender a vote of thanks to Bro. Littlejohn and Butler for their efficient labors during this camp-meeting.

Resolved, That the proceedings of this Conference be sent to the REVIEW for publication. Adjourned sine die.

HARRISON GRANT, Pres.

H. F. PHELPS, Sec.

Michigan.

THE long, cold winter was a heavy tax on my health, and prevented my being from home some of the time. May 11, 12, by request, I held a meeting with the brethren in Walton near Olivet. Eleven gave in their names for church organization. I ventured to this place June 8, 9, when further steps were taken for church organization. Bro. Murray was chosen leader. These brethren have most of them moved from other churches to this place, and have now no other place for meeting. May they prove united and faithful. One received baptism.

June 1, 2, I was with the church in Alaedon. They had not been visited by any of our preaching brethren for several months. The late death of my son, Dr. J. F. Byington, prevented my staying longer with them.

June 22, 23, I was with the church in Wright. Four were baptized. The quarterly meeting of the tract society was held on first-day, Bro. Root being present. Our meetings were interesting.

June 29, I was with the church in Allegan. Six were baptized and the ordinances were administered. A good interest through the day. Three of the youth united with the church.

The loss of my dear son has brought deep sorrow and affliction upon me, but I sorrow not as those that have no hope. "Them that sleep in Jesus will God bring with him." He very earnestly requested his parents to live near him, that he might care for them in their old age; but now he has left a widow and five small children, to be cared for. "The Lord's ways are not as our ways."

J. BYINGTON.

Flushing, Mich.

WE commenced meetings in this place June 22. This is a beautiful village of about six hundred inhabitants, situated in a fine farming district. The truth has never been presented at this place or in the immediate vicinity.

At our first meeting, about one hundred were present. The congregation has increased from the first, ranging from one hundred to four hundred. The best of attention is paid to the word spoken. The ministers of the various denominations represented here are using their influence to keep their church members from hearing; but notwithstanding this, many attend and seem deeply interested. People treat us kindly and are quite friendly, although strangers. We trust the Lord was in our coming here. Thirteen discourses have been delivered. We have just introduced the Sabbath question which, as far as we are able to judge, has made quite an impression on the minds of those who heard. We trust, with the blessing of the Lord, to follow and set home the truth, a good work will be accomplished and our labors not be in vain.

I. D. VAN HORN,
S. H. LANE.

Eastern Michigan.

MOST of the time that I have labored in the cause of present truth for more than a year past, I have labored with Bro. Lamson, making it unnecessary, as I considered, to report my labor, as his reports would cover mine.

June 14, I met with the Greenwood church. They were very much encouraged to persevere and overcome. Some of them are grappling hard with the tobacco habit, and have determined to conquer it. Considering all the circumstances, I think this church is doing well. They wish to unite with the Conference.

First-day, I preached in an adjoining district. Subject, The Second Advent Movement in Prophecy. The congregation listened very attentively while I endeavored to show,

1. That prophecy clearly foretells a warning message before the coming of the Lord, and referred to analogy as collateral evidence.

2. Inspiration has given us abundant evidence in the signs of the times that we have already reached the time to warn the world; consequently the present warning is not false.

3. Seeing we look for such things at the door, what manner of persons ought we to be? I think a very favorable impression was left.

The 22d, I met with the church at Lapeer. Had freedom in speaking the word to them, and I trust my labor with them was attended with some good.

The courage and strength of this church seem to be rising. A number of them expressed to me their satisfaction in the present spiritual and financial condition of the church, and spoke in praise of the interest their elder was taking. It does seem that a divine Providence is working in their favor. May they, forgetting the things which are behind, press toward the prize.

I feel my weakness; but the precious Saviour is all-sufficient. His promise is sure to the believer.

Very soon he will come again, that where he is, there we may be also. He will not return to those prepared mansions without his people.

H. S. GURNEY.

Ohio.

LEFT home for Ohio May 27. Commenced meetings June 1, in Hancock Co., five miles west of McComb. Had fifteen meetings, when the house was closed. Some interest, but no immediate result. Evening after Sabbath and Sunday, the 15th and 16th, held three meetings in a school-house two miles north-east of Gilboa. House well filled each time with attentive listeners.

Monday, 17, in company with Bro. O. Mears, went to seek for a place to pitch the Ohio tent. Wednesday, 19, according to our best light, decided upon the village of West Unity, Williams Co. The way opening favorably, the tent was immediately ordered and pitched, and Bro. A. A. Hutchins and self commenced meetings, Friday night, June 28. This is a growing village of about nine hundred inhabitants, and surrounded by a fine farming country, with good improvements. Up to the present writing we have had four meetings, with attentive audiences, increasing from about two hundred the first night to about five hundred last night. Interest appears to be quite good; but haying and wheat harvest is just commencing, and this, we fear, will materially affect the interest for a time. We expect Bro. Waggoner to join us soon.

We trust that the Lord has directed in the choice of a field of labor, and we earnestly solicit the prayers of our people, especially in the State of Ohio, for the success of the tent enterprise. Pray that many true friends to the cause we love may be raised up the present season in the State. It seems to us, brethren, that above all men, we need your earnest prayers and co-operation.

H. A. ST. JOHN.

West Unity, Williams Co., Ohio, July 1, 1872.

Northern N. Y.

MARCH 16 and 17, was with the friends in North Creek and Chester, and assisted them what I could to get the tract-society matters arranged. They showed a commendable zeal, and a disposition to share in this branch of the good work. The evening of the 17th, preached, by invitation, in the place of the Methodist minister, who failed to meet his appointment.

