

ADVENT REVIEW,

And Sabbath Herald.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."
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"Blessed Are They That Mourn."

Oh, deem not that earth's crowning bliss
Is found in joy alone;
For sorrow, bitter though it be,
Hath blessings all its own:
From lips divine, like healing balm
To hearts oppressed and torn,
This heavenly consolation fell—
"Blessed are they who mourn!"

As blossoms smitten by the rain,
Their sweetest odors yield—
As where the plowshare deepest strikes,
Rich harvests crown the field;
So, to the hopes by sorrow crushed,
A nobler faith succeeds;
And life by trials furrowed, bears
The fruit of loving deeds.

Who never mourned, hath never known
What treasures grief reveals—
The sympathies that humanize—
The tenderness that heals—
The power to look within the veil
And learn the heavenly lore—
The key-word of life's mysteries,
So dark to us before.

How rich and sweet, and full of strength
Our human spirits are,
Baptized into the sanctities
Of suffering, and of prayer!
Supernal wisdom, love divine,
Breathed through the lips which said,
"Oh, blessed are the souls that mourn—
They shall be comforted!"

[W. H. Burleigh.]

Sermon, Number Five.

Evidences of the Inspiration of the Holy Scriptures.

BY JOHN MATTESON.

"All scripture is given by inspiration of God." 2 Tim. iii, 16.

A NUMBER of able works treat largely on this subject, and even "The Bible from Heaven," though its author has apostatized from the faith, is still a strong defense of the truth, as a compilation of evidences showing that the originator of the Bible can be none other than the great and eternal God, the Creator of heaven and earth. But many of our brethren, as well as others, cannot appreciate such works, not being able to understand or remember the arguments and facts stated. Yet, as we base our faith and hope entirely on the Bible, we ought all of us to be able to present plain evidences why we believe the Bible to be the inspired word of God.

This would both strengthen our own faith, and help us to lead others to a saving knowledge of the truth. In the following remarks we trust you will find a few arguments plain enough for all to understand and remember, if they will take pains to do so. Please therefore give this subject your undivided attention while we shall endeavor to present:

SIX EVIDENCES OF THE INSPIRATION OF "ALL SCRIPTURE."

And may the Lord assist by his Holy Spirit and bless the word upon the hearts, that your whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ.

I. *It is a true record.* This is a characteristic of the greatest importance. Where there is any deviation from the truth in persons or records we can put no trust in them. But what a beautiful and connected chain of truth shines forth from the pages of the Bible; as well from its history as from its doctrines and exhortations.

1. The testimonies of all the different writers of the Bible agree. They lived in different ages and countries. Though Isaiah lived above 700 years before the apostles, yet he tells us of the "man of sorrows and acquainted with grief," who "was wounded for our transgressions, bruised for our iniquities," who "is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." He tells us that "he made his grave [or made ready for his grave] with the wicked, and with the rich in his death." In perfect harmony with this, Paul declares that he "was in all points tempted like as we are, yet without sin;" and John, "he came unto his own, and his own received him not." He wept with those that wept and shared in their sorrow. "Jesus wept." He suffered agony in the garden, and when the officers "struck Jesus" he answered mildly, "Why smitest thou me?" On Golgotha "they crucified him, and two other (thieves) with him, on either side one, and Jesus in the midst." According to Matthew "There came a rich man of Arimathea named Joseph, who laid it (the body of Jesus) in his own new tomb."

Of Jesus, Paul testifies that after his death, burial, and resurrection on the third day according to the Scriptures, "he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. . . . And last of all he was seen of me also." And the voice of John joins in perfect harmony, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. . . . declare we unto you." David, "the anointed of the God of Jacob, and the sweet psalmist of Israel" said, "The assembly of the wicked have inclosed me (speaking of Christ); they pierced my hands and my feet, . . . they part my garment among them, and cast lots upon my vesture." And more than 1000 years after, John beautifully responds, "Then the soldiers, when they crucified Jesus, took his garments and made four parts, to every soldier a part." But his coat was without seam, wherefore they said, "Let us not rend it, but cast lots for it, whose it shall be."

The same morals and principles of religion are taught throughout. "The faith once delivered to the saints" is not changed nor altered from Genesis to Revelation. Ezekiel cries out to a rebellious generation, "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" And 600 years later James lifts up his voice like a trumpet and

proclaims the same gospel. "Draw nigh unto God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye doubleminded." And the perfect and royal law is everywhere made the standard and lifted up like a banner on high, while Jesus is the Saviour, the Advocate with the Father, and Prince of peace, to whose glorious reign all eyes are anxiously turned, while all hearts in unison beat with expectation of joy and glory in the coming kingdom of God.

2. The times and countries in which the sacred writers lived, together with many events then transpiring, and surrounding circumstances, are so minutely described as not to leave a shadow of doubt. This opens a large field of investigation, in which you may work at leisure while we only point out one instance. Luke iii, 1, 2. In these two verses no less than eight persons are mentioned who were in prominent offices at the time. The time is given definitely, "the fifteenth year of the reign of Tiberius Cæsar," while five countries or regions are named. This shows plainly that they had no fraud to cover up, and that they knew well the things whereof they assert.

3. Profane writers testify to the same facts. They tell us of one Jesus who went about doing good, and finally was crucified. They speak of the Apostles and first Christians, and Jews, with their temple, and law, and prophets, thus corroborating the record of the apostles.

4. Infidels themselves admit that the record as a mere history is true. Then all, both friends and foes, testify that the Bible is a true record.

II. *The effect or fruits of the Bible are good.* A tree is known by its fruit. Therefore if we can ascertain that the influence of the Bible has tended to make men wiser, better, and happier, we also prove that the Bible itself is good, and has sprung from the source of all good, the great Jehovah.

1. Effects in the world in general. From a small beginning, being deposited with a few poor and unlearned men, the principles of this sacred volume have withstood more than eighteen centuries of hatred, rage, persecution, and calumny of the whole heathen and catholic world, with a host of infidels and atheists, all inspired and led on by the infernal powers of darkness. Why do they thus rage against the Bible, if it had not come from God whom they hate? But have they succeeded in undermining its authority and reputation? Are there now less Bibles, and is it less read and appealed to than centuries ago? No. Triumphant the sacred volume lifts up its head and still presses the battle against the raging powers of darkness.

What multitudes are these marching up with great rapidity, swelling like a torrent from the mountains when the spring rains are melting the snow, eagerly rushing foremost in the battle, and fighting fiercely under the lewd banner of the libertines? They rap, and tip tables, and work wonders. Communicating with devils (pretending to be departed spirits,) they trample proudly on the sacred volume, and threaten boastfully to extirpate the same. But Michael, the prince of God's people, stands on the side of the Bible, and his strong arm brings confusion to the ranks of its enemies, while his mighty voice, clothed with authority from the throne of Heaven, clear as a silver trum-

pet, is heard above the bustle and din of the battle; "Heaven and earth shall pass away, but my word shall not pass away."

Now, please, look for a moment at the different countries where Bible knowledge has been spread. When Asia and Africa stretched out their hands toward God, knowledge and civilization, industry and economy, progressed in those regions. But since they have departed from the Bible, how deep have they sunk into ignorance and barbarism. When the countries of southern Europe were filled with Christians how did those States flourish. Not only did believers receive the benefit of the gospel light, but the influence on others around them was such that agriculture, manufactures, arts, and sciences flourished, while the principles of truth and honesty made people happy. But now go to Spain, Portugal and Italy, those countries that have sunk deepest into papal darkness and superstition, and departed furthest from the gospel, and behold a lazy, good-for-nothing race.

What was America before the gospel light shone upon its woods and prairies? A wilderness. But now behold the change. And where did the infidels of America learn those principles of right and wrong which even they consider sacred? Ah, from their grandmothers' and grandfathers' Bibles.

Compare with this, countries where other revelations are received, in opposition to the Bible, such as Turkey, Persia, China, India. What a vast difference. How far behind they are in every thing useful and commendable. Do you not see then the great superiority of the Bible over all other systems of religion? As much so as the living God is superior to dumb idols; or the mild and lovely Jesus to the fierce Mohammed.

2. In believers in particular. This is the best evidence that a follower of Jesus can have. What has the Bible done for you individually? Can you not tell, brother or sister? It found you in the miry clay, helped you out, placed your feet upon the rock, and established your going. It plucked you as a brand from the burning. Translated you from darkness to God's marvelous light. Before, you loved the world, and its fashions and lusts, but now, those bonds are broken asunder, and you love Jesus above all others. You love to sit quietly at his feet, and listen to his sweet counsels. You love to hear of Heaven, and meditate on the glories of the promised land. Instead of cursing and murmuring, blessing and praise proceed from your mouth. Instead of anger and strife, you are developing patience and love. Instead of boasting and scoffing, you humbly bow your knee at the family altar. In short, you are being transformed by the renewing of your mind, instead of being conformed to this world.

Could the works of Voltaire or Shakspeare do this? Could skepticism or Spiritualism do it? Could any other system of religion in the world do this, except the religion of the Bible? No! But through the word of God you were convinced of sin, and found yourself to be a transgressor of God's holy law. And by the same word you were led to the bleeding side of Jesus, to our Advocate on high, and you now rejoice that your sins are all forgiven. And not only so, but the exceeding great and precious promises of God's word cause a living hope to spring forth, which you would not give up for all the treasures of the world. Oh, blessed hope! Soon we shall rejoice in its consummation, when death shall be swallowed up in victory, and this mortal put on immortality.

