

# 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."  
VOL. XXVIII. BATTLE CREEK, MICH., THIRD-DAY, AUGUST '28, 1866. No. 13.

**The Advent Review & Sabbath Herald**  
IS PUBLISHED WEEKLY, BY  
The Seventh-day Adventist Publishing Association.  
ELD. JAMES WHITE, PRESIDENT.  
TERMS.—Two Dollars a year in advance.  
Address ELDER JAMES WHITE, Battle Creek, Michigan.

### Beyond the Power of Sin.

Beyond the power of sin—oh joyful thought,  
Should ever we, poor pilgrims reach that place  
Prepared by Jesus, by his sufferings bought,  
Where we shall see unveiled his smiling face.

Beyond the power of sin,—no guilty fear,  
Nor deep remorse, nor writhings of despair,  
No blighted youth to press an early bier,  
Nor mortal bowed with weight of worldly care.

Beyond the power of sin—the gloom all gone  
That broods so darkly o'er our ruined race,  
A world restored, the ruin shall atone,  
And hallowed luster beam from every face.

Beyond the power of sin—so mighty now,  
And we so prone to taste the poison cup—  
Relenting, we the paths of vice pursue,  
Hating our faults, but slow to give them up.

Beyond the power of sin—we still have hope  
That Christ will purify his people here,  
And then in clouds of glory take them up  
To full salvation in a nobler sphere.

E. W. DARLING.

Faribault, Minn.

### NATURE AND DESTINY OF MAN.

DISCUSSION BETWEEN ELD. N. V. HULL, SEVENTH-DAY BAPTIST, AND ELD. R. F. COTTRELL, SEVENTH-DAY ADVENTIST.

(Continued from Review No. 2, Vol. xxviii.)

#### Elder Hull's Twelfth Article.

ELD. R. F. COTTRELL:

Dear Brother,—In your reply to my previous letter, you commence by saying, "Concerning the duration of future punishment, we shall have no controversy. We are agreed that the final damnation and punishment of the wicked will be eternal. From the sentence there is no reprieve, and from the punishment there is no restoration. Hence it is eternal. But in regard to the nature of the punishment, we may differ in part, not wholly, I trust. I shall hold that the punishment of the wicked will eventuate in death, with no resurrection beyond it. This is eternal punishment."

Either I do not understand you, or in these sentences you not only differ widely from me, but you also contradict yourself. It is manifest, that punishment ends with consciousness. You cannot punish a tree or a stone, nor can you shame a horse. My position is, that the punishment of the wicked will be without end, the smoke of their torment ascending up forever and ever. Rev. xiv, 11. When torment ceases, punishment ends. This use of language is common and universal. Yours is special, and not justified by the language of past ages or the present. You say that loss or deprivation is punishment, as well as pain.

But is not loss or privation punishment only in so far as they are designed to produce pain?

When you say that the punishment of the wicked will eventuate in death, do you mean to say that death is a part of the punishment? I understand you to use the term death in the sense of cessation of consciousness. But how, if continued consciousness is not the natural condition of the human spirit, can its loss be a punishment? If you say that the punishment consists of the painful circumstances under which the spirit ceases to be conscious, then these painful circumstances are the punishment, and not the loss of consciousness.

When you say that I will attempt to prove that the wicked will have eternal conscious suffering, you are right. Surely, I could not argue that punishment continued after consciousness ceased. That would involve the idea of being and not being at the same time, which is a contradiction.

But in order that this discussion proceed intelligibly, it is needful that I define the terms *life* and *death*. In the Scriptures, especially in the New Testament, besides the ordinary ones, those of every day life, they have special significations—significations peculiar to the religious ideas contained in the Book. Of this I have spoken in former articles. Physical death is the separation of the vital force from the particles of which the body is composed. In this state, all the powers of the body cease. There is remaining neither sense nor feeling. Dead men cannot think; in the grave there is no knowledge. This is the primary meaning of death. The word has several other meanings; but the one in which we are particularly interested is its figurative signification. When describing the moral or spiritual state of man, the word death describes the state of the sinner condemned. All have sinned, and are therefore in a state of death. See Eph. ii, 1, "You also being dead in trespasses and in sins." 1 Tim. v, 6, "But she that lives in pleasure is dead while she lives." Luke xv, 24, "Because this my son was dead and is alive again." These texts show that one under the curse of the law, or in a state of sin, is in Scripture phrase dead. But I proceed to show that *life* and *death*, in this figurative sense, are contrasted in the Bible, so as to show unmistakably their meaning. John v, 24, "Verily, Verily, I say to you, He that hears my word, and believes him that sent me, has everlasting life, and comes not into judgment, but has passed out of death into life." 1 John iii, 14, "We know that we have passed out of death into life, because we love the brethren. He that loves not his brother abides in death."

Moral or spiritual death, then, is the result of wresting ourselves from the favor of God by sin. The state of sin in which the race is found, is not natural. Sin is destructive. Whatever man inherited from God, in his sinless state, he lost by sin. His alienation is a state of death. When man is born again, he is raised to life. "Your life is hid with Christ in God." Col. iii, 3. And because this life in the new birth comes through Jesus Christ, he is called "our life." Col. iii, 4. This, then, is the eternal life which we receive when we pass from death, or out of death into life. It is eternal life, because we need no other moral cleansing to fit us for Heaven. The resurrection proper takes effect upon the body, constituting it like unto Christ's glorified

body, and occurs at the end of the world. At the resurrection, the spirit having already come into the moral image of God by the transforming power of grace, is united to the spiritual body, and so the whole man is redeemed and stands perfect before God.

On the word destroy, you say, "When applied to animals and men, it means to put an end to life, to kill, to slay, to extirpate." In a general way, this is a fair definition; but that it is an exact definition, covering the term in all its uses, is far from being true. To define the term thus in its bearing upon this discussion is utterly delusive. Destroy, here, is the synonym of *ruin*. And is not a spirit or person ruined or destroyed, who is driven away into everlasting punishment? Will you please answer this question in your next, and say whether such an one is destroyed or not? The word *apollumi*, or its equivalent, translated in 2 Thess. i, 9, destruction, occurs in the New Testament between ninety and one hundred times, and is translated by the terms destroy, perish, lose, &c., and in every instance their meaning is determined by the context, or the nature of the things to which they are applied. But by no possibility can it have the meaning you have given it in various instances. To illustrate, take Matt. x, 6, 15, 24, where Jesus speaks of the lost sheep of the house of Israel. These persons were not dead, or killed, slain, etc. Indeed, I do not recollect a passage in which it has the meaning you give it, when it refers to man's moral condition. Besides, in the case of 2 Thess. i, 9, the passage must be collated with other passages in the New Testament upon the same subject, and be interpreted in harmony with them. Especially must it be interpreted in harmony with the words of Jesus. Christ is chief, and any interpretation of Paul that makes him collide in the slightest degree with Jesus, must be avoided. Nor may the stronger words of Jesus be interpreted by those which even seem limited or weaker. I mean, the stronger must not be limited by the weaker. Take, then, the words of Jesus, Matt. xxv, 46, "And these shall go away into everlasting punishment," and what other interpretation than the one I have given meets them in their fullness? Even Theodore Parker admitted that this was their meaning. *We must not attempt to change them.*

You admit the idea of *degrees* in punishment; but this suggests some inquiries as to how your theory of the nature of future punishment allows of this. If I understand you, you hold that at the resurrection the wicked will be raised with material bodies, and then cast into a lake of material fire, and burned up. If so, what is to hinder their all being consumed at once? If the fire is as intense as supposed, how is it possible for these persons to live more than a few minutes? How long could you, constituted as you are, live in a seething lake of fire and brimstone? Besides, would not a wicked man, under such circumstances, die as soon as a good man, suppose the good man to be there? Upon this principle, the punishment being material, why will not the one guilty of but little, suffer as long and as intensely as the one guilty of much? Or, will you say that God will miraculously sustain the life of the one guilty of much, that he may be punished the more, and miraculously hasten the death of the other, that he may only suffer what is due? As to death, however, you make them all suffer alike. Is

this just? If there is a difference in that part of the penalty relating to the burning, why not of the dying also, provided that is a part of the penalty?