Returned home the 19th, and spent several weeks in that vicinity, as Providence seemed to indicate duty in that direction. During the time, held quarterly meeting with the church in Keene, and assisted them also in starting their tract-society arrangements.

April 27 and 28, was with the friends at Vermontville. As it was necessary for me to visit St. Lawrence County on business, attended monthly meeting at Chase's Mills May 4 and 5. This meeting was a success. The subject of the tract society received a considerable attention, and a good interest was manifested in it. This company have been severely tested by opposition from without, and those who were once friends; and have at times been almost discouraged; but of late they have been rising. At this meeting they were greatly encouraged by the apparent change in the feelings of the community. There has been, for a long time, no interest to hear preaching, but the evening after the Sabbath we had a meeting appointed for business; and about the time for assembling we were notified that a public meeting was expected and desired. We immediately repaired to the school-house, where I spoke with freedom to an audience of respectable size. The 11th, was at Buck's Bridge, and the evening of the 12th, at Norfolk. 18th and 19th, was again at Vermontville. This company are doing well, and some preliminary steps were taken toward organization, arranging s. b., &c.

The 30th, came to Chester. Here I found a very encouraging state of things. Several additions have been made to the number of Sabbath-keepers since I was there before, and the interest is still on the increase. Their meetings are characterized by spirituality and deep feeling. Came to this place June 7, and commenced holding meetings the 9th. Find quite a strong opposition, and the weather and roads have been unfavorable, so that the attendance is small; but five have embraced the Sabbath as the result of my visit here last fall, and a few others are interested; and I consider it duty to remain with them awhile at least.

S. B. WHITNEY.

Indian Lake, June 17, 1872.

A Biographical Incident.

OR IMPROVING OUR TALENTS.

THE all-wise Creator has kindly bestowed on his creatures, talents few or many. And it is wholly at our disposal whether we make a wise use of these gifts or not. The Saviour, in one of his parables (see Matt. 25:14-30), speaks of our various abilities under the figure of the "talents;" and we there learn that a reckoning time is coming, when every one must give an account for the talents which the Lord has lent him.

How awfully solemn will that time be when assembled creation shall be required to give an account for their talents! Some, having wholly and totally perverted the gracious gifts of their Maker, in neglecting to cultivate their talents, will, for it, be cast into "outer darkness;" while others, having made a good use of their abilities, will have the privilege of entering into the "joy of their Lord."

I have lately read the memoir of a young lady (Miss Elizabeth Smith), who, not under circumstances very favorable, greatly enriched her mind with stores of useful knowledge, thus placing herself in a position where she was a far greater blessing to mankind. It is here presented, hoping it may lead some of the clear-minded, youthful readers of this paper, to thus early consecrate their faculties and powers to the Lord who has made them. In so doing, a right use will be made of their talents. Here is the sketch referred to:

"Miss Elizabeth Smith was born in December, 1776, in the county of Durham, England, where her parents then lived in affluence. She was remarkable, in her early years, for a thirst after knowledge, for regularity, and reflection. During her youth she did not seem to have enjoyed any peculiar advantages, except in the instruction of her mother, who appears, from some of her letters, to have possessed an elegant and cultivated understanding. In 1785, Mr. and Mrs. Smith removed to Piercefield, a celebrated and romantic seat on the Wye, where, in the summer of 1789, Elizabeth became acquainted with the lady who published her life. In 1793, a bank in which Mr. Smith was engaged, failed; and this unexpected stroke at once reduced Elizabeth and her family from affluence to very narrow circumstances.

"From that time till the summer of 1801, Miss Smith had no certain home. Some part of that period she passed with Mrs. H. Bowdler, at Bath; several years were spent in Ireland, where Mr. Smith was quartered, amidst the inconveniences and distractions of military cantonments; and the rest, at the houses of friends, or in a hired house on the banks of the Ulswater. During these years, and under such disadvantages, Miss Smith acquired that variety and depth of erudition, which justly rendered her an object of admiration to all who know her. After the year 1801, Miss Smith principally resided at a small farm and mansion seated among the lakes; where, in the summer of 1805, she caught a cold, which, though at first it seemed trifling, terminated her life on the 7th of August, 1806, at the age of twenty-nine.

"Her person and manners were extremely pleasing, with a pensive softness of countenance that indicated deep reflection; but her extreme timidity concealed the most extraordinary talents. With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persian. She was well acquainted with geometry, algebra, and other branches of the mathematics. She was a very fine musician. She drew landscapes from nature extremely well, and was a mistress of perspective. She showed an early taste for poetry. With all these acquirements she was perfectly feminine in her disposition; elegant, modest, gentle, and affectionate; nothing was neglected which a woman ought to know; nor was any duty omitted which her situation in life required her to perform. The only monuments of her talents which survive her, are a translation of the book of Job from the original, a translation of the Life of Klopstock, and Fragments.

"Although Miss Smith shone pre-eminently as a literary character, yet she appeared most brilliant and endearing when viewed through her exalted piety and sincere religion. It was this that raised her above the world, and taught her, at sixteen years of age, to resign its riches and its privileges almost without regret, and to support with dignity a very unexpected change of situation. It taught her seriousness and humility, kindness, resignation, and contentment. It sustained her through the trials of life, and cheered her dying hours." *Life of Miss Elizabeth Smith, by Mrs. Bowdler.*

Dear youth, may you all store your minds with useful knowledge. Christ will soon come. Our time to do is brief. But many who read this paper have not yet given their hearts to Christ. This is the first step. Such should "redeem the time." We must work while the day lasts. Yes, as the poet says,

"There is work to do for Jesus,
And the harvesters are few."