Then we know that the Bible has come from God, because it makes us more like him, and leads us home to our Father's house.

III. *Fulfillment of Prophecy.* To write history correctly after the events have transpired is truly a great task, but to write history in advance is an utter impossibility for man. The knowledge of man with respect to the past and present time is very limited. But the veil of futurity makes the coming days dark as darkness itself. But the prophetic word shines as a light in a dark place. And as on its pages the future is pointed out so definitely and minutely with a never-failing hand, declaring events, and recording the history of kings and kingdoms and individuals, we cry out with wonder and admiration, "There is a God in Heaven that revealeth secrets," and this book is none other than the word of God.

Fifteen hundred years the record of the destruction of the Jewish nation existed, and then it was fulfilled as literally as it was recorded. See Dent. xxviii, 49-65. Consider how minutely the kingdoms of this world have been described, remember the signs of the times, and see the fulfillment of prophecy before your eyes daily. Does not this strengthen your faith, and encourage you to lean with still more confidence on the arm of Him whose never-failing counsels have existed unshaken by the most terrible revolutions, untouched by the most cunning plots of an ever-planning and active enemy?

IV. *Internal evidences.* These consist in the excellent qualities of the divine word itself. These are more numerous than we can here present, but we will try to point out seven very prominent characteristics.

1. *Simplicity.* How this beautifies every book of the Bible. There is no studied art, no endeavor to make a show. "God said, Let there be light, and there was light," is the exceeding brief and simple story of a most glorious work. If man had brought forth anything one-thousandth part as great and excellent, how many volumes they would have filled with all the particulars. But the work of God needs no recommend. It speaks for itself. With this compare the language of Spiritualists (rather of devils): "In the beginning God, the Life in God, the Lord in God, the Holy Proceedure inhabited the dome, which burning in magnificence primeval, and revolving in prismatic and undulating spiral, appeared, and was the pavillion of the Spirit; in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious proceedure disclosive."

2. *Honesty.* How men in their writings will cover up everything that is bad, and exalt every little good act. But the Bible tells of the bad as well as the good. It presents a David, a Peter, in their true light, covering up nothing, taking no honor to itself, nor ascribing it to man, but giving God the glory and praise. It claims no more for itself, nor for any one than justice demands.

3. *Authority.* There is nothing creeping, or begging about the word of God. It does not court the friendship of the mighty, nor flatter the rich and the proud. It does not make apologies, and then ask men if they will be so kind as to obey. The Bible speaks with divine authority. "Thou shalt have no other gods before me." "Blessed are the meek, for they shall inherit the earth." "If any man worship the beast . . . the same shall drink of the wine of the wrath of God." And when men have sometimes tried to imitate this style, how far have they come short. Read for instance the letter which the pope pretended came down from Heaven, commanding to keep Sunday.

4. *Sublimity.* Nowhere can you find such elevated conception, such morals, and heaven-born principles, such pure, holy, and consistent views of a coming kingdom, a world to come, a new earth robed in Eden glory, except in the Bible. Compare with this the spheres of Spiritualists, or seven heavens of Mohammed, or three spheres of Mormon. How inconsistent with itself, how gross and sensual is each of these views. With their spirit dogs, and spirit drunkards, and spirit harlots, with their carnal pleasures, or eternal torment. While the word of God brings to view a state where there shall be no more sin, or sorrow, or pain, where all intelligent creatures, and the whole creation with one accord will praise God.

5. *Excellency of language.* Milton has been justly celebrated as a poet; but where did he get his sublimest ideas and loftiest language? From the Bible. The poet has never lived who could compare with Moses in authority, David in sweetness, Isaiah in sublimity, Daniel and John in depth, both of wisdom and knowledge, and Paul in logic and holy zeal. "Hear, O heavens, and give ear, O earth: for the Lord hath spoken." Look unto me, and be ye saved all the ends of the earth: for I am God and there is none else." "Behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases;

who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

"Holy Bible! book divine!
Precious treasure, thou art mine!"

6. *Conciseness.* The Bible contains much in little. More so than any other book. We get more knowledge from the Bible than from all other books combined. Especially where it is studied and compared with nature, passing events, signs of the times, and the human disposition and character. The more you study it, the more you see the need of learning more. It is an inexhaustible fountain of knowledge and truth.

7. *Sympathy.* There never was a better comforter, nor friend more faithful, than the Bible. It weeps with you in your sorrow, and rejoices with you in your joy. Here you can find a healing balm for every wound. Are you secure and lukewarm? It thunders forth from the trembling top of a smoking mountain the perfect law of God, while the lightning blazes from the thick cloud, and the thunder roars. And above all, there the voice of the terrible trumpet waxes louder and louder. It points to the last plagues, the great and terrible day of the Lord, everlasting destruction from the presence of the Lord, and from the glory of his power. Do you tremble and fear, and want your sins forgiven? "The Spirit and bride say, Come, . . . and whosoever will, let him take of the water of life freely." "Come unto me all ye that labor and are heavy laden, and I will give you rest." Are you poor? Is it not yet a very little while, . . . and the poor among men shall rejoice in the Holy One of Israel." Are you sick and weighed down with grief? Let not your hearts be troubled. Jesus comes quickly. Then you shall eat from the tree of life, whose leaves are for the healing of the nations. Are you tempted and tried sorely? Fear not. Trust in God. "For he hath said, I will never leave thee nor forsake thee." Are you persecuted for righteousness sake? "Rejoice and be exceedingly glad, for great is your reward in heaven." Oh how well adapted the Holy Scriptures are to inspire with patience, hope, and love.

"Thou truest friend man ever knew.
Thy constancy I've tried;
Where all were false, I found thee true,
My counselor and guide."

V. *Evidences of comparison with nature.* All nature around us, as well as our own frame, speaks of the great Creator. This mighty God who hath formed us is the God we ought and desire to worship. Now if the same God has revealed himself in the Bible, then the Bible is indeed the book of nature's God.

1. The same attributes which the Bible ascribes to God, we find revealed in nature. The Bible declares that he is an almighty God, full of wisdom and love. The same we find clearly manifested in nature. The sun which goes forth every morning in majesty, the stars without number, the earth in its course, the mighty ocean and towering mountain, yea, every spire of grass, tell of the unlimited power of the great Creator. His wisdom is manifested throughout creation. Every organ of the human body, every vein and sinew, and motion of the heart and lungs, declare that man is fearfully and wonderfully made, that God is a God of infinite wisdom. Have you not heard how day unto day uttereth speech, and night unto night showeth knowledge? Do not seed-time and harvest, summer and winter, declare his loving kindness? Does he not cause the grass to grow for the cattle, and herb for the service of man? Yea, all wait upon the Lord. He openeth his hand, they are filled with good. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

2. The same harmony and order which are manifested in nature, we also find in the Bible. None can better realize this than those who have embraced present truth. What harmony, what consistency, what oneness and union, we behold throughout the Bible. And where the principles of the Bible are lived up to, we find the same union, harmony, and order, as well in churches as in families. Do you not admire the same union, harmony, and order in nature? Behold the planets in their orbits, how they move in perfect order. And though they roll forth with more than lightning speed, yet thousands of years gone by have not diminished their velocity, nor disturbed the harmony

and order of these heavenly bodies. On the earth the clouds that water the ground, the rivers in their course, the birds in the air, fishes in the sea, thousands of animals on hill and in valley, every plant, from the mighty oak to the tender and beautiful flower, prove and declare the order and harmony of nature. Everything is adapted to the other, so as to form link after link in the perfect, unbroken chain of creation. The God of nature is truly the God of the Bible, for the same divine mind, order, and harmony, run through both.

VI. *The manifestations of the Holy Spirit follow the preaching of the word of God.* This was eminently the case in the days of Christ and the apostles. How many hearts were made glad as the deaf heard, the blind saw, the lame walked, and the dead were raised unto life. But the Lord promised to be with his people, even unto the end of the world. And he has proved true to his word. Still many hearts are made glad as the Lord is raising up the sick, and the church is purified through the gift of prophecy.

Besides this we have also individual experience of the manifestations of the Holy Spirit in our own hearts. How often as we pray, or listen to the truth, or try to comfort others, does the Spirit gently work and soften our hearts, and give us a foretaste of the joys of the world to come, a sweet assurance and blessed earnest of a crown of glory that fadeth not away.

And now, my brethren, as the pillars of truth look mighty, and its foundations indeed are seen to rest upon the eternal Rock of Ages, let us praise God for his blessed truth, and try to live it out, and have it interwoven from day to day in our personal experience. Let the Bible be the man of your counsel. Oh, despise it not. Turn not away from the kind voice of your Heavenly Father. Harken to the gentle call of the lovely Jesus. Wash in his blood. Sup with him, and he with you. He will lead us on to glory, peace and immortality. Then we shall more perfectly ascribe all blessing, and honor, and glory, unto Him that sitteth upon the throne, and unto the Lamb, forever and ever.

Calls for Preaching.