Very truly yours,

N. V. HULL.

**Eld. R. F. Cottrell's Twelfth Reply.**

ELD. N. V. HULL:

Dear Brother,—The sense in which I admit of eternal punishment, is easily understood. It is not in the sense of the eternity of the pain, but the eternity of its consequences. Paul calls the last judgment the "eternal judgment," Heb. vi, 2; not because God will be eternally judging men, and they never be judged. The time will come when mankind will have been judged; so the time will come when the wicked will have been punished. The judgment and the punishment will be final, irreversible and eternal in their consequences. I by no means admit, however, that *aión* translated everlasting, eternal, ever, ages, &c., always signifies endless duration. Paul speaks of the end of the *aión*. Heb. ix, 26. *Period of duration, time, age, lifetime, &c.*, are given as definitions of *aión*. When speaking of a mortal being, these definitions expressing limited duration may be applied; but when it refers to the age of an immortal being, it is proper to apply those definitions which express endless duration.

Death is a terrible punishment. It cuts off the person from all the enjoyments of life; and unless life and consciousness be restored, he is cut off from them forever. You may persuade the man doomed to be hung, or beheaded, or crushed to atoms in an instant beneath one ponderous blow, that, his neck being dislocated, or his head crushed in a moment, he would scarcely be sensible of the slightest pain. And you may try to comfort him with the thought that "punishment ends with consciousness," and that "when torment ceases, punishment ends;" yet you cannot by any sophistry convince him that death is no punishment at all. He will choose life with much pain, rather than be cut off from life and joy forever. But let him be assured that he will be restored to life, and he will prefer unconsciousness for a time, to severe suffering.

I have nothing to object to your definition of death in its primary sense; neither do I deny that life and death, as well as other words, are used in a figurative sense. But it is for you to show that in those passages which speak of death as the punishment of sin, it is so used. It will not do to say, Death is sometimes used in a figurative sense; therefore it has no literal meaning, at least in those passages in which a literal interpretation would contradict the popular creed. Come to the passages, and give some other reason than that they are figurative than that the words are sometimes used in a figurative sense.

God threatened death to Adam as the punishment of sin. In pursuance of this threatening, after he had sinned he pronounced this penalty against him: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Nothing further was threatened, or even intimated. Is this figurative death? And would not this have been the end of our race, but for Christ and the resurrection? I repeat it, nothing further was threatened. Did God keep secret the most terrible part of the penalty of sin?—even everlasting pains after death? Tell it not in Gath! Let not this news reach the skeptic's ear.

The figurative use of words is founded upon the literal. The sinner is dead in trespasses and sins, because he is in a state that ends in death. "The end of these things is death." Rom. vi, 21. We say of the convicted murderer, he is a dead man; because we are certain that death will be his portion. In pronouncing his sentence, the judge will not say, You are guilty of murder. For this offense you are doomed to be a murderer? No; death will be his doom. But in case the murderer is pardoned, he "has passed out of death into life." Is future punishment a death that men can pass out of, after they are really in it?

Christ and his apostles do not disagree in their testimony. There is no necessity of preferring one inspired testimony above another. The "everlasting

punishment" of which Jesus speaks, is the "everlasting destruction" of the apostle. It is true, destruction may be used figuratively; but you can produce no evidence that it is so used in the text, "Who shall be punished with everlasting destruction from the presence of the Lord." It is not banished from his presence, but destroyed. You have utterly failed to prove the immortality of the soul in the former part of our discussion. Not one text says it, directly or indirectly. So there is no necessity of understanding this destruction to be figurative. But, on the other hand, there is an absolute necessity of understanding it in the literal sense. Its harmony with other scriptures demands it. Mal. iv, 1. "All the proud, yea, all that do wickedly, shall be stubble." *All* includes the whole. Stubble is readily consumed by fire. "And the day that cometh shall burn them up." It is themselves, and not some appendage, that is to be burned up, "that it shall leave them neither root nor branch." Should one say of a tree, "It is burned up, so as to leave neither root nor branch," we would understand it was wholly consumed—nothing left. No language could be stronger to prove that the wicked will be wholly and literally consumed. Psa. xxxvii, 20. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Those who had seen the fat of lambs consumed on the altar of burnt-offerings, could understand this text. There is only one way to understand it; the comparison as the fat of lambs, makes it literal. In explaining the parable of the tares of the field Jesus said, "The tares are the children of the wicked one. . . . The harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii, 24-43. These testimonies show that the wicked will be personally and literally destroyed. As I said, there is no necessity of understanding the everlasting destruction with which the wicked are to be punished, in a figurative sense; but there is a necessity of understanding it literally. No text teaches that man has an immortal part, which the fire of God cannot consume. But the wicked are compared to stubble, fat, tares, chaff, &c., the most combustible things, and we are positively taught that as these things are totally burned up in the fire, so the wicked themselves shall be. This will be the decision of the eternal judgment, and this will be their everlasting punishment.

You say truly, that *apollumi*, or its equivalent, "is translated by the terms destroy, perish, lose, &c.," and I heartily endorse your remark, that "in every instance their meaning is determined by the context, or by the nature of the things to which it is applied." The lost sheep of the house of Israel were living men, who like lost sheep were in danger of perishing. Hence the language is figurative. They were not absolutely destroyed, but were in danger of being destroyed. It was possible they might be brought back to the fold, and their lives be saved. Hence the Saviour came to seek and save them. But this is not the case with those who are doomed to perish or be destroyed at the last judgment. Now apply your invariable rule of interpretation to 2 Thess. i, 9. There is nothing in the context to show that *olethros*, destruction, is used in a figurative sense. There is nothing in the nature of "mortal man" to forbid its literal interpretation. Please come to the point, and not talk around it. Proceed to the proof that in this instance the language is figurative. And when you have proved that the death and destruction threatened as the future punishment of the wicked is figurative, you will have proved that there is no real future punishment—nothing more than the wicked are suffering or enjoying in this life, while they are "dead in trespasses and sins;" and hence there is no use of a future judgment.

You further say of *apollumi*, "Indeed I do not recollect a passage in which it has the meaning you give it, when it refers to man's moral condition." (The italics are mine.) Very well; I do not. But the sinner's moral condition and his punishment are distinctly two

things. It is his moral condition that makes his punishment necessary. It is because his moral condition exposes him to literal death, that he, in a figure, is said to be dead. Do not confound sin and its punishment. If you do, you will not be able to prove any future retribution at all. Will the decision of the judgment be, You have sinned, therefore you shall be a sinner? The very act of sin makes man a sinner. It is the necessary effect of his own act, and not a punishment from God.

From what you say in your closing paragraph, I think you will be able to understand how there can be degrees in future punishment; especially if you bear in mind that the ultimate punishment of sin is not a natural effect, like the physical penalty for the violation of physical law, but something which God in just retribution inflicts for the violation of moral law. But if you are further troubled on this point, I will ask you to explain the different degrees in eternal torture, as you are on the affirmative. Your answer to this perhaps will give me the clue.

"God is angry with the wicked every day." Psa. vii, 11. He cannot cease to be angry with them while they are sinning and he inflicting punishment. But when sinners are destroyed, he ceases to be angry with them. "For yet a little while, and the indignation shall cease, and mine anger in their destruction." Isa. x, 25. When sin and sinners cease to be, God will be angry no more. Truly yours,

R. F. COTTRELL.

**The Coming of the Lord.**

MARTIN LUTHER, who died in 1546, said that something strikingly awful would take place to warn the world of its approaching end; and that even then, the last day was at the door. That "something awful" has already occurred in many particulars, especially in the alarming, dark, dismal day of May 19, 1780, which was foretold by our Saviour, as a warning of the last great day. An eye-witness said of that day, "It was very thick and dark before 12 o'clock; and after that it looked frightful!"

"All the world," says Luther, "will be saying to itself, Peace and safety." 1 Thess. v, 3. This seems now the general cry, the world wide, even in the midst of alarms,—heralding "sudden destruction." "The day shall come as the lightning's stroke! Help, O Lord! let the final stroke come, and make an end. When we shall see the sun and moon turning away their eyes, then has the time come for the death of nature, when God and angels come to lay her in the tomb!—the funeral of the world!"