Who will use his talents aright? Who will be a blessing to others? Who will lead precious souls to Jesus? Who will gain eternal life?
G. W. AMADON.

"Search the Scriptures."

IN what way shall we search them? If we are skeptical we must lay aside previously entertained views and prejudices, and weigh the ideas found there in the balances of reason; for prejudice will blind our eyes so that we cannot see where a reason exists. We must be sure we are willing to know the truth, then let nothing interfere with a candid investigation.

If we believe that all Scripture is given by inspiration of God, we should collect all passages on the subject under investigation, and take a position that will produce harmony. If any passage of Scripture conflicts with the position we have taken, we may know that our position is not correct.

This idea of a harmony of the Scriptures is not much thought of at the present time. A single text is selected while there are many more on the same subject which are passed by in silence. It was this way of dealing with the Bible that originated the saying that "the Bible is like a fiddle, you can play any tune on it you please."

It is even said by professors of Christianity that you can prove anything by the Bible. This they say to quiet themselves in thinking they "are as near right as any body," and therefore safe. In this they virtually say that our Saviour did not understand what he was doing when he prayed that his disciples might be one even as he and his Father were one.

The truth is, if all possessed the same honesty of purpose, and would get the aid of the Spirit that dictated the sacred record, they would be of one mind. Discord is because of a lack in these things.

The Bible is not responsible for the discord that exists in the religious world. It is that waywardness which has always attended the human family that occasions the departing from simple truth.

ALBERT WEEKS.

Why Don't you Submit?

WHY are we so long in learning that rebellion is as the sin of witchcraft, and that exalted angels forfeit Heaven by an unyielding spirit? Many, with this warning before them, will run the fatal risk, rather than yield their own will, or concede a point.

It is a mark of a noble, generous, and cultivated mind, to investigate, and cheerfully yield, when in error. Large fortunes have been sunk and many valuable lives sacrificed, when a little yielding would pacify great offenses. Jealousy, envy, and self-dignity cause impatience under needed reproof. There is a cause, and our work is not to add to our sin by insubordination. We should not be offended, but deeply humbled.

God knows when there is entire submission and no mental reservation. Many who will have an exalted place will be excused from having any part in the matter. I must have a place, though ever so humble, with the people of God in the closing work.

A. P. LAWTON.

West Winfield, N. Y.

Danger of Backsliding.

Who can say that there is no danger of losing strength and going back into the world after they have started for Mt. Zion? Who can say there is no danger of being deceived by the enemy and led to doubt God's holy word? He is a happy man who knows his sins forgiven, but what would be his joy could he also know that he was henceforth free from the bewitching snares of the world and the power of Satan?

But there is something to do besides just taking a step in the pathway to life. I find many hard battles to fight, and many times my feet well-nigh slip, and I fall under the influence of the enemy. But I make one struggle more. I ask divine assistance, and find Him who hath promised, a present help in every time of need. If we repent of our sins and look to Jesus for strength to overcome, it will be given.

He stands knocking at the door of our heart, but it is for us to unbolt the door and let him in. How strange that any should refuse the hand of such a friend. No earthly friend is like him. He will never forsake us in time of trouble except we forsake him and fall into the wickedness of this world.

We have need to watch and pray continually, lest we enter into temptation. I sometimes fear that I shall not be counted worthy of a place in the kingdom, but I have a strong desire and determination to press my way through the darkness, and

share at last with God's people in their glorious rest. I desire their prayers, that my faith may not fail.

I wish to say to all who have started in this good cause, Look up! trust in God. If we do our duty faithfully, we shall reap a rich reward in a little while. I want to meet you all in the kingdom.

MAYLOND J. PIERCE.

East Richford, Vt.

Not Very Hurtful.

THESE words were spoken by a friend when discussing the merit and demerit of a certain article of food. In other words, it will be only a small transgression, and we shall not feel the bad effect very much. No doubt Eve reasoned much in this way when she partook of the forbidden fruit. The tree was beautiful. She looked at it and said, or thought, What handsome looking fruit! Surely it must have a delicious flavor. Now there is not enough in one taste to do much harm if it should not prove to be good; and besides I will give part of it to Adam. With these thoughts, she picked one, *only one*. Not of very much importance, was it? But the Lord, who can read the heart, looked not with any allowance even at this supposed small sin. His law stood as ever, "In the day that thou eatest thereof thou shalt surely die."

Not necessary, then, that they should eat all of that forbidden fruit. Just one piece was enough to forfeit their right to their Eden glory, and bring upon them ruin and death. We may wonder at their folly and mourn over their loss when, in our own hearts, there is a greater desire to eat forbidden fruit than there was in theirs. And can we hope that that God who is no respecter of persons will deal more leniently with us than he did with them? If for only one sin Eden was lost, shall we hope to regain it while one sin lies buried in our heart even though it be comparatively small?

AMANDA WARREN.

Snakes in the Grass.

"Serpents with their venomous stings,
Or bright angels, crowd around us."

A WORD TO STUDENTS IN COLLEGES AND SEMINARIES.