NEVER, perhaps, has there been more urgent calls for men to preach the word of the Lord than at the present time. Never was there more necessity for heeding the words of our Saviour: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

But while the harvest is so great and the laborers so few, there is still no need of any one thinking that the work cannot go on in their place or town, without the aid of a preacher. No, brethren, instead of being discouraged because no one from abroad comes to help you, lift up your eyes to the Lord in prayer. We do not feel the power of prayer. Says James: "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain." If the occasion for such a request should come upon us, would our faith stand? Should we not begin to doubt? Should we not reason like this: Now will God stop the course of nature? will he stay the flood, and dry up the rain, because such a poor worm as I shall ask it? Ah yes, if for his glory we ask. Is there one single soul in all the earth upright before God, him will God hear, though there be millions of wicked men, who all desire the contrary. Such is God's love for them that serve him. He has given us ample proof of this.

Now brethren, let us make application of this fact. Here is a town of two or three hundred souls, or more. In that town are two or three believers—righteous ones—and they long to have the word of truth spoken to their neighbors. Now remembering the words of Jesus, "Where two or three of you shall agree as touching anything ye shall ask of my Father it shall be given you," let them begin to pray. Let them erect an altar and appoint stated seasons for prayer. Let them erect the standard, and pray God to draw all in the place who will be saved, to it. God has a Holy Spirit that works upon the heart, and leads it to examine his word, and convinces it of sin, of righteousness, of truth. And if there are two or

more praying ones in that town on the Lord's side, God can bring others who will believe, to them. There is a secret influence which attracts as the magnet, unseen, yet doing its work thoroughly. Let your light so shine that it may be seen in the town where you reside. Pray often, earnestly, faithfully. It may be you will not have occasion to call so loudly for laborers. Call upon Jesus, the Lord of the harvest.

"And it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit," is the result recorded of Elias' praying.

H. C. MILLER.

Whitewater, Wis.

An Exhortation.

THE position we occupy in the closing hours of probationary time, is made clear by the sure word of prophecy. All that is necessary to satisfy ourselves that we are in the time of the last message of probation, is to examine the plain, unmistakable prophecies of the Bible—the conclusion is inevitable. But when all this is acknowledged, the work of preparation for the events that lie before us, is but just begun. The Son of God will soon come in the glory of his Father, in his own glory, and that of all the holy angels—he will come to save his people and clothe them with immortality, and bring them home to his Father's house—but who shall abide the day of his coming, and who shall stand when he appeareth? It is well to ask the question now, while there is time given in which to prepare for this event of events. A little in the future it will be said by those who seek a hiding-place from the presence of the Coming One, The great day of his wrath is come, and who shall be able to stand? Wisdom dictates that we make the inquiry now while there is a little space left in which to prepare.

The events of the day of the Lord are no common events; and it will need a special preparation of heart and life to meet them. The people that pass through the time of trouble, and are translated into the kingdom of God, changed to immortality without tasting of death, will be no ordinary people. They will be a peculiar people, zealous of good works. They will be a people that rise above the prevailing wickedness of the times, when iniquity abounds and the love of many has grown cold. As the tares of the field are ripened in wickedness, a wickedness that exceeds that of all time since the flood; so the people that enjoy the light to prepare them for translation, must excel in holiness, having all the light of the past and present to aid them in becoming ripe for the heavenly garner.

Are we making advancement in the life which is by faith in the Son of God? Are we striving to let our light shine, that we may save our fellow men? Are we recommending the truth to them by word and deed? Oh, let us be stirred to zealous action in the cause of God. Let us gird ourselves anew for the closing conflict with the powers of darkness, putting on all the armor of light. And let us feel the spirit of labor to save souls, realizing our responsibility as the light of the world. In due season we shall reap if we faint not. Let us then be always abounding in the work of the Lord, since we know that our labor will not be in vain in the Lord. There is but little time to labor. Shall it not be all diligently improved? May we realize these things as we ought, and so take heed to ourselves as to be finally prepared to hear our Master say, Well done, good and faithful servant, enter into the joy of thy Lord.

My dear brethren, I am fully persuaded that the faithful will soon be saved with an everlasting salvation. I want to be one among the number. I want to meet you in glory. Pray for me that I may be faithful, and finally be found an overcomer. My heart's desire and prayer to God for you is that you may be saved. Let us be faithful. Eternal life is worth all its costs. It has cost the life's blood of the Son of God; and it will cost us something. If we suffer, we shall also reign with him. It will be cheap enough to us—the free gift of God. Christ will see of the travail of his soul and be satisfied. The saints will be satisfied too, when they awake with his likeness. Brother, sister, will you make the sacrifice? I will try.

R. F. COTTRELL.

God is With Us.

SURELY God is with this people. Thus I exclaimed while reading the reports in last week's Review from the servants of Christ who are bearing to the world the warning message. Yes the God who rules the universe, whose law is love, who delights in right, the God of the Bible is with this people. He is at work for them, and through them is accomplishing a work for himself, and oh! I must share with them, share in their labors, their trials, and sorrows, that I may also share their reward. I would not be an idler. 'Tis a great thing to work for Jesus, but I will try to do the little I see in my pathway faithfully, and it may be God will assign me more. It seems to me that the privilege of seeing Jesus, and receiving his smile will fully repay me for all I can suffer here, to say nothing of hearing his sweet voice say "Well done" and of receiving from his hand the robes of silvery white, the crowns of shining gold, the palms of victory, of meeting angels, and the saints where we can ever have their society, of sitting down to the marriage supper, of seeing the city of wondrous beauty and grandeur, to which the Bible tells us the saints will be welcomed, and of having an eternal home in the earth, when restored to its Eden beauty. Oh! what a reward is waiting for those who patiently endure the sorrows and trials of this fleeting earth, and with humble trust in God resign their whole will to his will, and do all they can find to do in his fear. And shall I reach the golden city, and there meet none who will greet me, and say, You helped me to gain this home? Shall I see others thus greeted, while all pass me by? O God, help me to be of some service to souls around me. Heaven would be no Heaven at all, were I to just save myself, as it were, and not lend a helping hand to others.

Dear reader, let us try to do all we do to the honor and glory of God. In this we shall help others. And I know from sweet experience that we shall find our greatest pleasure in working for others. But let us remember the man who was "Cut off from his base;" remember our own weakness, and be very careful to get frequent supplies from the fountain which never fails. The faithful soon will win.

MARY J. COTTRELL.

Rochester, N. Y.

The Situation.

DURING the struggle for our nation's life, the great mass of our people felt that we were dependent on God for success in preserving our institutions. God prospered us, we were successful, our armies conquered the armies of the rebellion, and then many of our citizens forgot that God had helped us, and felt like shouting, "Our mountain stands strong; we can not be moved." Our republic has exhibited its strength, there is now no danger.

But God in his providence is again reminding us that we are not independent of his help. We find that there are still shoals and rocks ahead of our good ship, and the pilots need wisdom from God to direct them. We have been painfully reminded of this fact by reading the proceedings of the Union caucus held at Washington, 11th inst. At that meeting Gov. Boutwell of Massachusetts is reported as saying:

"He believed it to be beyond all doubt that a conspiracy was on foot to put the government into the hands of rebels. He had no doubt they contemplated a resort to force, because it was in the logic of events that they should do so, and that nothing could save the country from destruction but the most prompt and effective preparations for every emergency. He believed an attempt would be made to force the rebels into Congress, and the Philadelphia Convention was part of the scheme. The battle, in effect, had already begun, and if resistance was not made, the President would take possession of the Capitol. Any such attempt must and would be resisted by force. (Mr. Boutwell's remarks were loudly applauded)."

Such words, from such a man, should be heeded, and should lead Christians and patriots not only to watch, but also to pray that God would save us again from civil strife.—*Christian Press*.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 21, 1888.

URIAH SMITH, EDITOR.

Theoretical, Practical, Experimental.

WHEN the beautiful and harmonious theory of present-prophetic truth is presented to the people, they are disposed to object practice to theory, and think we would do better to attend to the practical part of religion, and let the prophecies alone. They do not seem to see that the fulfillment of the prophecies and the present signs of the times have any bearing upon our duty. If we are only living right, say they, we are prepared for death, the advent of Christ, or any event whatever.

But when we advance a little further, and show that the light of prophecy exposes the apostasies and corruptions of the professed church, and their departure from the commandments of God and the faith of Jesus, and that a real reform in these things is demanded, they can but see that our preaching is practical in the highest degree, and now they ardently desire good, experimental preaching, such as their souls can feast upon. The urging upon them of duties they are unwilling to perform, is dry and irksome. They long for experimental preaching—they are hungry, and want food.

But if perchance theoretical preaching produces faith, a faith so strong that the practical is received by willing obedience, there is no longer a drouth of the experimental, but, on the contrary, a rejoicing with joy unspeakable and full of glory. To such the truth is glorious, the obedience delightful, and the joy inexpressible.