About one year before his death, Luther said of passing events, "I do most earnestly hope that these are the blessed signs of the immediate end of all things." And when drawing still nearer the close, he said, "I persuade myself, verily, that the day of judgment will not be absent full three hundred years more. God will not, can not, suffer this wicked world much longer. May he come at once. Let him cut the whole matter short with the day of judgment; for there is no amendment to be expected. I see no other prayer that is fitting but this, Thy kingdom come. Come when he may, he will find but a small flock of believers."

"He will delay his coming so long," says Matthew Henry, "that wicked people will begin to defy it, and to say, 'Where is the promise of his coming?' They will challenge him to come, and his delay will harden them in their wickedness. Even his own people will begin to despair of it; and conclude he will never come, because he has passed their reckoning, saying, The Lord hath forsaken me, and my Lord hath forgotten me." Isa. xlix, 14.

The judgment day, embracing the coming of Christ, is said to be that day for which all other days were made, not of twelve, or twenty-four hours merely, but a thousand of our brief years. 2 Pet. iii, 8. This makes it a most awful, tremendous day! Thus God speaks and acts in reference to it. Hence his many seasonable, faithful warnings to the world to prepare for it. This is as it should be; for a failure here on our part is for eternal ages! How then can we spend our days in sin, or vanity, and throw ourselves away!

"God is long-suffering to us-ward, not willing that



any should perish, but that all should come to repentance." 2 Pet. iii. 9. Hence his long delay of coming as we expected more than twenty years ago. He saw that we were wholly unprepared for such an event; and has given us ample time to regulate our hearts and lives, and get ready. And have we done it? It was in mercy to us, and to all, that he has so long delayed his coming. By this can we fail to perceive that it is no small thing to get ripe and ready for so great an event?—the greatest of all; the turning point of the world's destiny for eternity! Hence, he waited to the extreme of mercy and forbearance. But woe, woe, to the scoffer, and all the wicked when he comes!

Again, as to the evidences of Christ's speedy coming we have abundance in the pervading wickedness of the world, its abounding iniquity, and its likeness to Sodom, and the old world in the days of Noah and Lot, when "all flesh had corrupted its way, and the earth was filled with violence." Gen. vi, 12, 13, 18, 20; Luke xvii, 26-30. What Bro. Foote says of our country, may we think be said of the world itself: "It is hopelessly in the hands of Satan." And it will so remain till Christ comes. Lord, hasten the day; for our souls are sick with every day's report of wrong and outrage, with which the earth is filled! "At Brownville, Texas," says The Press, "it is a common remark at the breakfast table, 'Well, who was killed last night?' Or, 'Were there any bodies found floating in the river yesterday?'"

Another sign is the general declension of morals and religion in the nominal church. "This know also, that in the last days perilous times shall come. For men (Christians, Wakefield), shall be lovers of their own selves, &c. 2 Tim. iii, 1.

Still another sign is found in the rise and progress of modern Spiritualism, so called, but really Diabolism. 1 Tim. iv, 1. Modern, because it is an old thing new-vamped,—about as old as Satan himself, its author. "Ye shall not surely die," is its true rendering. It is a remarkable co-incidence that its rise was almost immediately after 1844, the same year Christ passed, as we believe, from the holy to the most holy place, in the heavenly sanctuary.

But he will come in the very midst of these diabolical works of Satan and his numerous adherents; for Paul says, "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. ii, 8. This coming takes off the mask, dooms Satan, and gives a true version of Spiritualism. Besides, this thing tells where we now are, and what is the next mighty event at the doors.

Finally, as there was in the first advent, a general "expectation, and all men mused in their hearts" upon the subject, Luke iii, 15, so it is now. All seem to be looking for some great and startling event, known only to the "children of light." They are not in darkness concerning it. 1 Thess. v, 4, 5. Others will remain in darkness, till, as the lightning's stroke, it flashes upon their astonished view. Matt. xxiv, 27; Luke xxi, 35.

Now, brethren, what shall we say of that delightful, yet dreadful day; the coming of our Lord and Saviour Jesus Christ? What said the good Richard Baxter? "The thoughts of the coming of the Lord are most joyful to me. . . . Oh, that I might see his kingdom come!" That good man, it is said, lived in continued longing, and looking for the appearing of the Lord Jesus. "I am sure," said he "it is the work of faith, and character of his saints to love his appearing; and to look for that blessed hope." Yes, this is the test of character and basis of the promise of the crown of righteousness of which the apostle speaks, which is laid up for him, and for all that love Christ's appearing. See 2 Tim. iv, 8.

For my part, far as I am from the high position of Baxter, I think I can safely say, I love my blessed Saviour so well that I should rejoice exceedingly to see him coming in the clouds of heaven, "the fairest of all the fair that fill the heavenly train!" Why not long to see my greatest, dearest, best friend, who has done so much for me? He bore for me the shameful cross, and carried all my grief." The debt of love I owe is great; but I have nothing to pay. Here is my heart, my life, 'tis all that I can give.

C. MONROE.

Waldo, Me.

### Rome—the Unsolved Question.

"THE world is giving way," remarked the Pope's Minister, ANTONELLI, recently, when he heard that the Emperor of Austria had been compelled to give up Venetia. Standing in the center of the world and by the side of the Pope, the distinguished Cardinal has certainly an opportunity of forming an opinion on the subject more nearly correct than that of ordinary mortals. We may, however, though standing on the outskirts of the earth, be allowed to agree with the Cardinal at least as to the world in which he moves and plays his part. It is giving way, beyond a question.

The French troops are, by the treaty, to be withdrawn from Rome next month. After that—what? What but the end of things? Can Rome stand? Can the Temporal Power continue to exist? They are the pillars on which it has been supported; and though, in taking them away, provision be made for new props, is there not danger in the change, and doubt as to the strength and durability of the new arrangement?

But will the Emperor withdraw his troops from the support of the Pope? Will he not find some pretext for retaining them, or will he not seek for some substitute, or attempt to secure for his Holiness guarantees which will amount to the same thing as if the French troops were retained in Rome? The Emperor has kept to the terms and conditions of the treaty thus far, and there is no reason to believe that he will fail to consummate its provisions at the specified time. Had Italy been so foolish as to quarrel with him in regard to the cession of Venetia, a different face might have been put on things; but as matters now stand, in regard to all points in which the two Powers are jointly interested, and in regard to the general relations of France with Europe, we see no ground for a desire on the Emperor's part of departing in the least from the terms of the treaty, or of delaying a day in carrying out effectually its stipulations. It is possible that in withdrawing, the Emperor will attempt to hold Italy to the agreement not to interfere by force of arms in the affairs of the States of the Church, nor to foment any revolutionary movements among the Roman people themselves; but it is not unlikely that in the present state of affairs Italy will be able to make liberal terms even on these points, and not be compelled to forego taking advantage of such contingencies as may arise in the future.

The prostration of Austria is undoubtedly the severest blow the Papacy has yet received—worse than that which enabled VICTOR EMANUEL to remove his throne from Turin to Florence. Austria was really the only first-class power in Europe which could be firmly relied on to support the Temporal Power in its critical hour. England, Prussia, and Russia are out of the question, as well as out of the pale of the Church. France has been a friend, after a fashion, hitherto; but can either man or Pope have a straight-forward reliance upon LOUIS NAPOLEON? As for the minor Catholic Powers, like Spain or Belgium, they simply could not count at all in this case. But Austria, in the forefront of the great Powers, and looked up to by all the minor Catholic States, was altogether and always to be trusted in for upholding the Papal authority, and moreover was always as willing to give proof of her faith as she was stiff in maintaining it. She had also a hereditary fondness for interfering in Italian affairs, and keeping them in such shape as suited her interests and principles. She was ready and eager to take the place of France in Rome upon the withdrawal of French troops; and there is no doubt that the Papal Government would vastly have preferred an Austrian to a French garrison. But now the most reliable and strongest of the Catholic Powers and the Pope's friends is not only prone before her great Protestant enemy, Prussia, but has been rendered powerless to interfere in Italy, and by the cession of Venetia, has given up her hold on Italian soil. Her intrigues in that quarter are over, so far as they can be considered of any effect, and neither exiled Prince nor tottering Pope need longer look to her for assistance. It was doubtless in view of these things, and the prospects arising therefrom, that ANTONELLI felt the "world to be giving way."