UPON no class of persons does the habitual reading of this branch of our literature exert a more pernicious influence than upon the young men connected with our colleges, and other institutions of learning. We have heard it asserted by those whose positions enable them to judge intelligently in this matter, that there is scarcely an instance on record where a young man, who habitually and regularly peruses works of fiction during his undergraduate course, ever received that degree of mental discipline which is necessary for a successful entrance upon the great duties of life, and which it is the aim of a collegiate course to furnish. And, indeed, it is hard to conceive how the case should be otherwise, for, besides the enormous waste of time, which is a necessary consequence of any considerable indulgence in novel reading, the mind, accustomed to follow some sentimental hero or heroine, through all sorts of silly, unheard-of adventures, and to revel amid scenes of fancied pleasure and happiness, takes little delight in attempting to grapple with the more profound truths of philosophy and mathematics, even when it is not wholly incapacitated to do so.

It is a lamentable fact, that at least half of the young men who graduate each year at our colleges, hardly possess even the rudiments of a sound and substantial education. Many, after spending three or four years within the walls of a university, possess, in return for their time and money, little besides their "diploma," to which, certainly, in our day, no great importance can be attached. We hazard little in saying that the evil in question may, to a very great extent, be traced to the "popular novels," which form so important an element in the composition of the student's libraries in many of our colleges. And so long as our young men are content to spend the precious moments which ought to be devoted to the acquisition of substantial knowledge, and to fritter away the knowledge which God has given them, in poring over books worse than profitless, to the neglect of all that is useful and instructive, just so long are we to expect superficial thinkers, instead of profound thinkers; mere triflers instead of men.

The indirect tendency of nine-tenths of the popular novels of the present day is to inculcate false views of life, and to corrupt

instead of cultivating the imagination. They weaken the judgment, the reasoning powers are unhinged, and all the perceptive faculties destroyed or greatly vitiated. More than this, all the generous affections of the heart, and all the noble sensibilities of human nature, become blunted and seared under their blighting and withering influence! The intellect is greatly injured by their creating a distaste for nobler and more solid reading. Men do not like to go from the palaces of kings—from the soft and lascivious saloons and drawing rooms of dukes and counts, into the common walks of life—no, they would rather luxuriate amid the splendid castles and enchanted scenes of the novel-writer! It is truly painful to see in some reading-rooms popular works of fiction, novels and romances, and works positively infidel in their tendency. Such libraries and reading-rooms are a curse instead of a blessing to the community. Many a young man has been ruined for time and eternity by this corrupting literature.

No book or periodical, whatever its merits in other respects, which takes the name of God in vain, or uses it profanely or irreverently, which contains a profane oath, an impure or libidinous thought, or speaks lightly of the word of God, should ever be allowed in a family or reading-room. A parent ought never to allow a fascinating writer to say that behind the screen to the eye of a child, which he would not permit any one to breathe into the ear.

Byron, Scott, Shakespeare, are more or less defiled by profane and impure allusions, dashes or exclamations, that offend the ear of modesty and virtue. What Christian father or mother would allow Shakespeare, if he were now alive, to associate with a blooming circle of sons and daughters, or read his plays, just as they now stand in the best editions? Is it possible for them to pass through the youthful mind and not leave a foul stain behind? Read the "Personal Recollections of Charlotte Elizabeth," and see how narrowly she escaped the loss of both body and soul by poring over Shakespeare's corrupting fascinations.

Says the Rev. O. B. Waters: "Shakespeare's morality seldom rises above the supreme selfishness of the heartless world, and often sinks into its grossest forms. He has exhibited ambition, avarice, revenge, jealousy, and all the grovelling passions of the human soul, with all the skill of art, but where are those opposite graces of the spirit which alone can antidote their influence?"

The tendency of nearly all his writings is to quicken into inordinate and morbid activity that faculty which phrenologists term amativeness, already strong enough to need firm and wise restraint. No one can deny, moreover, that with all his excellences there is "among his plays a great amount of senseless frivolity, unworthy of a thoughtful, earnest mind."

Besides, who has counted up the passages where he is positively vulgar and covertly, or openly licentious? Not a few there are, I am sure, that are most grossly so. While no one of his plays, even the best, can give you a model, and scarcely an instance, of those exalted and self-denying virtues which spring only from a heart-felt sympathy with the spirit of the Bible.

His powerful and exciting delineations of love have, without doubt, ruined many a soul. If those instances were recorded where the works of Shakespeare have had an influence, either directly or indirectly, in exciting the passions to such an ungovernable strength that men have been led into crime and misery, what an account would be placed to their score."—D. F. Newton, *Author of Home Thrusts.*

It is better to be chastened by God than tormented by ourselves. There is a balm on the point of his sword, and poison on the points of our pins.

Obituary Notices.

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

DIED, in Rocky Brook, R. I., June 22, 1872, in a paralytic fit, sister Mary Johnson, widow of Bro. Abraham Johnson, aged fifty-six years, eight months, and sixteen days. Sister Johnson commenced keeping the Sabbath with her husband two years ago last winter, under the labors of Bro. S. N. Haskell. Since that time she has maintained a consistent Christian character. She rests by the side of her husband, who died about two years since.

We leave them to await the sound of the trumpet to awake them, when they shall come forth robed in immortal beauty. Words of consolation were spoken by Eld. A. Warren, first-day Adventist. Text, Rev. 14:13. J. C. TUCKER.

The Review and Herald.

Battle Creek, Mich., Third-day, July 9, 1872.

Eastern Camp-Meetings.