The preaching of the first apostles is a model for all others. If we carefully inquire after their manner, we shall find that they presented the great facts of the gospel—the then present truth, that God had fulfilled his promise in sending the Messiah, that he died for our sins, was buried, rose again and ascended to Heaven, and that there he is a merciful High Priest before the throne of God, to make reconciliation for those that come to God by him. They sustained these facts by proofs and arguments from the Scriptures; and when the truth was received by faith, obedience followed, and there is no doubt that experimental religion was the result. We hear them speak of this to the brethren; but they do not tell unbelievers how happy their religion makes them feel, nor how happy their hearers will feel if they receive it; neither do they ask them, when they come forward to obey the gospel and unite with the church, whether they have experienced religion. The best test of true religion is such faith in the truth as leads to willing and hearty obedience. Consequently the apostles asked no one to relate his experience, when he presented himself for baptism and church membership.

In stating this fact, I do not disparage experimental religion. The experience of the love of God shed abroad in the heart by his Spirit which is given us, must be had if we would enter Heaven. "If any man have not the Spirit of Christ, he is none of his." And if we have the Spirit, the fruit of the Spirit will be enjoyed and manifested. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Gal. v, 22-24. If we lack these fruits, and are not crucified to the world and the world to us, we need not hope that we are approved of God, or shall finally be saved.

But the reason, doubtless, why the apostles preached facts instead of feelings to the unconverted, was that other religionists, whether Jewish or Pagan, could oppose feeling to feeling as an offset against the truth. It is not to be supposed that those who sacrificed their children and even themselves to the gods of the heathens, did so without feeling, and that of the most intense kind too, though it differed widely from the enlightened and serene joy of the Christian. The heathen could claim to have experienced religion;

hence they needed first to be enlightened with the truth, and this, rather than the experimental, would show them that their religion was not of the right kind.

Even at the present time, truth and duty are opposed by what claims to be experimental religion. They tell us that God blesses them and they feel his approving smiles, and reason hence that they are right and safe, though evidently disregarding the claims of the letter of the word of God. There is no abuse greater than this, and no deception is sweeping greater numbers of professed Christians down to the gates of death. The idea of being led by the Spirit contrary to the word is a delusion so self-evident that it ought not to have the least credence. And the fact of so many discordant and conflicting sects all claiming to be led by the Spirit of God, has made many infidels in regard to the operations of the Spirit of God. The Spirit of God does not lead in different and opposing ways.

The lesson then which I wish to inculcate is this: First learn the truth, next heartily obey it, and then reap a harvest of joy and peace. True religion is theoretical, practical, and experimental. A religion that claims God's Spirit and tramples on his truth is spurious.

R. F. COTTRELL.

Labor in Ohio.

FROM Lovett's Grove I went to Geneva, Ashtabula Co., July 2nd. The special purpose for which I went to Geneva was not fully accomplished; but as this is properly the subject of a separate report, I waive it for the present. I remained there over one Sabbath, preaching once on Sabbath, and twice on first-day. The company of believers there had been subjected to influences detrimental to their progress in present truth, and existing circumstances did not allow of my bestowing that labor and attention there which the cause seemed to require. I believe the Lord has an honest people there, who love the truth, and I trust his blessing will be upon them, and his Spirit be given them to guide them into all truth, that they may be sanctified and prepared for the return of our Saviour.

Sabbath and first-day, July 14 and 15, I was at Chardon. This was a pleasant privilege to me, as I had not visited that place since first proclaiming the message there. Monday, 16th, I went to Chardon Center, where Bro. Warner now lives, and spoke on the Sabbath and Law, in the school-house. The subject has been considerably agitated there; different views, as first-day Sabbath and no-Sabbath, had been presented, and I trust the meeting of that evening was not in vain.

Next day went to Huntsburg to Bro. Moffatt's who conveyed me to Bloomfield on Wednesday. Spent Thursday in visiting from house to house, and made arrangements to have the believers in Wayne meet with us in Bloomfield. I felt very anxious to meet all the brethren and sisters together; and present the subject of Health as a part of the present truth. Sabbath evening I spoke on the Gifts of the Spirit; a timely subject, as it proved, to precede the testimony on health. On the Sabbath I was gratified to meet with them of Orwell, Bloomfield, Wayne, Huntsburg, and Chardon. I presented the subject of health both from the Bible, and physiologically. In the afternoon continued the same, after which almost all spoke directly to the point. This was indeed cheering. If anything is peculiarly trying to a messenger of the truth, it is to present a plain duty and hear brethren and sisters talk all around it in their testimonies. Good resolutions were formed, and some laid aside their idols from that same hour. First-day, commenced a social meeting at 10 o'clock, which continued with good interest till nearly 1 o'clock. After this a business meeting was held; and again after a short intermission, all came together to listen to some remarks on baptism, when we repaired to the water, and five were immersed. Bro. and Sr. Chincock and their daughter, and a daughter, each, of Bro. Griffin and Bro. Seeley. I believe the influence of these meetings will be permanent, and prove of lasting benefit to those who attended them.

Monday, 23d, I started for home, and arrived at Bro. Mear's about 1 o'clock at night. There I found

a letter from Bro. Loughborough requesting me to go with the tent, while Bro. Lawrence attended the State Conference. As the R. R. connections were uncertain, I deemed it prudent to lose no time, and accordingly left Bro. Mear's about 5 A. M. This precaution seemed necessary; to lay over at a way station seven hours to get a train, as I had to, is very tedious in these days of "raging chariots." I found the tent in a pleasant, quiet little village, in a valley begirt with hills, the brethren in good spirits, and a very general good feeling toward them. There are four meeting-houses there, but not a resident minister for either of them, and the little opposition they had received was of a feeble nature. Calls were coming from other villages for meetings, and I felt truly thankful for the good prospect before them.

July 30th, I left the tent, and arrived at my home the afternoon of the 31st, rather feeble in body, and much fatigued, but very thankful for the favor of God whose presence had been so manifestly with me in my labors of the month past. With a firm resolution to strive to be more diligent in this good work, I spent the remainder of the week preparing to leave home for the tent season.

J. H. WAGGONER.

Meaphis, Mich., Aug. 9.

Isaiah a Seventh-Day Adventist.

SEVENTH-DAY Adventists believe that the law of God is holy, that the seventh day is the Sabbath, that Christ is coming to the earth again, that the dead are not conscious, that there will be a literal resurrection of the dead, that the wicked will be destroyed, and that the saints will inherit the earth. For believing these things they are denounced as heretics, and are cast out of the so-called Orthodox churches. Had the prophets and apostles lived in these days, they also would have been excommunicated by the same Orthodox churches. How do I know that? Because they believed the very doctrines for which we are now condemned. This we learn from what they have written on these subjects. Thus, for instance, Isaiah has written himself down a Seventh day Adventist.

1. *He pointed men to the law of God as the rule of their conduct.* Chap. viii, 20. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

2. *He kept the seventh-day Sabbath, and taught others to keep it.* Chap. lvi, 2. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Chap. lviii, 13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, &c."

3. *He believed in the second advent of Christ, and earnestly longed to see it.* Chap. xxv, 9. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Chap. viii, 17. "And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him."

4. *He did not believe that the dead were conscious.* Chap. xxxviii, 18. "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth."

5. *He believed in the literal resurrection of the dead.* Chap. xxvi, 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

6. *He believed in the utter destruction of the wicked.* Chap. x, 25. "For yet a very little while, and the indignation shall cease, and mine anger in their destruction."

7. *He believed that the saints would inherit the earth.* Chap. lxxv, 17, 18. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." Chap.

lxvi, 22, 23. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

8. *He believed that they would then build houses, plant vineyards, and eat the fruit of them.* Chap. lxv, 21, 22. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

9. *He believed that on the new earth there would be all kinds of beasts, &c.* Chap. lxv, 25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

10. *He denounced Spiritualism as not of God.* Chap. viii, 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

11. *He believed in visions, as he had them himself.* Chap. i, 1. "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziab, Jotham, Ahaz, and Hezekiab, kings of Judah." Chap. vi, 1. "In the year that king Uzziab died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

12. *He believed in plainness of dress, and spoke against the wearing of jewelry.* Chap. iii, 18-21. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughter of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels," &c.

13. *He had a very poor opinion of swine.* Chap. lxvi, 17. "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

From the above quotations it is evident that Isaiah was a Seventh-day Adventist; and we are not ashamed to believe as did this man of God.

D. M. CANRIGHT.

Hartland, Me.

Elder Wm. Green, of Hounsfield, N. Y.

Our aged Bro. Green has fallen in death. Bro. Taylor in a recent number of the Review has given many interesting particulars of his life. I desire to add a few words to what he has said. Eld. G. became especially interested in the Advent faith during the tent meetings at Adams' Center in the 1862. Well do I remember the serious attention that he gave to this great subject.

When the doctrine that immortality is the gift of God, to be bestowed on the righteous only when the Life-giver returns, began to be set forth, I thought surely Eld. G. will now take offense, and we shall see no more of him. But he continued to attend, though remaining silent, and declining to express any opinion on the subject. Instead of becoming offended, as do almost all aged ministers, he determined to give the subject a serious examination. It was not long before he became thoroughly satisfied that man has no immortality by nature. And what he believed in his heart, he was not ashamed to confess with his lips.

Eld. G. became a warm friend to the Advent faith, and united with those in Adams' Center, who endeav-

ored to live out this despised doctrine. My acquaintance with Eld. G. was somewhat limited, but it served greatly to endear him to me.