If a general European Conference or Congress should be convened—as probably will be the case—Italy will doubtless press her claims there for a definite and acceptable settlement of the Roman question. Venetia she has, and everything else she can rightly demand, except Rome. And Rome she cannot do without. Her claims would be supported by Prussia, by England and by Russia. Austria might oppose, and France be inclined to chaffer; but the expiration of the treaty to maintain a French force in Rome makes the way easy for the withdrawal of France from all further interference in Italian affairs.—N. Y. Times.

### Items for the Times.

"LOVERS OF PLEASURES," etc.—2 Tim. iii, 4. The Portland Advertiser says, "Put this and that together;" then quotes from the N. Y. Express,—"*Pews in Rev. H. W. Beecher's church.*—The sale of choice pews this year amounted to \$29,436, nearly \$3,000 more than last; this, with the rental—\$12,158, makes the pew income \$41,594, \$400 being paid for choice of pews." Simultaneously with the above announcement, there appeared in "The Boudoir," the ladies' illustrated paper of fashions, the following notice: "The readers of the Boudoir should not fail to peruse every one of the pages this week. Each is filled to its limit with the liveliest reading and gossip of life, the news of fashion, the affairs of the *beau monde*, and all matters of general interest to ladies. We gave last week the current fashions as displayed at Beecher's church, and in this issue we notice them as displayed at St. Stephen's." Perhaps, by putting this and that together, some idea may be obtained of the reason why high prices are paid for pews, and what some people go to church for.

VALUE OF CHRISTIANITY. The Independent of a late issue gave editorial prominence to what the editor seemed to think a good joke; which was, that a Sunday School child being asked "who died for her," replied, "Abraham Lincoln." The Journal of Commerce, commenting on it, regards that as a very strange Christian mind, which can see a joke in such a story. We quote: "The Sabbath, the Bible, the church, all the most sacred scenes and associations, have been very much mixed up with the wild passions of human strife; and the world is not any better for it. We have emerged from fierce war into political contests, scarcely less fierce; and now, if ever, is the time to rescue the churches, and the religion of the land, from absolute subjection to the world and its interests. The most fearful illustration possible is given in Missouri, where the law now requires a political oath as the privilege of teaching and preaching the gospel."

WORLD AT WAR. The Portland Advertiser of a late issue, quoting from another paper an article on "The world at war," says:—"The actual condition of Christendom to-day, affords a striking commentary upon Stuart Mills's observation, that the remark of the early enemies of the gospel, 'See how these Christians love one another,' is not likely to be made by anybody now. While the Mohammedan and Pagan nations of the world are getting on peacefully and quietly enough, the Christian powers in both continents are in a ferment of war and war's worst passions. \* \* \* The Crescent just now sheds a milder and less baleful light on mankind than the cross. \* \* \* To keep the peace of the world in the midst of such chances of strife, is probably a task beyond the reach of diplomacy, and all signs conspire to indicate that Europe is entering upon another 'battle summer,' not less terrible than the memorable season which earned that dread name, on fields drenched with blood, from the Rhine to the Vistula, and from Naples to the Northern sea."

Says the Post of June 18, 1866, speaking on War, "It is a grave crisis in every point of view; and its end no man can determine."

A NEW PLAGUE.—A sort of plague has broken out in a village near Suez. The victims drop in the street as if they were shot. Their appearance at first is that of brown paper, and immediately afterward they become as black as charcoal.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 28, 1866.

URIAH SMITH, EDITOR.

### The Review---Enlargement.

For a series of weeks in the past, particularly during the last volume, and so far on the present, an increasing accumulation of important matter, has pressed upon the Editor, and the Trustees of the S. D. A. Publishing Association, the question of enlarging the Review.

Our paper, so far as relates to the size and number of its pages, is small; and although from the small-sized type we use, we present nearly as much reading matter as the largest Advent papers, yet for want of space, the testimony of the Review is crippled, much important matter is necessarily postponed from week to week, some departments which ought to be opened in the paper, have to be omitted entirely, and thus its usefulness is greatly restrained.

1. We are satisfied that there should be a News Department, in which should be given from week to week, a judicious summary of the news of the day. The lack of this department operates against us in various ways. 1st. It obliges many of our people to take two papers for the sake of getting the current news, which they feel that they cannot do without; and 2nd. It operates against the increase of our circulation; for when solicited to take the paper, the first inquiry with many, before they become interested enough to take it for the truth's sake, is, Does it give the news? When informed that it does not, they turn away, under the plea that they cannot take two papers. Our location is no objection to a news department; for in these days of railroads, telegraphs, and daily papers, we are as well prepared here in Michigan to give the news up to the date of each week's publication, as we should be if located in Boston or New York. We are persuaded that this department would tend as much as anything to give us a wider circulation, which we all desire. But to do it, we must have more space.

2. The columns of the Review might be enriched from week to week from the writings of others besides our own people, who have given to the world valuable thoughts on many practical and theoretical subjects, which would tend both to arouse and instruct us. And no one would even suggest that we publish less original matter than we now do, in order to give place to these testimonies. The correspondents of the Review are doing well, and are deserving of all praise; but none of its readers would consent to their doing less; and there are many others from whom we ought often to hear words of exhortation, comfort, and good cheer. So that more space is imperatively called for in this direction.

3. There should be in each number, or at least, much oftener than at present, a sermon from some one of our preachers, on some of the many thrilling themes connected with the present truth. There has no feature been proposed hitherto, which has met so earnest a response on the part of many brethren as this; one brother even going so far as to pledge \$5 a year for his paper, if we could have the sermon. We should, ourselves, have urged it more strongly, had space been more plenty.

4. A certain amount of space, each week, could be devoted very profitably to an explanation or exposition of some of the more obscure, or interesting, texts of scripture; and everything which would tend to increase a love for the Bible, or excite an interest in its study, we should, by all means, as far as possible secure.

5. We believe that an enlarged paper would have an encouraging influence upon the cause; that it would stimulate all who are capable of writing for its columns, to greater exertions; and that the paper would come forth greatly improved, filled with matter no less choice than at present; and that its circulation, and consequent sphere of usefulness would be greatly increased.

But if the paper is to be enlarged, the question comes up, In what shall this enlargement consist? Shall it be an enlarged page, or a greater number of pages? On this point we suggest, first, that the size of the page is sufficiently large. It is neat in appearance, convenient to handle while reading, and especially advantageous in reference to binding, and should not therefore, we think, be increased in size; but second, we would propose to add four pages of the same size, giving a paper one-half larger, or having twelve pages instead of eight. In this case the paper would be stitched which would of itself be an immense advantage, as it would not come apart when the leaves were cut open, and would thus cause a great many to be preserved which are now torn up and destroyed.

But there is another question to be met here, and that is a financial one. How shall the increased expense be met? If the Review, at its present size, can be afforded at \$2.00 per year, it could be published one-half larger for \$3.00 per year. But the cost will not increase in an equal ratio with the increased size of the paper; as the extra cost would only be on type-work, paper, press-work, and folding; the wrapping, mailing, editor's and business departments costing no more. A goodly number of our subscribers already generously pay \$3.00 per year for the paper at its present size. We will therefore say that the paper can be published one-half larger, if the number who now pay \$3.00 a year can be doubled, and if the rest of our paying subscribers will come up to \$2.50 each. And when our subscription list reaches 6000 paying subscribers, the regular price can be reduced to \$2.00 per year as at present.

On these terms we expect the enlargement will be called for. For 1st, we think that all the friends of the truth will be favorable to the idea of having a larger paper. 2nd. We think that all who now pay \$3.00 a year will be willing to pay the same for a larger and better paper. 3rd. We think that many others will be willing to come up and pay voluntarily \$3.00 per year. 4th. We think that no one will object to \$2.50; and 5th. We think that under this arrangement our list can be immediately increased to a considerable extent, and very soon be brought up to the figures named.