New York,	Aug. 6-12.
Vermont,	" 14-19.
Maine,	" 21-26.
New England,	Aug. 28 to Sept. 2.
Michigan,	Sept. 4-10.
Ohio,	" 12-17.
Indiana,	" 19-24.

GEN. CONF. COM.

BRO. CANRIGHT writes us that the Minnesota tent was to be pitched in Albert Lea, Freeborn Co., Minn., July 3. He designs to continue there three or four weeks, and would like to have those within reach, visit them. His address and that of Bro. C. A. Russell will be at that place, till further notice.

Sabbath, July 6, we attended the monthly meeting at Parma, Mich. A good representation of brethren and sisters were present, all but four of whom took part in the meeting. Some who have embraced the truth by reading, never before having heard a discourse, testified to the joy they have experienced since they commenced to observe the Lord's Sabbath. There is a healthy influence and a steady growth, among the churches in that vicinity.

New York Camp-Meeting.

This meeting will be held on the old camp-ground at Kirkville, N. Y., Aug. 6-12, 1872.

Those coming from the northern part of the State can take the Syracuse Northern R. R. at Sandy Creek for Syracuse. Trains on the N. Y. Central R. R. going east, that stop at Kirkville, leave Syracuse at 7 A. M., 2.05 and 5 P. M. Trains going west stop at K. 10.15 A. M., 4.15 and 8.50 P. M.

Teams to convey passengers to the ground will meet all trains.

It is hoped that an earnest effort will be made by the brethren in all parts of the Conference that there may be a full attendance at this meeting.

Tents can be rented as usual. Let all who can, provide themselves with tents for their own accommodation and that of their friends. But none need hesitate to come, who are unable to provide tents, as arrangements will be made for such. Bring empty bed-ticks and plenty of bedding. Straw will be furnished on the ground. As heretofore, provisions will be furnished at reasonable rates. There will also be a good assortment of our publications on hand. Let it be remembered that the meeting is to commence at the time appointed and hold according to appointment.

Be prompt in attendance and come prepared to stay till the meeting closes. We would earnestly invite Bro. and sister White to be present if consistent for them to do so.

J. M. LINDSAY,
DANIEL BOWE,
DELOS GREEN,
C. W. LINDSEY,
S. I. ABBEY,
B. L. WHITNEY,

Camp-meeting Com.

Book Notice.

Our esteemed friend, D. F. Newton, 303 West 20th St., N. Y. city, sends us the prospectus of a new volume, entitled "Digging Roots," in allusion to the expression in Matt. 3: 10. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." In the same forcible manner he exposes folly and rebukes sin, in this volume, as in his other volumes, "The Sword that Cuts," "Home Thrusts," &c. This volume is illustrated, and contains between two and three hundred pages. Price, per copy, gilt, \$1.50; plain, \$1.00; paper covers 75c. Postage 15 cents.

To Every Friend of the Cause in Indiana.

DEAR BRETHREN AND SISTERS: You have seen Bro. Waggoner's report of how matters stand in this State, and now what shall be done about a tent? You have appointed a committee, and expect them to make arrangements for a camp-meeting. But one essential feature in preparing for such a meeting is to get a good tent pitched upon the grounds that will afford shelter for about a thousand persons. Then let each one do his or her duty in donating means and we will soon have a tent to be used for the good of the cause in Indiana.

The brethren at North Liberty, can raise \$110.00 toward a tent immediately, and I have seen a few of the friends here, and have encouragement to go ahead. Will the leaders in the different parts of the State learn immediately how much can be done in each locality, and report to Bro. Wm. R. Carpenter, North Liberty, St. Joseph Co., Ind.

The scattered ones can report for themselves. Shall we hear from Bro. Cruzan, and also our Brethren at Ft. Wayne, Sr. Johnson and Bro. Bell, of Marshall Co., and various others? Send in your pledges immediately so that we may know what to depend upon. All money should be paid by the 10th of August.

The Camp-meeting committee have thought it duty to urge the matter as there is urgent need of a tent and no one else at present to see to it.

WM. COVERT.

To Brethren in Minnesota.

ALL Conference funds should be sent to W. I. Gibson, Rochester, Olmstead Co., Minn., and all reports to H. F. Phelps, Pine Island, Goodhue Co., Minn.
H. F. PHELPS, Conf. Secretary.

News and Miscellany.

"Can ye not discern the signs of the times?"

Crime in New York.

DURING the week which ended yesterday, eight dead bodies were found floating near our city docks, an unknown woman was found dead in the street, and a prominent German citizen mysteriously disappeared. In nearly every instance these persons were foully murdered, else their bodies would not have borne the marks of the bludgeon, the knife, or the pistol. If we add to this list two cases of murder in which the antemortem testimony of the victims has already proved the guilt of the murderers, and the numerous murderous assaults which have occurred during the past week, some of which may yet end fatally, we have a record of crime and violence which hardly any other city of Christendom can parallel.—*New York Times*, 27th ult.

The French-German Treaty.