In his character, I was deeply impressed with his love of integrity. Everything like fraud, overreaching, deception, double-dealing and guile, was despicable in his eyes.

He was a man of truth. He valued his word, and kept it. And what he aimed to preserve inviolate in all the relation of life, he desired to find in the character of others. He regarded truth as worthy of being obeyed however unpopular it might be. He was emphatically a man of decision. Little did he have in his nature of the double-minded man, and little sympathy could be felt for men of that character.

He was a humble-minded Christian, and in his closing moments proved the value of that religion which he had lived to recommend to others.

He sleeps in Jesus, leaving a large place vacant to be filled by others. These heavy losses keep coming upon us. Who shall be raised up to fill the vacant places? Greatly do I desire that the sons of Eld. G. may follow their father's good example and meet him in the kingdom of God.

J. N. ANDREWS.

Systematic Benevolence.

BRO. WHITE: The following endorsement of Systematic Benevolence I cut from the American Messenger some time since. I noticed a mistake recently on the part of some of our brethren; they got up a subscription, putting down sums at random, and called it systematic benevolence. But there is nothing systematic about it. With the light of Scripture, and the plain "testimony to the church" on this subject. I do not think any church can long prosper that does not come up to "the plan."

J. H. WAGGONER.

PRACTICAL WORKINGS OF SYSTEMATIC BENEVOLENCE.

Few "signs of the times" are more hopeful than the prompt adoption by Christians of the scriptural principle discussed in the "Premium Essays," of stated and proportionate benevolence. Once made general, that will furnish to overflowing the means for prosecuting evangelical enterprises on a more adequate scale. We append a few illustrations from our correspondence of the workings of this plan:

A gentleman in Baltimore encloses a donation of \$20, and writes, "The Prize Essays have instructed, and brought me to adopt a fixed system of beneficence. I set aside, monthly, a definite portion of my income; and as often, adjust my accounts with this fund. One great advantage I derive from this system is this, that I avoid all controversy with my selfishness. Regarding the Lord's share as not my own, I can dispose of it for benevolent purposes without depending on some eloquent appeal. The only questions are, Is the object a laudable one; and is there any money in the treasury? Then I can act systematically, deliberately, and impartially."

"A friend to the tract cause," in sending \$50, says, "it is one of the results of a system which I adopted when I commenced in life. I was led to resolve that the tenth of all my increase should be the Lord's. This was fifteen years ago, and I have ever kept it in view through the darkest, as well as the brightest days. As I began with nothing except a cabinet-maker's trade, my progress was slow; but I found occasion to bless God that he had put it into my heart to make this resolution. About a year and a half since I made it a tenth of my income, and find it a feast to my soul to do something to aid in the benevolent enterprises of the day."

An anonymous friend encloses \$15 to the Secretary of the American Tract Society, Boston, toward the support of the 1,000 colporteurs, and proposes to remit the same quarterly. Though in comparatively humble life he resolved, about two years since, to set apart one tenth of his salary and other sources of income to objects of Christian charity; but fearing that he was not doing all he ought, he has increased the amount.

A pious female sends \$2, as laid by "on the first day of the week," during a season of protracted sickness.

An Absurd Position Illustrated.

In trying to explain the prophecies and expound the Scriptures to the people, we are often met with the objection that the Bible is not designed to be all understood, especially the prophecies. When we get to Heaven it will all be explained and then we can understand them.

But we ask, What were the Scriptures given for? Was it not to guide us to Heaven? to point out the road and the dangers on each side? Certainly none will deny this. Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17. "Thy word is a lamp unto my feet, and a light unto my path." Psa. cxix, 105.

Now let us suppose a similar case. A man starts for California by the overland route. He leaves his family behind intending to have them follow him when he has made the necessary preparation. He carefully examines the road, and notes the proper stopping-places for feed, water, &c., the dangers to be guarded against, the shortest routes, &c. After arriving at California he writes a long letter to his oldest son, giving him all these proper instruction how to conduct the family through. The son begins to read the letter, but finding some things which he does not readily understand, he folds up the letter and lays it away, saying, "I can not understand it now: I will wait till I get to California, and then father will explain it all!"

Who would not say that that son acted very foolishly? His father wrote the letter to tell him how to get to California; but he pays no attention to it till he gets there. Now though it is ever so plain it will do him no good. The object of the letter is entirely defeated.

Precisely so with the Bible. Our heavenly Father has sent us this letter to tell us how to get to Heaven. If we have to wait till we get there before we can understand it, was it not written in vain? Most assuredly it was. If there is one chapter or sentence in the Bible which is not understood at sometime in this world, then that part was written in vain. It is absurd to suppose that God would send us a letter that we could never understand. Do not those who take the position that the Bible, or portions of it, can never be understood till we get to Heaven, act the same as the foolish son in the above illustration? I think they do.

D. M. CANRIGHT.

Skowhegan, Me.

Report from Bro. Byington.

BRO. WHITE: After leaving Windfield, I had meeting, July 3, in Fair Plain's meeting-house. Here is a church of tried brethren, who, I believe, are good and true. They were ready to take the Health Reformer, and also to take shares in the Health Institute.

The 4th and 5th, I had two meetings with the brethren in Bushnell. I think there were thirteen that gave in their names as candidates for organization; when some messenger shall visit them again, I hope they will be ready.

Sabbath the 7th, I was with the church in Orleans. They have just finished a good meeting-house. The burden has come heavy on some. Cannot others do something to relieve such? The house was quite well filled on the Sabbath, mostly by our own brethren. I was blessed with them while speaking to them on the subject of faith, and the faithful.

The 9th, was with the church in Orange. I was truly blessed while telling them how we can make God and Christ and all the good angels our friends, that when we fail, they may receive us into everlasting habitations.

The 11th, returned home, found all well, and felt a good degree of satisfaction that this tour, though laborious, had not been in vain. JOHN BYINGTON.

"LIKE as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

**Proceedings of the Ohio State Conference,
July 27th, 1866, at Lovett's Grove,
Wood Co., Ohio.**

CONFERENCE met to facilitate business on the evening of July 26, at 6 o'clock P. M. Bro. O. Mears, President. Meeting opened with prayer by Bro. Loughborough.

Delegates being called, five were present, representing five churches; and two churches, Wayne and Orwell, were represented by letter.

Brn. Loughborough, and Lawrence were now authorized by the Conference to take part in all the deliberations of the Conference.

Brn. Loughborough, Lawrence, and John Clarke, were appointed a committee on resolutions, and Brn. Levi Gregory, I. N. Van Gorder, and H. Hodgson, were appointed a committee on nominations.

Bro. Loughborough gave instruction and advice as to the mode of conducting business matters in Conference, also gave encouragement that a minister would probably be located in Ohio; also advice to publish the minutes of the Conference.

Adjourned till 10 o'clock, Friday A. M.

Friday 10 o'clock A. M., opened with prayer by Bro. Lawrence. Report of Secretary called for, and presented. The Treasurer's report of the Ohio Conference Fund was read and approved.

Amount on hand at last report,	\$332.21
Received during Conference year,	599.07
Total,	\$931.28
Paid out by order of Conf. Com.,	\$288.50
Cash on hand to balance,	642.78
Total,	\$931.28

The Committee on resolutions reported for action of the Conference, the proposed amendments to the constitution recommended by the General Conference, the resolution allowing unorganized churches a representation in Conference, the course recommended in expelling members, the dress resolutions, and the health reform. They also approved of the plan of establishing a Health-Reform Institute at Battle Creek, and endorsed the action concerning members moving away from a church being required to pay s. b. where they have been in church fellowship till they unite elsewhere; also

Resolved, That we re-arrange our Systematic Benevolence pledges at the time of electing our delegates to State Conference, so that our s. b. year may correspond with the Conference year.

Resolved, That we pay to the Conference 90 per cent of all moneys received into s. b. fund.

Resolved, That the Conference year commence the first of August, and that our quarterly reports to the Secretary commence from that date.

Resolved, That this Conference donate the sum of \$50 to aid in the erection of a meeting-house at Battle Creek.

Resolved, That this Conference donate \$50 to the General Conference Missionary Fund.

Resolved, That this Conference donate \$50 to the S. D. A. P. Association.

Resolved, That this Conference loan to the S. D. A. P. Association, without interest, till Jan. 1, 1867, their Conference Funds.

Resolved, That the Conference committee be empowered to publish a suitable number of minutes in pamphlet form, for the use of the Conference: said minutes to contain the State Conference Constitution, and some of the doings of the Conferences of 1863-4-5 and 6.

Resolved, That this Conference furnish suitable Blanks to the different churches and ministers within its limits.

Resolved, That the Executive Committee be requested to district the Conference field, and arrange Quarterly Meetings.

Resolved, That we request the General Conference for the present to consider Ohio as missionary ground, and while they may make efforts to build up and extend the cause here, we will second their efforts by our prayers, our influence, and our means.

Resolved, That we invite one or more of the General

Conference Committee to meet with us in our future sessions.

Resolved, That we highly appreciate the efforts of the General Conference in behalf of this State. And we do thankfully receive the labors of the brethren sent to us, and further pledge them our sympathy and help in their labors among us.