So we submit the question to one and all. Shall we have an enlarged paper, commencing with the next volume, which we shall reach in thirteen weeks from this date? Especially would we like a response to this question from our ministers, all of whom will be more or less prepared to judge of the feelings and wants of the brethren in this direction. And if any one has any suggestions to make pro or con, we hope they will be sent in at once.

The paper was enlarged to its present size in August, 1851. It was first issued weekly in September, 1853. From that time we have continued, with only some minor changes and improvements, to the present, the Review ever bearing a straightforward and unflinching testimony to the truth in all its departments. The prospering hand of the Lord has been with us, and we are now upon an excellent financial basis. We have full confidence in the onward progress and triumph of this work; but we cannot suppose that a paper of eight pages, of the size we now publish, will be sufficient to meet the requirements of the great work before us. And is it not time for us now to come up and manifest our faith, by taking an advance step in this direction, and issuing a paper more adapted to our own wants as a people, and to the wants of those whom we would enlighten in reference to the life-giving truths committed to our charge.

TRUSTEES  
of the S. D. A. Publishing Association.

PERSONAL WORK.—If the privates of an army left the battle to be fought by the officers, they would imitate the example of those church-members who leave the work of the gospel to ministers. Every Christian is a "royal priest," and to the whole body of Christians was it said, "Go ye," "preach the gospel." As the flag-ship of Nelson was bearing down on the enemy at Trafalgar, the signal was, "England expects every man this day, to do his duty." So Christ expects each member of his church to do his duty.

### Nahum II.

VERSE 1. "He who dasheth in pieces is come up before thy face; keep the fortress, watch the way, make thy loins strong, fortify thy power mightily."

"2. For Jehovah hath turned away the excellency of Jacob, like the excellency of Israel; for the emptiers have emptied them out, and destroyed their vine-branches."

"3. The buckler of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flashing irons in the day of his preparation, and the lances shall quiver."

"4. The chariots shall rage in the streets, they shall run to and fro in the broad ways; they shall seem like torches, they shall run like lightnings."

"5. He shall recount his chiefs; they shall stumble in their walk; they shall make haste to the wall thereof, and the assault-covering shall be prepared.—*Revision of the common version by "several Biblical scholars," known as "Bernard's Translation."*

The title of the book of Nahum is, "The burden of Nineveh." "The book of the vision of Nahum the Elkoshite." From its being the "burden of Nineveh," it would seem that it was either a prophecy of the overthrow of ancient Nineveh, or, that "Nineveh of old" (chap. ii, 8) is taken as an example of the final dashing in pieces of the nations in the great day of the Lord, which is yet future. (Psa. ii, 9; Dan. ii, 35, 44; viii, 25. See the first verse of our text.) We think the latter is the truth. One principal reason for not believing it to be a prophecy of the destruction of ancient Nineveh is the fact that it was written more than a hundred years after the destruction of that city and the end of that kingdom. The date of this prophecy, as given in our Bibles, is B. C. 713; and in a Chronology published by John Bioren, in 1808, I find: "Nineveh taken by Arbaces and Belesis, which finishes that kingdom, A. C. 820." The intelligent Bible student will see evidence in chap. i, 5-9 to satisfy him that it is a prophecy of the great day of the Lord, of which the lightning chariots are a sign, existing in "the day of his preparation." This interpretation of the chariots is favored no less by this version than by the common. There can be no reasonable doubt that these chariots are the rail-road cars of the present day. Consequently it is now the day of preparation for the great battle in the day of the Lord.

But there is such a thing as pressing in testimony in support of the truth; and its tendency is only to weaken the argument. The only grammatical antecedent to the pronouns *his* and *he* in the expressions, "his mighty men," "his preparation," and "he shall recount his worthies," or "gallants," or "chiefs," is Jehovah or the Lord, of verse 2, or, He that dasheth in pieces of verse 1. At least I can find no other. Hence it is the Lord's mighty men, the Lord's preparation, and the Lord's chiefs or worthies; and it is the Lord that recounts these chiefs, which are the mighty men of war which are waked up in the day of his preparation, Joel iii, 9, and "stumble in their walk," and fall and are broken, snared and taken, in the great day when all of "far countries" shall gird themselves and be "broken in pieces." Isa. viii, 9, 15.

The Lord of hosts mustereth the host of the battle. He awakens the mighty men and recounts his chiefs. It seems puerile to apply this to a rail-road conductor, recounting the men, women, and children of all grades, that take passage in rail-road cars.

R. F. COTTRELL.

### Report from Iowa.

BRO. WHITE: From Fairfield, on Monday July 23, we went to Vernon, and held three evening meetings with the church in that place. While we were there we suffered great inconvenience on account of excessive heat; yet we hope that our labors among them were not in vain. The church in Vernon is small, and composed mostly of sisters. May they keep pace with the message in its onward course, that others in seeing their consistency, and godly life, may be led to unite with them to walk in the way of holiness.

July 26 and 27, we traveled from Vernon to Sandyville, a distance of one hundred and twenty-five miles.



We remained at Sandyville ten days, and held twelve meetings. These meetings commenced and progressed with increasing interest to the close, and resulted in much good to the church. Several of the trials and difficulties which existed among the brethren, and which had a tendency to discourage them, were settled in a satisfactory manner to the parties interested; and as we tried to advocate the principles of unity and love, and to show the relations that brethren and sisters sustain to each other as members of the body of Christ, our hearts were made glad in seeing the church coming up on these points, and manifesting an ardent desire to draw near to God and each other. Four united with the church, and Elder R. W. Reed's daughter, a young lady, spoke in our meetings for the first time. On first-day, August 5, a funeral discourse was given on the death of Sr. Hodges, who died July 17; and a good impression was left on the church, and on the unbelievers who were present.

While at Sandyville we were deeply impressed with the importance of the following points:

1. In our intercourse with each other as members of the church, we should be tender-hearted, and kind, and respect each other's feelings; and be imbued with that spirit of love, and satisfaction that led the Saviour to lay down his life for us.

2. If we possess these characteristics, we shall be very careful, and not rash, in laboring with an erring brother or sister. Says Paul, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. vi, 1. It requires spirituality, meekness and wisdom to labor for the erring; and it frequently happens that those who lack these graces feel competent to restore the erring; but they are likely to be distant, rash and unyielding, and often do more harm than good. Let your souls be so filled with pity and the love of God, that you can lay down your lives for the brethren; then approach them carefully, realizing your own weakness, and dependence on the mercy and grace of God, and that it is a nice thing to take the mote out of a brother's eye. Don't dab your finger in the eye, lest you put out this tender and delicate organ. But get the heart tender, and the mote will fall of itself in tears of humble gratitude.

3. But while it is our duty to care for, watch over, and labor with, our brethren for their good, we should not be always searching to find out their faults, and take up a labor with them on slight or seeming deviations from right. Wait till the evil is sufficiently developed that the erring and the church can see it, as well as yourself. Do not probe to the quick till you know that there is a sore. Then if you take up a labor, the church will understand the case, and will be united in their labors of love.

4. When a trial comes up in a church the cooler you keep and the choicer you are of your words the better it will be for you, for those in trial, and for the church. All are not competent to decide with regard to intricate matters involving right and wrong; and even those who are prepared to do this, should have their words few and well chosen. They should think much and speak sparingly. It often happens that when all speak freely, and hastily pass judgment when a trial comes up in a church, ten difficulties are manufactured which are worse than the original one.

5. It does not help those who err to hear that their brethren speak about them in a way to unnecessarily lessen the confidence of the church in them. Such a course is productive of many and great evils, and cannot help those who pursue it. Better pity those who have been overcome, and if you are called upon to speak of their faults, do it with a view to help them.

6. It is unwise for any who are especially connected with a trial, to leave the church to which they belong and settle elsewhere to escape the trial. It is through trials that we are to be purified, and you can find no place in this earth where you can escape trials if you are a child of God. And if you run away from one trial before you have learned the lesson you should derive from it, you will have to pass through another trial to learn it. So you gain nothing in fleeing from trials. On the contrary you may lose much, and, perhaps, manufacture trials for others where you go.