In military strategy, he who gets the start of Von Moltke must rise betimes in the morning; while, in political strategy, he who bamboozles Bismarck must be born of other than French parentage. In the new treaty, just concluded between France and Germany, by which the French diplomats attempted to hurry the evacuation of France by the German army, on condition that France would hurry the payment of the vast war indemnity she owes to Germany, the acute Prussian general and statesman have won another triumph. They agreed that, on the payment of a stated instalment of money, Germany would evacuate the departments of France held by German troops, nearest to Paris. On the payment of another instalment, the German troops would evacuate another department; and so on, until all France was released as soon as all the money was paid. But, if French statesmen dream of revenge, as it is pretty certain they do, right here Bismarck and Von Moltke have slyly defeated their hopes; for, by the terms of the treaty, it is not stated that the evacuating German troops shall go back to Germany. Consequently, when they evacuate the department nearest Paris, they will, it is now known, simply fall back to the next department, reinforcing the German troops there, and taking up the strongest positions on that line. When that department is evacuated, they will simply fall back to the next one, making its garrison three times as strong as it now is. And so that process will go on, there remaining in France, to the very last, just as many Germans as at present, while as they fall back the German armies will constantly concentrate, thus showing a stronger and more threatening front continually to the last moment, instead of growing weaker, as the French hoped they would. And finally, when they quit French soil, they will go no further than the new line of Metz and Strasbourg, which is being doubly and trebly fortified, upon which they will face France once more in a concentrated, impregnable wall of bayonets and steel guns.

No wonder there was a bitter disappointment felt in the French National Assembly when this treaty was discovered, by the German military orders, to be susceptible of this interpretation. It shows, plainly, that Bismarck and Von Moltke do not propose to be caught napping; that they appreciate the motives of revenge which have led M. Thiers to strain every nerve of already overloaded France to re-organize and increase to gigantic proportions the French army; and that they also appreciate the plots of the Jesuits to form a "holy alliance" against Germany and in favor of France: and that they propose, as a measure of safety, to retire from France only as a cat retires from its wounded prey, with its claws sheathed, and a demure look, but ready for another deadly spring on the least motion of the victim. All the advantage of the treaty thus remains with Germany, which will receive the indemnity money sooner, and grow stronger and stronger as the moment approaches which the French have looked forward to as their time for revenge.—*Detroit Post*.

HORSE RACING IN PARLIAMENT.—One of the worst features connected with horse-racing and other disreputable sports and games, is the custom of many persons high in public and social life, who attend them. It is therefore pleasing to notice a protest by Tom Hughes, in Parliament, against the adjournment moved by Mr. Gladstone for the Derby races last week. Here is the cable dispatch:

"Mr. Hughes, on rising to oppose the motion, was received with ironical cheers and laughter. He pointed to the fact that the house adjourned only two hours on Ascension day for divine worship, and now proposed to adjourn twenty-four hours for the Derby. It was incompatible with the dignity of the commons to recognize horse-racing. The English race course had introduced the most corrupt and insidious system of gambling which had ever disgraced any country. While he was opposed to this species of amusement, he believed in manly sports like international boat-races, cricket, and other salutary competitions of human strength and pluck, and thought they should be encouraged. The motion for an adjournment was carried by a vote of 212 to 58."

South America.

THE SPANIARDS TO SEIZE THE VIRGINUS AND EDGAR STEWART.

NEW YORK, June 25.—A Washington dispatch states that the Spanish war vessels have been instructed to seize and sink the American steamers Virginus and Edgar Stewart whenever found outside of neutral ports. The Virginus, as appears by a letter received here from her captain yesterday, was at Puerto Cabello, Venezuela, the latter part of May, very leaky, and would be unable to receive the necessary repairs there, and be obliged to leave for Martinique. Two Spanish war vessels were in the Port. Their officers were enraged at the refusal of the Venezuelan Government to deliver the Virginus up to them, and threatened to cut her out, whereupon the Spaniards, and the latter quieted down. The Virginus is also out of coal.

A PROTEST FROM THE POPE.—Rome, June 19.—The Pope has addressed a letter to Cardinal Antonelli, deploring the approaching enforcement of the law suppressing convents in Italy as a violation of international law. He says the constant encroachments on the rights of the Church by the government of Italy violate morality and justice, and only a regard for the highest interests prevents the head of the Church from leaving Rome. A conflict between the Holy See and Italian Government is inevitable, and a reconciliation impossible. The Pope cannot submit to such usurpations, and he requests Antonelli to protest against them to foreign powers.

As to the manner in which the Metropolitan Methodist church in Washington was made at once national and sacred, a writer in the *Christian Advocate* gives full particulars; "To give it a national character, seats were set apart for the President and his Cabinet, officers of the army and navy, and pews in the name of each State for their representatives in Congress. And, to add to its sacredness as the house of God, cedar was brought from Lebanon, and olive from Mount Olivet, for the altar, pulpit, and other wood-work of the church. Also marble from the debris of Solomon's temple, for the pavement of the vestibule or outer court."

Appointments.

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

Vermont Camp-Meeting.

AFTER a careful examination of all the openings worthy of attention, the Camp-meeting Committee decide that the best place for our meeting this year is at Richmond, Vt., near the village, about one mile from Richmond station, on the same ground that we occupied a year ago.

We earnestly desire the labors of Bro. and sister White, and Bro. Geo. I. Butler, and we trust not to be disappointed. We invite our brethren from all parts of our Conference, and those from other Conferences, who can do so, to attend this meeting.

An effort will be made to have passengers coming by rail-way returned free, as in the past. Bring tents. We should have not less than thirty tents besides the large tent. Every family that is able, should have one to accommodate themselves and as many of their friends as they can induce to come to the meeting. Yet none should stay away because they cannot bring a tent, for such can have a place in the large tent. Come with your bedding, prepared to take care of yourselves. There will be a provision stand on the ground.