Resolved, That we give thanks to God for the gracious manifestation of the gift of prophecy now in the church; that we will be earnest and importunate in our prayers to God that he will increase in us the graces of his Spirit, and develop the gifts in his church, that we may honor him and the cause of truth, till the world seeing the beauty, glory, and purifying nature, of obedience to the laws of God, both moral and physical, may be made to praise the Author of the glorious system of present truth.

Report of the Committee accepted, and all the above resolutions passed by unanimous vote.

Adjourned, *sine die*.

O. MEARS, President.

JOS. CLARKE, Secretary.

The Lord Is My Shepherd.

In the twenty-third Psalm, David compares the Lord to a good Shepherd, and the people of God to a flock under the care of God. Christ calls himself the good Shepherd, and says, My sheep hear my voice.

Here David speaks of himself as one of the sheep of the flock, and says, I shall not want; he maketh me to lie down in green pastures, he leadeth me beside the still waters.

David had been a kind and watchful shepherd; had risked his life to rescue his charge from beasts of prey, which adds force to the figure here used.

Perhaps he penned this Psalm, while yet a shepherd youth, as he reposed himself and his sheep in some quiet vale, upon the banks of a cool and refreshing stream; for evidently it was composed in a spirit of grateful devotion to God, for his especial care of him when in need.

God's people have ever been his especial care; and his children have always been provided for, with nourishing food, brought out from the treasure house of his word, by wise and good stewards, who have in due season brought out truths applicable to the time, the bread and the water of life. And as with fitness and propriety, Christ offered to his followers the water of life, so David likens spiritual blessings to bread and water, the staff of physical life, as he speaks of the green pastures and the still waters.

Some shepherds have a curious idea, that because sheep can possibly exist for a long time without water, they do well enough without drink. Not so with David. His flocks have water cool and clear, as it meanders quietly along the valley; and in a figure, the good Shepherd so provides for his people; and so the effect, He restoreth my soul. Oh how refreshing is cool water to the thirsty soul!

Dear reader, have you ever noticed the evident benefit of pure cool water to the flocks and herds, as they press to the well or spring to satisfy their thirst? Before partaking, how drooping and anxious they looked; now, how refreshed and vigorous.

Let us imagine to ourselves such a shepherd as David, resting with his flock in some pleasant valley, upon the banks of a beautiful stream; the sheep have satisfied their hunger with the plentiful pasture; have quenched their thirst from the living stream; and now repose in quiet on the beautiful carpet of grass prepared by nature for them; and David, their shepherd, with harp and voice is praising God in accents of devotion and love; and as you look upon his noble features, elevated by such emotions, say, what scene can be more delightful?

But this is not an imaginary picture. Here is the youthful shepherd preparing to lead the hosts of Israel to honor and renown. He has perhaps just led his flock a long and wearisome journey over mountains and hills, and now he rests in the sequestered vale; he looks upon the mountain ranges surrounding the vale, and he thinks of the defences around God's people; and as he views the plain, rich with herbage for the flocks, he is reminded of the rich provision God

has made for his people; and as he views the stream watering the extended plain, he thinks of the sweet influence of the good Spirit of God.

Now, he exclaims, "He leadeth me in paths of righteousness," and as quiet assurance takes possession of his soul, renouncing slavish fear, his mind reverting to scenes of danger, perhaps some mountain gorge, where his flock had been in jeopardy during the shades of night, where he had defended them from robbers and wild beasts, he exclaims, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Why? As he had with his presence comforted and defended his sheep during the hours of night in the solitary and dangerous mountain pass, so would Jehovah defend his people, "for thou," says he, "art with me, thy rod and thy staff they comfort me;" and we may conclude, that, as David had defended his flock in times of peril, and now they repose beneath the watchful eye of their shepherd, so the people of God have here and there a season of repose and quiet before entering again upon dangers and perils.

David continues, "Thou preparest a table before me, in the presence of mine enemies." Perhaps those enemies who in their nightly raid had attempted to rob David of his life and property, were now at a distance upon the overhanging cliffs watching his movements, and witnessing his prosperity and happiness. His father or brothers might have just arrived bringing with them the delicacies of the season, and as he enjoys their kind attentions, whose property had been so well guarded by his care, he exclaims, "Thou anointest my head with oil, my cup runneth over;" and in the full assurance of hope, he continues, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Again in his more mature years might David adopt the language of this psalm, as he in his flight from the murderous hand of Saul, finds refuge in caves of the mountains and in solitary places; experiences the goodness of God in defending him most remarkably from danger, and in supplying his daily wants while in such a forlorn situation. Often no doubt was he signally delivered from famine, and a bountiful supply granted him in the sight of his enemies.

J. CLARKE.

Monthly Meeting at Newton, Mich.

As the arrangement made by the committee, left me at home, the first Sabbath in August, I attended the meeting at Newton. It was quite well attended by members of the churches of Convis and Burlington. I think there were more present than I had seen at that place before. There was some disappointment in the absence of the Brn. from Battle Creek, who were expected. I tried to make up somewhat for this by speaking to them; and so we examined the Scriptures on the time of trouble coming on the wicked, and the glory to be revealed for the faithful. All seemed to feel that there is nothing lost in living the truth, though crosses and tribulations be our present lot. In the afternoon the time was filled up with good, spirited testimonies; it was a good season. We all left encouraged to press toward the good meeting in the kingdom. Their monthly meetings are great helps to the cause, and they lose much who fail to attend them. The next, Sept 1, will be at Convis.

J. H. WAGGONER.

RESULTS OF BABEL.—A distinguished geographer has enumerated 860 distinct languages, and 5,000 dialects in the world. Of these, 53 belong to Europe, 114 to Africa, 123 to Asia, 417 to America, and 117 to Oceania. This probably does not comprise the whole, for many provinces have a tongue more or less peculiar. In the South Seas it is said that there are little islands close together, the inhabitants of which cannot understand each other.

At the Freewill Baptist General Conference at Lewiston, Me., a short time since, a resolution prohibiting the ordination of ministers who use tobacco was adopted.

All Things New.

"And He that sat upon the throne said, Behold I make all things new." Rev. xxi, 5.

THERE'S shadow on earth's fairest light
Of human guilt and human tears;
She gropes her way through realms of night,
That once sang with the spheres.
But not the sport of blinded chance,
The heavenly record standeth true;
She waits a full deliverance,
When God makes all things new.

The world is old with centuries,
But not for these she bows her head,
Close to her heart the sorrow lies—
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—How long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous Heaven delights to bless,
Oh, what shall be that fairer one
Wherein dwells righteousness?
Oh happy world! oh holy time!
When wrong shall die, and strife shall cease,
And all the bells of Heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth,
There shall be no more curse.
Ye broken-hearted, cease your moan,
The day of promise dawns for you,
For he that sits upon the throne
Says, "I make all things new."

We mourn the dead—but they shall wake,
The lost—but they shall be restored,
Oh well our human hearts might break
Without that sacred word.
Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice,
"I will make all things new."

How long?—The ages falter, dumb,
As on the threshold of new birth;
The nations pray, "Thy kingdom come,
The new heavens; and new earth;"
Earth, turning ever, nears that day,
When all the angel-choirs anew,
Shall sing, "Old things are passed away,
God hath made all things new."

F. B. CHILD.

Omro, Wis.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Brigham.

Sister P. A. Brigham sends us the following letter which she found while looking over the papers of Bro. W. H. Brigham, lately deceased. By this, though being dead, he yet speaketh.

BRO. WHITE: I can say I feel truly thankful for what my heavenly Master has done for me; and, by the grace of God, I mean to try to purify myself by obeying the truth. I feel truly thankful for the gift that God has placed in the church. I long to see the time when all the gifts shall be in exercise in the church, and all the watchmen see eye to eye. Then shall the church be as fair as the moon, clear as the sun, and terrible as an army with banners.

Your brother striving for eternal life.

WM. H. BRIGHAM.

Mannsville, N. Y.

From Sister Olmsted.

DEAR BRETHREN AND SISTERS: For the first time I take my pen to address a few lines to you through the Review. A little more than two years have passed since I embraced the truth, and I can say to-day that I am glad that I ever was led to come out from the world and embrace it. There is only one family in Clinton besides myself, who keep the Sabbath, and they live two miles from me. We often meet, as I frequently go to spend the Sabbath with them. The nearest church is twelve miles, at Johnstown. I go there quite often to meeting.

Though I am so situated this summer, teaching school, that I meet a great deal of opposition, still, by the grace of God assisting me, I am trying to be faithful. 'Tis true very many times the way has looked very hard and rough, and my feet have been very weary; yet I think of the One who trod the rugged path before me, the meek and lowly Jesus, and then I try to tread patiently and trustingly the path marked out for me. It is only a little while before Jesus will come; and if we are only faithful we shall be well rewarded for all our trials and disappointments here.

Pray for me that I may ever be faithful, and at last have a right to the tree of life, and enter in through the gates into the city.

HELEN A. OLMSTED.

Clinton, Wis.

From Sister Cudworth.