7. When a trial is settled, wisdom requires that it be dropped forever. It should not be dug up again lest the same scene be acted over. And remember that a wound that is just healed over is easily aggravated and can be made worse than ever before, without a great effort to probe into it.

On Wednesday, Aug. 8, we came to Knoxville, and in the course of six days we held eight meetings. At first some of the brethren and sisters appeared to be at a distance from us and from each other in their feelings; but as the truth was presented they became interested, and drew near to us and to each other. Especially was our business meeting in this place interesting and profitable to the church. Measures were taken on several points of duty connected with their prosperity, and we left them greatly encouraged to renew their zeal and diligence in the service of God.

At the close of our meetings at Knoxville, we received the sad intelligence of the sudden death of our only sister, who had been endeared to us, not only by the ties of nature, but also by our sweet and uninterrupted religious experience together in the service of the Lord from our childhood days till the time of her death. She had been in the message for ten years, and had not flinched amid the trials that had assailed her. She left a dear companion, and four children to mourn her loss. May God sustain and console them in their bereavement. It would have been consoling to us and our companions, as well as to our aged parents, and other relatives, if we could have been with them at the funeral, at least. But we would not murmur. May God comfort our dear companions, parents, and friends in their affliction. And may we meet our dear sister when the Life-giver shall come.

A. C. & D. T. BOURDEAU.

Fairfield, Iowa, Aug. 17, 1866.

#### Report from Bro. Hutchins.

BRO. WHITE: July 12, I preached at Bro. Currier's in Sutton, C. E. Sabbath 14th at North Troy, Vt. A goodly number of brethren from different towns came, and we had, we think, a profitable season. It was the first preaching in this part of the town for some years. Some formerly professed the truth here, but they proved a reproach to the cause, rather than an honor. We most earnestly hope those living here now will show forth the excellent fruits of a life wholly consecrated to God. Quarterly Meetings are established here for the benefit of this part of the State. Systematic Benevolence was renewed.

Since that time, I have spent two Sabbaths at Wolcott, one at Stowe, and one at West Enosburgh. The heart's desire and prayer to God, of his people, seems generally to be,

"Nearer my God to thee."

The Quarterly meeting at West Enosburgh on the 4th and 5th inst. was a good one. In consequence of the death and burial of Sr. C. S. Saxby in their midst but a few days before, it seemed on the Sabbath like being in the house of death.

We had great freedom in speaking from the words, "And there shall be no more death." After which, some thirty or forty sweet, heavenly, testimonies were borne. This was a season long to be remembered.

On first-day, after the public meeting, the brethren came together to renew their s. n. pledges for 1866. Yesterday this church talked their faith; to-day, they acted it out. They seemed to remember that the apostle speaks of giving "as God hath prospered," not as they feared he might not prosper them within the year.

The elder of this church is striving to fill well his responsible calling. He does not drive the church into duty, but leads out; and says, "Come brethren and sisters." Oh that all leaders could say, Come. The church in this place do not forget to pray earnestly and much for their absent and beloved preachers, far away from their homes in the battle-field of truth.

We felt somewhat encouraged in our Quarterly Meeting here last Sabbath and first-day; but this might, and ought to have been a better meeting. We wish all our brethren and sisters who attend such meetings, would come prepared to work for the Lord. If so, we might all be strengthened and encouraged together,

and a wholesome impression be carried out in every direction, and the same influence remain behind also.

For one, I am trying to heed the counsel of the faithful Witness. I hope my efforts may not be a failure. I can do but little, and I would be where I can do that little well.

In hope of life.

A. S. HUTCHINS.

Wolcott, Aug. 16, 1866.

#### Report from Bro. Andrews.

BRO. WHITE: When I reported last, I was about to leave Mackford, Wis., for Fish Lake. I arrived there July 25, and found the brethren glad to see me, and engaged in the work. They had their Sabbath meeting appointed out of their neighborhood, where they thought there was a prospect of doing some good. We continued the meetings over Sunday, and till the Thursday evening following. There was quite an interest to hear. At the close of the last meeting, we took an expression, to see how many believed that all the commandments of God were binding, and ought to be kept (the Sabbath not excepted). The entire congregation voted in the affirmative. Some have already decided to obey God, and we trust that others will soon. God grant that it may be so. The brethren here desire the cause to prosper, and are trying to live so that it may.

Friday, Aug. 3, Bro. Dennis took his team and kindly carried me across to Dell Prairie, a distance of forty miles. There are only a few Sabbath-keepers here, and they meet with bitter opposition. We tried to get the Baptist Church (the only one in the place) to hold meetings in, but were refused, notwithstanding a short time before, they opened it to hold an Irish law-suit in.

They despise the law of God, and the doctrine of the Lord's coming. Their own words are, "I hate the second Advent doctrine," and "if you keep the law, you are sure of hell." According to this view, Solomon and the apostles, Paul and John, were in the wrong, and, corrected, would teach as follows:

He that turneth away his ear from hearing the law, even his prayer shall be very acceptable. Prov. xxviii, 9. There is a crown laid up for all them that hate his appearing. 2 Tim. iv, 8. Sin is the keeping of the law. 1 John iii, 4. This is the love of God, that ye transgress his commandments. 1 John v, 3.

If this is not putting "darkness for light," and calling "evil good," what would it be to do it? Oh how God's servants heed to heed the instructions of the apostle Paul, 2 Tim. ii, 24-26. (Please read.)

We tarried with the brethren till Monday, the 13th inst., preaching and laboring from house to house. Four have taken a decided stand to keep all the commandments of God. Their testimonies are, "We were compelled to believe. The evidence is so conclusive, we cannot get around it."

My heart says, Praise the Lord for his truth. It is clear, powerful, and convincing. We left this place strong in the faith that the Lord will search out his jewels, by the power of his precious truth. Oh, for more zeal and earnestness in the cause of God.

Left by stage for Darlington, Monday evening, 13th inst., at 8 o'clock. Traveled by stage seventy-eight miles, and by railroad twenty-two miles, and arrived Wednesday, P. M., at three o'clock. We intend to stay over Sabbath and first-day, and then leave for home, so to attend the Quarterly Meeting at Clyde, Aug. 25 and 26.

R. F. ANDREWS.

Darlington, Wis., Aug., 1866.

#### Meetings in Wisconsin.

BRO. WHITE: Bro. Matteson and myself have given twenty-six lectures in Whitewater, Wis. Our congregations have been small, on account of prejudice, which seemed to be impregnable until we commenced upon the nature of man. Then the Methodist minister gave notice that he would speak upon that subject. We all went to hear him. After he had dismissed his meeting, I gave notice that we would review him at the hall the next evening. He told the people that we were sold out and could not get a congregation. He then said he would preach on the same subject the

next Sunday evening. We went to hear him again, and after he dismissed his congregation I gave notice that I would review him the next evening at the hall; whereupon he broke out in a perfect rage, and wanted to know what business I had there, and why I came there to disturb their cause. He then told the sexton he ought to put me out of the house; and said he hoped the authorities would take care of me. One of his members standing near, said if I spoke another word he would jerk me. They fairly trembled with rage. Some of the members of his church said they would not hear him again. Others said they were ashamed of him.

On Monday evening, quite a large congregation were present to hear the Elder's sermon reviewed. Monday morning, at 9 A. M., about two hundred people assembled at the water side and witnessed the baptism of five persons as they followed their Lord in this solemn ordinance. Three of them had decided to keep all God's commandments since we commenced our meetings here. Others are deciding. We pray the Lord to help them to decide to follow the light of truth, as it shines upon their minds, that they may not be condemned in the day of the Lord, but may hear the welcome, "Thou good and faithful servant, enter thou into the joys of thy Lord."

ISAAC SANBORN.

Johnstown Center, Wis.

### Patience.

THE meaning of this word is, "suffering without discontent." Patient—"Enduring without murmuring." The sin of impatience seems to have been looked upon by the apostles as a besetting sin; for we find them exhorting their brethren in strong language against it.