Brethren, come to this "feast of tabernacles" prepared to work for the Lord. Let us begin now to prepare our hearts to seek God. Our meeting will be held Aug. 14-19, according to appointment of General Conference Committee.

LEWIS BEAN, } Vermont
H. N. AUSTIN, } Conference
H. W. BARROWS, } Committee.

Vermont State Conference.

The Vermont State Conference will hold its next annual session at Richmond, Vt., in connection with the Vermont Camp-meeting, Aug. 14-19. We hope all will try to be on the ground at the commencement of the meeting and stay till it is closed. All the churches and unorganized companies within the limits of this Conference are invited to send delegates, and to report their standing as required by the constitution of the Conference. Systematic Benevolence should be paid up to July 1, 1872. Brethren and sisters, let us not do the work of the Lord negligently.

LEWIS BEAN, } Vermont
H. N. AUSTIN, } Conference
H. W. BARROWS, } Committee.

N. Y. and Pa. State Conference.

THE N. Y. and Pa. Conference will hold its next annual session in connection with the N. Y. Camp-meeting to be held at Kirkville, N. Y., Aug. 6-12, 1872. We hope all the churches will immediately take the steps necessary to represent themselves fully at this meeting. Churches wishing admission should present their requests, and send their delegates. Let all the reports required by the constitution of the Conference be prepared by ministers, licentiates, and delegates. And especially we urge that every church in the Conference be prepared with its pledges for the coming year, by at once re-arranging their s. b. Let all the churches represent themselves by delegates, if possible; if not, by letter. Delegates should be on the ground as early as Monday night.

P. Z. KINNE, } N. Y. and Pa.
E. B. GASKILL, } Conference
HARMON LINDSAY, } Committee.

QUARTERLY meeting of the Seventh-day Adventist church at Bowersville, Ohio, July 27, 28, 1872. Come, brethren and sisters, and let us unite our voices once more in worshipping the God of Heaven. Absent members are expected to report as usual.
J. Q. A. HAUGHEY, Clerk.

QUARTERLY meeting at Monroe, Green Co., Wis., commencing Sabbath, July 12, and holding over first-day. We invite all to attend this meeting. Come prepared to work for the Lord.

Bro. Sanborn is expected to attend this meeting; also we expect to form a Missionary and Tract Society.
O. H. PRATT, Eld.

Bi-monthly meeting for the S. D. Adventists of Saginaw Co., Mich., at St. Charles, July 13 and 14, 1872. Preaching by A. N. Fisher. JOEL GULICK.

QUARTERLY meeting for Orange, Vergennes, Greenville, and Bushnell, will be held in Bushnell, first Sabbath and Sunday in August. This meeting will be a grove-meeting. The Michigan Conference Committee will provide ministerial help. The Matherton brethren are invited to attend.
WM. E. ALLCHIN.

With the church in Wright, July 13, 1872. CAZENOVIA, July 20, 1872. Will remain in that vicinity two weeks. Friends will arrange for meetings as thought best.
H. S. GURNEY.
CHAS. JONES.

BURLINGTON, July 13. At this meeting I will attend to baptism if desired.
J. BYINGTON.

MONTHLY meeting for Western New York will be held at Olcott, July 13 and 14, 1872.

T. H. LINDSAY.

MONTHLY meeting of the Seventh-day Adventists of Cattaraugus Co., N. Y., and vicinity, at Cottage, the third Sabbath and first-day in July.

B. B. WARREN.

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 Loveland 41-1, Harriet Shaffer 42-1, James Harvey 41-5, R G Lockwood 41-1, Nancy Herriman 41-4, Wm Merry 41-1, B Matern 40-1, John Crumb 38-18, W I Gibson 40-5, A V Parkhurst 41-1, Elizabeth Cook 42-4, E Tucker 40-17, N N Lunt 40-1, A C Smith 40-1, H C Miller 41-1, P Scarborough Jr 41-1, Miss H Smith 41-4, Mrs A Bates 41-4, Wm Bowen 41-1.

\$1.50 EACH. T R Staples 41-18, P Johnson 42-4, George Coney 42-4, S Canright 42-4, Rosanna Slater 42-14, G R Henney 42-4, Caleb Price 42-4, David Huffman 42-4, Martha J Price 42-4, J B E Young 42-4, Mary Wall 42-4, Timothy Luckwood 42-4, Eld V Hull 42-1, Elizabeth Porte 42-4, Mrs Sarah Severt 42-4.

\$2.00 EACH. Wm H Haughton 36-9, G W Newman 42-1, E Colby 41-1, Wm J Reed 42-4, Ann Jensen 41-13, Hannah Haigh 42-1, Benj Hill 42-1, A J Richmond 42-1, Wm Barden 39-1, Mrs Wm Page 42-1, James Peterson 42-14, W Thompson 41-1, B Chaffee 42-1, R S Johnson 41-19, C Fleming 42-1, J W Ellis 41-26, W Morse 40-11, D Howard 41-24, G W Amador 42-1, Hiram Witter 42-1, Isaac V Wible 42-16, John Rayle 39-3, James Radabaugh 42-1, M T Olds 42-1, Sarah A Snyder 42-9, B Chute 41-1, A G Hart 41-3, C G Campbell 40-1, Albert Horr, 42-10, I E Churchill 40-17, Nancy A Beatty 41-24, Charity Prentice 38-1, C L Davis 41-17, Wm Farnsworth 41-1, Margaret P Moore 40-1, Betsey Reed 42-9, A Knowles 40-23, A A Fairfield 42-1, C C Ghering 45-13, H H Hill 42-1, Mrs L Skinner 41-20, T N Willis 42-1, Mrs M Snook 42-10, F E Lyttaker 42-21, B F Hoar 42-4, J Ferguson 41-17, Arba Smith, 41-23, T Smith 42-1, E Merrill 41-1, F C Ross 42-1, O O Bridges 42-1, H Tawney 42-1, S P Loomis 42-1, Abraham Bourn 41-1, Olive McKean 42-5, James Jones 43-1, S B Thomas 44-14, J C Bunch 42-1, J B Emery 41-15, S H Brown 42-1, D B Webber 42-1.