DEAR BROTHERS AND SISTERS: Let us exhort one another more as we see the day approaching, than we have in the past, nor think it strange concerning the fiery trial. 1 Pet. iv, 12. All trials are not the one here designated the fiery trial. We should not think strange of a common trial; but this will be so unnatural, protracted, and fiery, or a succession of new ones some way so unlooked for, so peculiar, that we shall think it strange and be led to despond, unless we are fortified, armed, and equipped, which means a great deal. Being baptized, speaking and praying in meeting, writing for a paper, paying our systematic benevolence money, is not half of it. The pruning knife is already among our thick boughs; and as one fair branch after another falls, and the beautiful leaves are borne away on the ruthless blast, we sometimes shrink from the process; but we learn where our treasures, yea idols, are enshrined. "As many as I love I rebuke and chasten." Rev. iii, 19. This then is the "love token;" and as Jesus is doing his last work of mercy in the heavenly sanctuary, I truly desire to be remembered, if it be by rebuke and chastening. We are in the Laodicean state, and not only the gold, but the white robe and eyesalve, are bought by the same fiery process. The fiery trial that we are exhorted not to think strange of, is to bring out the beautiful graces, and fit us for an intimate communion with Jesus, where he is represented as coming into our poor hearts, and supping with us and we with him.

We are exhorted to "endure hardness as a good soldier of Jesus Christ." Oh! yes, many will exclaim, we'll do that. But when God uses a figure, he means all that the figure represents. Now if we should ask a soldier, that had been sick and had camped out on the cold ground, been starved awhile in the Georgia prisons, lost a limb or two, or an eye, &c., if it was a hard campaign, what would he say? I think we shall all know the meaning of "endure," before we are pronounced overcomers.

In Malachi iii, 15, we read, "Yea, they that tempt God are even delivered." Will this try God's children? yes! and bring out true faith. The tide will be set against them, the wind drive them upon the rocks, and in the anguish of their souls they will cry mightily for help; but will God let the oppressor prosper? He will. So I returned and considered all the oppressions done under the sun, (mark!) and on the side of the oppressor there was power, but on the side of the weak there was no comforter. See Eccl. iv, 1. And will it try God's elect that cry unto him day and night, when, "blameless and harmless, without rebuke," they are found in the midst of a crooked and perverse nation? but crushed in the midst of false brethren? But will God suffer it? He will. And will foes rise up in the household and condemn the innocent, and will God let them prosper? He will; for thus saith the Lord, "A man's foes shall be those of his own household; and the prophet tells us that there will be conspiracies, and they will prosper for a while. Will it try a man's faith? It will, if he has got any; if not, he will not stand it a moment. And they will call the proud happy, or blessed. In short, the evil servant will smite not the world, but his fellow servant. But while he smites, the Master comes. Amen.

Thus, our voyage as we near shore must be a stormy one, and short too; and God will never leave us nor forsake us. We need not be troubled about these things being against us, they are all for us. Let us remember Job, and all that have suffered in the past. But we must "be zealous and reform." We must "seek peace and pursue it." In short, we must suffer as Christians. Sometimes my heart faints; but I keep on pursuing. Glory is worth many struggles, yea, life itself. God help us to leave all our baggage and go, and gain all to the truth we can. If they are saved, Jesus will know where to put the stars, if not, where the cause is.

Springfield, Mass.

V. N. CUDWORTH.

From Bro. McMillan.

BRO. WHITE: As I have been often cheered and comforted by the experience of others in the Review, it is not just that I should receive all and give nothing. It was not reluctance to give, that prevented my writing in the past, but lest I should be tedious. God has always led me by a way that I knew not, but for the past three years, he has led me out into so clear a

light, that I cannot mistake his hand; and I have an assurance that he will do greater things for me, and not for me only, but for "all that love his glorious appearing."

Three years ago, in this part of the country those who advocated that Christ would ever return to earth again were called "sensationalists;" those who believed that "eternal life was the gift of God" at the resurrection of the just, were called infidels; and those who observed the Bible Sabbath were called "Jews;" and it was only our tolerant laws that permitted those holding such views to enjoy their freedom. Although but few have yet openly cut loose from Babylon, to God be all the praise that these subjects are admitted by many, and studied by the majority, in this neighborhood at the present time. A very dear relative at the age of 70, has read the Review for six months and cannot do without it, although her minister on a pastoral visit told her to throw it and all such writings into the fire, and think no more about such things. His laboured and fruitless attempt at my conversion might be interesting to some, but would be too personal to interest all of your readers. Elder Wm. Sheldon of Baraboo, Wis., held a tent meeting here over two first-days, commencing July 7, which has created an interest on the subject of the coming of Christ, and the time of the judgment, and the reward. But his entire silence about the Sabbath has left a feeling of dissatisfaction with many.

We anxiously wait Elder Sanborn's promised visit this fall. May he come deeply imbued with the Spirit of his Master.

You who can meet and speak often one to another, think of the lonely and scattered ones who are excluded from Christian fellowship by creeds and formulas. Your prayers may be all you can give; but they will be powerful, if offered in faith. While we pray "Thy kingdom come, thy will be done on earth as it is in Heaven" let us live as though we prayed it, and not merely said it; and while many good Christians cannot see everything as we see, let us not judge harshly. Paul was sincere when he was a persecutor. We, too, were honest when we believed very different from what we do now; and I believe we all have many things yet to learn before we are with "without spot or wrinkle or any such thing."

JOHN McMILLAN.

Prescott, Wis.

Bro. A. Wattles, sen., writes from Troy, Mich.: I have not been able to walk any for about one year and a half, on account of erysipelas, which has troubled me severely for over five years. But I feel very thankful to my kind heavenly Father that I am permitted the exercise of my mental faculties. As I review the unbounded mercies of my God and Saviour, especially the light of divine revelation which has shone so brightly on my mind in these last days of my pilgrimage, I can say that I love the dear Saviour still, yea, more than ever. My heart cries out daily, Come Lord Jesus, and come quickly.

Obituary Notices.

DIED, in New Shoreham, R. I., Apr. 21, 1866, Mrs. Lucy A. Sheffield, wife of Mr. Edmond Sheffield, and only daughter of Peleg and Lucy Champlin, in the 36th year of her age. She died in hope of a better resurrection. She leaves five children, commended to God, desiring her husband to bring them up in the nurture and admonition of the Lord. May he, with them, prepare to meet her at the resurrection of the just.

"Wife and mother now has left them,
And her loss they deeply feel,
But while God has thus bereft us,
He can all their sorrows heal."

P. C. RODMAN.

DIED, in New Shoreham, R. I., June 14, 1866, Mary L. Dunn, aged 15 years, only daughter of Barrilla B. and Mary R. Dunn. They deeply mourn, but not without hope. About eight months before her death, Mary gave her heart to the Saviour, whom she loved to confess, and became remarkably fond of reading good books, especially the Bible.

"Thou art gone to the grave, but we will not deplore thee.

Though sorrow and darkness encompass the tomb;
The Saviour has passed through its portals before thee,
And the lamp of his love is the guide through the gloom."

P. C. RODMAN.

SISTER MARGARET I. HELLIGAS was born in Ireland, in 1832, came to this country in 1850, embraced the truth in 1859, under the labors of Bro John Bostwick, died in Waukon, Iowa, June 5, 1866. She fell asleep looking forward to the time when the saints of all ages shall meet to be parted no more.

WM. S. INGRAHAM.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 21, 1866.

We are happy to present to the readers of the Review this week another Sermon. Read it; and your love will be increased for that Book of books, the Holy Scriptures.

At the late anniversary of the American Tract Society, Major General Howard, in the course of his remarks is reported to have said:

"It is true that trouble is now coming on, but it arises from the incompetency of our rulers. If we do wrong we must suffer for it. We have done right through the war, and shall we do wrong now? Deliver us from any such compromises. Let us build up our institutions on the basis of freedom. If we become timid now, we shall have the question of State supremacy again, and slavery also, if not in name, at least in all its bad influences.

Those who subscribe for the Health Reformer will please state whether or not they have received the first number.

To Correspondents.

I. SANBORN. Concerning your appointment, you will hear from Bro. Loughborough.

A. S. HUTCHINS. The book you inquire for, can be had of Geo. F. Ooledge, N. Y. city. It is the design of the Health Institute to issue a work on Physiology for youth and children, as soon as possible.

ARTICLES DECLINED. The Health Reform: Was not sufficiently condensed.—Thoughts on the Sabbath and Sealing: These points should be fortified with the most logical and critical reasoning. We think the words, "Throughout your generations," as spoken to Israel, mean only so long as they were set apart as God's people.

ARTICLES ACCEPTED. The River of Death.—Beyond the Power of Sin.—Rome, the Unsolved Question.—Meetings in Wis.—This Generation.—The Bargain.—Nahum ii. Watch.—Our Influence.—Our Trials.—Interested Interpretation.—Spiritual Infidelity.—Paul's Mode of Raising Up Churches.—Obituary Notice of Sister C. S. Saxby.—Report from Bro. Hutchins.—Quarterly Meeting in Iowa.

Books Received.

"THE BIBLE TRIUMPHANT; being a Reply to a work by A. J. Davis, entitled, '144 Self-contradictions in the Bible.' By Mrs. H. V. Reed." 148 pp. Price 50c. For sale by H. V. Reed, Harvard, Ill.

"CHRISTIAN BAPTISM: Its Duty and Object scripturally considered and enforced. To which are added copious extracts from important histories on immersion, pouring, sprinkling, lustration, exorcism, &c., &c., showing some curious doctrines and workings of pagan traditions and Christian superstitions. By I. C. Wellcome, Yarmouth, Me. 84 pp. For sale by the author.