Paul says that if, by patient continuance in well doing, we seek for glory, honor, and immortality, we shall have eternal life. "Rejoicing in hope; patient in (enduring without murmuring) tribulation." "Now I exhort you brethren, warn them that are unruly; comfort the feeble minded; support the weak; be patient toward all men." He further says, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient."

These words of the inspired apostle seem to have reference to all Christians, in all times, and in all places; but we find a few words occasionally, which seem to have a direct reference to the people of God in these last days:—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (margin, Patience of Christ). And James says, "Be patient, therefore, brethren unto the coming of the Lord." "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."

It would seem from these words that there was danger in the days when the Lord was drawing nigh, that some who should run well for a season might become impatient of his seeming delay, therefore Paul says, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." "Let us run with patience the race that is set before us, looking unto Jesus." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Peter, in naming over the graces that should adorn the Christian character, did not forget that important one—patience: "Add to temperance, patience." The angel to John says, "Here is the patience of the saints." We might extend this list; but this will suffice. We see then that there is great importance attached to this one point. It becomes us to be on our watch. Do we feel like becoming fretful about our work? Then look at the word at the head of this article. Do we ever feel to complain of the weather, that it is too cold or too warm, too much rain or not enough? Then let us have "patience." God sends it all. Do any of us begin to feel that the way is too rough and long? Then be patient; the journey is short. The race is almost run. What though we may have been looking for the Lord these five, ten, or even twenty-five years? Shall our faith begin to grow weak? Shall we begin to say, I must make more provision for this life? Do we feel discouraged? Let us lift up our heads; for redemption is nearer than when we believed. Hear the exhortation of Paul: "Cast

not away therefore your confidence, which hath great recompense of reward, "for yet a little while and he that shall come will come, and will not tarry." He has promised, and that promise is sure, that "unto those that look for him, he will appear without sin unto salvation." But we shall have to look but a little longer. Jesus' work as a great high priest, is almost accomplished. Our cases must soon be decided. Prophecy is nearly all fulfilled; and what remains is fast fulfilling. Jesus, the Lamb of God, who taketh away the sin of the world, who came to redeem us from the curse, who once said, "I go to prepare a place for you," will soon come again, that where he is we may be also. Blessed prospect. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, to conceive the things that God hath prepared for those that love him." Let us take courage, and lift up our heads. We are able to go up and possess that goodly land.

"Though trials may await you,  
The crown before you lies,  
Take courage, brother pilgrim,  
And soon you'll win the prize."

H. F. PHELPS.

Pine Island, Minn.

### Our Heavenly Home.

TUNE. "Our Own Dear Home."

HOME, dear home, where angels dwell,  
Where rich heavenly anthems swell,  
Oh we long for thy sweet rest,  
For we have weary grown by care oppressed.

CHORUS: Jesus Saviour come, take us home,  
Here in sorrow's vale no more to roam,  
Earthly beauties fade, ties are riven,  
Take us dear Jesus to our home in Heaven.

Wandering here 'mid care and strife,  
All our path with danger rife,  
Meeting oft the tempter's snare,  
Hear us, O hear us, is our earnest prayer.

CHORUS: Jesus Saviour come, &c.

Here how oft we smile through tears,  
Trembling while we hope through fears;  
Oft we bow our heads and weep,  
Earth has grown dreary for our loved ones sleep.

CHORUS:

Home, dear home, where white robes are,  
Where naught will our pleasure mar,  
Oh, we soon shall gain thy shore,  
And meet there our loved ones to part no more.

CHORUS:

M. J. COTTRELL.

Rochester, N. Y.

### Links in the Chain of Violence—the Maltreatment of Women, and the Murder of Whites and Blacks.

To the Editor of The N. Y. Tribune.

SIR: As the late indiscriminate murder of Union men in New Orleans has convinced the Northern public that a malignant spirit still exists in "Rebeldom," and demonstrated that the brutal outrages occasionally reported as having been committed at different points in the South, have not been exaggerated cases of Rebel atrocity and barbarity, the following hitherto unpublished and unnoticed accounts of acts of violence coming within the notice of the writer, while on duty as an officer in the Freedmen's Bureau in Louisiana, will serve as another link in the chain of evidence, proving that the spirit of Rebellion still prevails, and that the policy of President Johnson, in pardoning the leading Rebels and restoring them to office, has only made them more violent in their dealings with Union men, and rendered the lives of the freedmen still more insecure.

Emile Bertrand, a teacher employed by the Freedmen's Bureau, was taken by the chivalry in the parish of Point Coupee, where he was teaching, and severely cowhided and his life threatened if he continued to teach a nigger school. This occurred in January last. Lieut. P. F. Burnham, formerly of the 8th Vermont Volunteers, having been mustered out of service, proceeded to Monroe, La., in February last, for the

purpose of opening a school. He called a meeting of the colored population. This was set upon by ruffians armed with pistols and knives, and several of the negroes were murdered, and the Lieutenant barely escaped with his life, having received a cut with a knife, five inches in length, across the small of his back.

In August, 1865, Corp. J. M. Wallace, of the 47th Ind. Vet. Vols., while on duty with the Freedmen's Bureau at Shreveport, La., was kidnapped and brutally murdered, and in the same parish, during the same month, the Provost Marshal of Freedmen reported "that five freedmen had been killed, and that there were sixty well authenticated cases of assault upon the persons of the freedmen—that bodies of the freedmen were found hanging upon the trees, and floating in Red river."

In January last, Charles Colton, formerly a Lieutenant of the 8th Vermont, reported "that while traveling in Alabama on business, and in citizen's dress, Dr.—informed him 'that he had lately rid himself of several of the negroes upon his plantation.' Said the Doctor, 'It is an easy matter. They go to the village, but do not return, and nobody knows anything about them; one of my neighbors disposed of four of his in this way.'"

Capt. Marshall Twitchell of Tounshend, Vt., who was agent of the Bureau in Claiborne parish, La., reported the maltreatment of two ladies who were sent to his parish to teach, and said "that the parties who had engaged to board them refused, because they had been threatened that if they did so, their house would be burned down, and that it was not safe for him to ride over the whole of his parish, and that he could not protect the teachers." Lieut. Chas. N. Rockafellow, 48th U. S. C. I., A. A. Q. M., of the Bureau at Shreveport, La., reported "that it became necessary to station a guard at the residence of the teachers to prevent their being brutally treated." An attempt was made in March last to lynch Gen. Sypher, formerly Colonel of the 20th Rhode Island Heavy Artillery (colored). Having left the service, he, in company with Gen. Fuller, another ex-United States Army officer, leased plantations upon Bayou Boeuf, and Gen. Sypher hired some laborers at Plaquemine, La., and was expected to land several miles below the village from an evening boat, and take the laborers to his plantation. A mob gathered to lynch him upon the landing of the steamer, but as business in New Orleans prevented his arrival, he escaped.

Gen. Sypher informed me that he and Gen. Fuller considered it necessary to arm the hands upon his place for their personal protection. Other Northern men adopt the same rule. Col. Frisbie hired the men of his regiment before the order was issued prohibiting the black soldiers from purchasing their arms from the Government, and as his laborers have the Enfield rifles which they bore in the army, he keeps up a guard upon his plantation, and drills his men regularly. In Louisiana the freedmen are now left entirely to the mercy of their old masters. The Freedmen's Bureau is powerless.

What can an officer do toward enforcing order in a parish fifty miles long, and from five to twenty wide, without a single soldier to assist him, and with the positive assurance from headquarters that he cannot have any military force? Capt. H. R. Pease, agent at Monroe, La., reported "that a planter told him to go to hell with his orders." The captain went to New Orleans for a military force, but could not obtain even a corporal's guard. I repeat, the Freedmen's Bureau, as at present conducted, is powerless, and the freedmen are defenseless, and Union men at the mercy of traitors. Said the editor of *The New Orleans Tribune*, the organ of the blacks in Louisiana, himself a colored man, "The Government protects us, and how? President Johnson appoints Provisional Governors, and allows them and their successors to organize a militia in the South. This militia search the dwellings of the black man, and rob him of his arms. The Constitution guarantees to all citizens the right to the use of arms, but the black man cannot exercise this right."