MISCELLANEOUS. E Schofield 75c 40-1, M N Ackerson 80c 40-1, H Hilliard 50c 40-14, Joseph Ralston \$3.00 43-1, J H Warren 3.00 42-1, D C Birch 3.00 42-11, Carrie Riddle 75c 41-4, J E Hool 45c 41-11, R Bard 50c 40-1, Eliza Sayers 50c 40-17, David Atkins 3.00 41-13, S Brownsberger 3.00 40-1, G W Colcord 75c 41-4, Leonard Baker 2.25 41-7, S J Smith 2.50 40-14, H Bingham 3.58 43-23.

Books Sent by Mail.

W W Sharp 88c, Mrs M Bennett \$1.50, Lydia M Locke 1.00, Geo. W Barker 2.00, L Bean 1.00, C P Whitford 1.00, Mrs E C Gardner 35c, H A Wetherbee 50c, Mary E Guilford 25c, Isaac Zirkle 25c, Thomas Alverson 25c, A T Oxley 1.00, Lucia Evans 25c, R F Hackett 75c, Benton Haynes 25c, Bruce Graham 50c, C L Davis 25c, Mrs Julia Whipple 1.00, M H Bates 25c, W E Chesbro 50c, Joseph Ralston 25c, C K Farnsworth 1.50, Wm. Chinnock 25c, L R Chapel 1.50, H Hillard 4.00, L R Bolton 25c, J P Henderson 2.50, Mary A Nichols 25c, Chas E Green 25c, C P Buckland 25c, A S Hutchins 1.00, Geo M Dean 25c, Mrs S B Whitney 50c, Eld S B Whitney 1.00, O Mears 2.00, E J A Vosburgh 25c, Benj Hill 1.00, J E Titus 1.45, John Raedels 15c, J F Hovey 75c, Geo H Murphy 50c, J C Bunch 2.50, S A Craig 3.00, D A Robins 1.25, G W Newman 50c, Marshall Aldrich 25c, S A Newton 25c, L Maulding 1.00, C M Nichols 1.00, A S Cowdrey 25c, E Tarbox 4.50, Amy E Darit 25c, Ellen Witter 25c, James Harvey 3.00, R J Foster 5.19, J E Hool 55c, Wm W Wild 50c, Mary J Steward 1.00, Lenche Green 25c, Amos Amburn 25c, R A Wheeler 25c, A A Brooks 25c, J Haxwell 50c, D T Fero 50c, Henry S Priest 25c, S O Winslow 95c, Mrs Chas Dickinson 50c, John Leland 50c, Elan Vandusen 75c, Chas E Buck 2.00, M H Brown 25c, Langdon Miller 25c, Wm Pepper 25c, L O Stowell 1.50, Laura Smith 25c, Edson Dow 50c, H W Lawrence 50c, Wm F Crows 1.50, B B Francis 25c, F T Wales 25c, A O Burrill 50c, H Anthony 1.75, D B Wyatt 10c, Edmond Dennison 2.50, P M Behunan 3.00, Timothy Lockwood 50c, Eli Edgerton 4.10, Vint Fields 2.50, Wm Evans 25c, J S Wicks 75c, D M Stites 1.50, H F Phelps 2.00, Jos G Wood 2.00, Noah Carahoff 25c, Mary Bowers 25c, E O Edson 25c, Adolphus Marshall 1.00, I T Andrews 25c, H B Hayward 25c, Nahum Orcutt 1.50, Hiram Bingham 2.42, O O Bridges 1.00, Frances C Ross 25c, J H Cook 25c, Frank Starr 25c, N J Bowers 41c.

Books Sent by Express.

S B Whitney, No. Creek, Warren Co., N. Y., \$22.84, Chas Buck, Berlin, Ottawa Co., Mich., 13.34, S N Haskell, So. Lancaster, Mass., 6.67.

Shares in Health Institute.

Anna Maria Mears, \$25.00.

Cash Received on Account.

E G Rust 70c, O Mears 61.00 (for Ohio Tract Society 56.00), J N Loughborough 150.00, D M Canright 60.00, Geo I Butler 71.00, J H Warren 2.65.

General Conference Fund.

Minn. Conf. \$100.00, A O Burrill & wife (s.b.) 74 53, H Bowen (s. b.) 1.00.

Review to the Poor.

Henry S Priest 75c.

Michigan Conference Fund.

Church at Parkville, per John B & Maryett Langdon, \$5 00.

Book Fund,—\$10,000 Wanted.

Amount previously acknowledged, \$4967.76.

Five Dollars Each. "A Young Physician."

Miscellaneous. Emma J A Vosburgh \$1.00, S Brownsberger 2.00, Sarah A Snyder 7.50.

The Review and Herald.

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