SPIRITUALISM UNVEILED, and shown to be the work of demons. An examination of its origin, morals, doctrines and politics. By Miles Grant. 80 pp. For sale at the Crisis Office, Boston, Mass.

THE PROPHETIC TIME QUESTION; or, Bible Time Examined. By Wm. Sheldon. 132 pp. For sale by the W. A. C. P. Association, Buchanan, Mich.

AN INQUIRY. Do the Scriptures teach that God's people will know the time of the second coming of our Lord Jesus Christ. By P. B. Hoyt. 24 pp. For sale as above.

We have also received a package of tracts from H. L. Hastings, 19 Lindall St., Boston Mass., of from 4 to 40 pp. each, consisting of the following: Fishers of Men, De Gruchy and De Carteret, Consecration, Pray for the Sailor, What is Man? What is God? The Good Master, The Double Freedom, New Things, A Thousand Guineas, Sowing Wild Oats, Can't Kill God, Conformity to the Will of God, I Feel Forehanded, Marks Good and Bad, Remember Jesus, Christ's Money, Why Don't You Shout? Sam the Sailor, One Single

Verse, Tom and the Judge, Guidance for the Inquirer, The Life Boat's last Turn, A Mess of Pottage, Sold Cheap, The Prospect.

The Reason Why!

SHOULD any of our subscribers fail hereafter to receive their Review, the reason, quite likely, will be, because they are far behind on their subscription. Let all who are in arrears take timely notice and renew their subscriptions by paying up. J. M. A.

Notice to Missionaries.

THE first quarter of the General Conference year closed Aug. 15th. All ministers in the employ of the Conference, or those who have performed missionary labor during the quarter, are hereby requested to make their reports of their receipts during said quarter to the Gen. Conf. Secretary, as required by Sec. 5 of Art. V of Gen. Conf. Constitution, passed at the session of May, 1865. GEN. CONF. COMMITTEE.

Notice.

TO THE MINISTERS AND S. B. TREASURERS OF THE MICHIGAN CONFERENCE: All ministers belonging to the Michigan Conference,—whether laboring in the State or out—are hereby notified that the first quarter of the Mich. Conf. year expired Aug. 16th. Their reports of receipts during said quarter should now be made to the State Secretary. It is also the proper time for the Systematic Treasurers of each church in the Michigan and Northern Indiana Conference, to make their reports to the Secretary of what they have paid to ministers, or sent to the Treasurer during this quarter. MICHIGAN CONF. COMMITTEE.

Note to Brn. in Mich.

AFTER returning from the Conference in the State of New York. I design to immediately commence a series of meetings among the churches in the State of Michigan. Those desiring meetings, please address me at Battle Creek, Mich., before the time of my return from New York. J. N. LOUGHBOROUGH.

Note from Bro. Waggoner.

SINCE we came to Memphis, Mich., it has been very wet, so as greatly to interfere with our meetings. There seems to be a good interest, however, and so far as I can judge by observation and inquiry, the cause is prospering here. The discussion has been productive of good; the opponents of the truth seemed to think it would put down the third angel's message here; but they have been much disappointed. Several have presented themselves for admittance to the church recently. All are strengthened, and of good cheer. J. H. WAGGONER.

Memphis, Mich., Aug. 13.

Appointments.

No providence preventing, I will be at the Convocation Meeting in Pilot Grove, Iowa, Aug. 29th to Sept. 2. Will Bro. Robert Andrews meet me at Rock Island, Tuesday morning, Aug. 27, and accompany me to the Iowa meeting?

From Friday morning, Sept. 7, to first-day, the 9th, will attend a three days' meeting at Clyde, Ill. The Brn. Bourdeau are expected to be with me at this meeting.

From Wednesday, Sept. 12, to first-day, the 16th, in company with the Brn. Bourdeau, at the Ills. and Wis. Convocation Meeting at Monroe, Wis.

Sept. 28 to 30, at the N. Y. State Conference.

J. N. LOUGHBOROUGH.

General Convocation Meeting in Wis.

CHANGE OF DATE.

THE General Convocation Meeting appointed to be held in Monroe, Wis., commencing Sept. 19, is hereby appointed to commence one week earlier, namely Sept. 12. There are three reasons for this change: 1. It was voted at the Wis. Conference that it should be two weeks after the Iowa meeting which is the 29th of August. 2. The Brn. Bourdeau will not be able to leave their field of labor in Iowa so long as to Sept. 19. And 3. Bro. Loughborough will not have sufficient time to get back to the N. Y. Conference unless the

Wis. meeting is held as early as Sept. 12. The N. Y. Conference will probably be postponed to Sept. 28, in order that Brn. Andrews, Van Horn and Loughborough may attend.

GEN. CONF. COMMITTEE.

The N. Y. State Conference.

POSTPONEMENT.

In order to secure the labors of Brn. Loughborough, Andrews, and others, the N. Y., and Pa. State Conference is postponed two weeks, and will commence Sept. 28, instead of the 14th, as first appointed.

N. Y. CONF. COMMITTEE.

THE Ohio tent will be pitched, and meetings commenced, in Fredericktown, Knox Co., Ohio, Thursday, August 16, 1866.

Our P. O. address as above.

I. D. VAN HORN.
R. J. LAWRENCE.

Business Department.

Business Notes.

G G Green. Received.

Correction. E Goodwin was credited in last Review for W H R Institute \$25.00. It should have been \$250.00. We credit the balance this week.

J Crosby. Where is your Review now sent?

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 receipted pays. If money for the paper is not due time acknowledged, immediate notice of the omission should then be given.

S D Smith 29-6, E Johnson 29-8, S Harris 29-3, F Strickland 30-12, P Z Kinne 29-1, E Kinne 29-1, B Hostler for J W West 30-11, L P Baldwin 30-1, S J McVetta 28-11, S G Hills 30-1, T T Brown 29-1, N Christenson 30-12, J Nelson 30-12, F M Ede 30-12, each \$1.

Wm Lea 30-10, Dr W H Stillman 30-12, W M Avery 29-19, Joseph Clarke 30-1, Jane Stacy 30-1, E Morrow 30-1, M C Hoag 30-9, C S Clarke 29-21, B Salisbury 30-11, E Wickoff 31-1, S Vincent 31-1, Harriet Wescott 30-10, R Brown 30-12, each \$2.

T White \$3, 30-20, E Kinkaid 40c, 27-11, John Gearheart \$1.50, 30-12, Laura A Edwards \$1.50, 30-12, D Andre \$1.25, 31-6, T McDowell 72c, 28-19, H C Stone \$5, 33-3, C W Allen 50c, 29-1, D F Oaks \$1.50, 30-12, G W Field \$1.68, 28-1.

Subscriptions at the Rate of \$3.00 per year.

A L Burwell \$3, 30-1, W Bellamy \$3, 30-10, E L Rhodes \$3, 29-18.

Review and Publication Fund.

M E Reynolds \$5.

Donations to Publishing Association.

Ohio Conference \$50.00.

Cash Received on Account.

Emily J Clarke 75c, C O Taylor \$6.75.

Books Sent By Mail.

S H Kinsey 25c, L D Ireland 25c, Thomas White \$1.34, Martha Santee 10c, A L Burwell 50c, W H Littlejohn 19c, T McDowell \$3.28, H C Stone \$1.12, C W Allen 35c, J Spaulding 50c, M E Reynolds 50c.

Michigan Conference Fund.

Church at Jackson \$25, H Flowers s b \$2, E C Hendee s b \$20, D Poss s b \$10, A Carpenter s b \$7.

General Conference Missionary Fund.

Minnesota Conference \$25, Church at Wakeman, Ohio \$24.97, Ohio Conference \$50.

For Battle Creek Meeting House.

Ohio Conference \$50.00.

To Raise the Sum of \$700, for Bro. M. E. Cornell. Previously received \$488.66. James Sawyer \$2.50, A L Burwell \$6.00, D Poss \$5.00, E H Poss \$5.00.

To Raise the sum of \$500, for Bro. Cottrell. Previously received \$198.16. James Sawyer \$2.50.

For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

I N Van Gorder 50.00, Jane Stacy 25.00, L M Bodwell 25.00, John Mears 25.00, Sarah H Burlingame 150.00, S W Flanders 25.00, M E Ramsey 25.00, D N Fay 25.00, E Arthur 25.00, R J Lawrence 50.00, L S Gregory 25.00, Porter B Allen 25.00, P E K 100.00, John Clarke 25.00, J Clarke 25.00, Wm Arthur 25.00, O Mears 150.00, G W Strickland 25.00, H C Stone 50.00.

On Shares in the W. H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

R J Lawrence 50.00, John Mears 25.00, Porter B Allen 25.00, Mary Ann Berry 25.00, Lyman Drake 25.00, I D Van Horn 50.00, L S Gregory 25.00, B M Osgood 25.00, E P Osgood 25.00, Mary Saxby 25.00, Phillip Rutter 25.00, H C Stone 50.00, E Goodwin 25.00, S W Flanders 25.00, Sarah H Burlingame 200.00, John Saxby 25.00, Sarah Chase 25.00, L M Gates 25.00.