This is the protection which President Johnson gives us, "such as vultures give to lambs, covering and devouring them." Again, the white soldier, upon



being mustered out, is allowed to purchase the arms he has borne in the service; but the President issued an order which deprives the black man of this privilege.

Facts like the above have a language which is too plain to be understood. Comment is unnecessary.

W. B. STICKNEY.

Late Lieut. U. S. A., of the Freedmen's Bureau of La. *Leyden, Mass., Aug. 7, 1866.*

### Turned Back.

"He has turned back," said a friend to me one day. It was a short sentence; but oh the sorrow, the anguish caused by those words. Who had turned back? A loved brother, bound to our hearts by many pleasant associations. We had rejoiced together; we had wept together; we had celebrated the ordinances of the Lord's house together; we had covenanted together to keep the commandments of God, and the faith of Jesus. But he had turned back. Turned his back on the Law of God; turned his back on the Sabbath; turned his back on the pearly gates of the New Jerusalem; turned his back on the reward of the righteous, the earth made new. Parting with friends is always sad; but oh how sad when the prospect is that it will be eternal. While we are treading the rough and thorny path leading to Mt. Zion, they are traveling another road. But our sorrow is not unmixed with joy. Though all earthly friends should turn away from us, we still have a Friend who will never leave us. We are satisfied that probation is about to close; that the work of cleansing the heavenly sanctuary is nearly finished. Let this be our song while in the house of our pilgrimage, The Lord is soon coming, we will rejoice in his salvation. In a little while we shall stand before the Judge of quick and dead; but alas for the souls who in that day are weighed in the balance and found wanting! L. D. SANTEE.

*Gridley, McLean Co., Ill.*

### Does God Hear Prayer?

THE town of Scandia, in Minnesota, was settled by a colony of pious Swede Baptists. They are in the main industrious, praying farmers. During the first year of their settlement, some eight or nine years ago, the country was ravaged by grasshoppers—coming down from the North, and laying waste and desolate the most fruitful fields. What was to be done? The seed had been sown in faith, and the only visible hope for these worthy Scandinavians, for the coming winter, was in their crops. Would not God prevent the approaching destructive army if his throne was besieged in that regard? A few days more, and to all human probability, the attack would commence upon their fields; for such was the celerity and system of their movements, that the people had come to calculate with almost a certainty their arrival. In this dilemma, these praying men and women met, as a unit, to intercede God to turn the grasshopper aside from their fields. He did turn them aside. When within a few miles of their "town line," this mighty army parted, went around on both sides of them, and again united a few miles below. Theirs was a faith which took hold of the arm of the Almighty, and would not let him go until he blessed them.

When war's clarion notes sent an electric thrill through the nation, the church of Scandia again prayed that God would designate the men to lay upon the altar of their adopted country. Nine stalwart men enlisted, and those that remained pledged one day for prayer, in each week, until their safe return from the bloody field. Never once, in three years, did that day of prayer fail to be observed. Let the pressure of the work season be ever so great, rain or shine, hot or cold, snow or mud, it was faithfully and promptly regarded till each of these nine soldiers of the cross, as well as their country, all bronzed by a Southern sun, but without a scar or scratch, knelt with the home band to return thanks for their merciful preservation, and the peace that once more smiled upon our land. Such instances, methinks, are sufficient to silence all caviling on the subject of prayer. Such simple, earnest, persistent faith, "moves the Arm that moves the world."—*Times and Witness.*

## 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. Sawyer.

BRO. WHITE: Present truth looks good to me yet. Every part of it as it progresses and becomes developed, enhances its value as a whole, and I feel as though I would like to say Praise the Lord. Why, the visions and the health reform after being railed at and attacked with vehemence, are proving to be also the work of the Lord; and he who dares to raise a finger against them is in gross ignorance indeed!

The testimonies to the church, given through the visions, have not been heeded by me as they should have been; hence I have erred at times where I should not, had I been more familiar with the warnings contained in them.

While the cause of the Lord seems to be gaining strength, wickedness is increasing. Around us we discover men giving way to every plan or way of success, except the plan of salvation. They are seeking no interest whatever in the future kingdom of Christ. Open blasphemy and foolish jesting are much employed in the common conversation of men. The rich, the worldly, the refined and the poor, seem to be greatly addicted to these and kindred vices. Few, very few, are appalled and awe-stricken as they hear these horrid utterances come from the lips of beings made in the form of God. The sensitive female's ear is not exempt from those imprecations and blasphemous expressions as formerly, but many of them, also, are as bad as the males. Will not the wicked world soon be ready to say, "Who is the Lord, that we should fear him?"

Of course, according to the Scriptures, calamities and woes must be heaped upon them for such transgressions. Cries of anguish will avail the transgressor nothing in the time of great trouble. The Lord who sitteth in the Heavens will laugh when their fear cometh. This increase of sin should warn me to be on my guard, lest I also be found naked. The Lord, let him be my refuge! My covert shall be under the wings of the Almighty. How good it is to trust in that strong arm! Oh that men would praise the Lord! But they will not, and indignation and wrath must finally come in like a whirlwind. It is my desire to have a pure heart that the Lord may hide me in the day of his fierce anger.

JAMES SAWYER.

*Coopersville, Mich.*

### Extracts from Letters.

Sister H. Clough writes from Springfield, Mass.: It is about twelve years since I first had my attention called to the third angel's message. I embraced it rather hastily, it was thought at the time, for I am usually slow to take hold of anything new. But as I look at it now, I did not step any too fast; and I am rejoicing to-day for what the message has done for me. And yet I feel that there is a great work still to be done to fit such a frail worm as I am, to dwell forever with the pure and the blessed in that glorious kingdom which is about to be set up under the whole heaven. My hope is that He that hath begun a good work in me will carry it on until the day of Jesus Christ.

Bro. A. D. Rust writes from Cato, Mich.: How very easy to understand the plain teaching of the Bible, that man is mortal, and that to obtain immortality he must seek by continuance in well-doing for eternal life.

Then let us live for God and work for eternal life, as those that must give account, that we may be brought again from the land of the enemy, and evermore have access to the tree of life.

Sister L. Conley writes from Owen Centor, N. Y.: I am the only Sabbath-keeper in my family or neighborhood, and hence have not the privilege of meeting with others of like precious faith. But I love to read the cheering testimonies in the Review. Though the writers are all strangers to me, I love them, and long for the time to come when we shall, if faithful, meet to part no more. I thank the Lord that he at last gave me a heart to accept and obey the truth. Eight years I was willingly blind, determined not to be convinced that the Sabbath was binding. One year ago I decided to obey, but thought I could not be numbered with the "despised Advents," I was so prejudiced against them as a class of people. Soon after I commenced keeping the Sabbath, I visited Lancaster, N. Y., and was present at the Monthly Meeting in July; I heard Eld.

N. Fuller speak once. The Brn. and sisters then gave in their testimonies, and were so earnest and sincere, that I was completely won. But I lost a blessing even then, by being too proud to take part with them.

When I look at myself, I do not despair of any of my friends being given to go with me, if I ask in faith. I believe that I was brought to see the truth in answer to prayer. I had good friends praying for me. I wonder their faith did not fail, I was so bitter against them. I often exclaim with the Psalmist, "Bless the Lord, for he is good, his mercy endureth forever." Pray for me, that I may lay aside everything that keeps me from serving him with my whole heart, and go through with the remnant people to Mount Zion.

Sister E. Loop writes from Eldred, Pa.: I first heard the sound of the third angel's message six years ago. I thought it was the truth and embraced it as such, thinking I would never turn from it; but I found it to be true that the heart is prone to wander as the sparks are to fly upward. I turned away, and for two years I found no peace; but last summer I resolved, the Lord assisting me, that let what would come I would serve Him all the rest of my life. There are no words by which I can express the sorrow I have felt for my past disobedience; yet I have a hope, if I now prove faithful, of receiving eternal life when the Lord shall come to make up his jewels.

"How oft, alas! this wretched heart  
Has wandered from the Lord!  
How oft my roving thoughts depart,  
Forgetful of his word!"

"But sovereign mercy calls, return;  
Dear Lord, and may I come?  
My vile ingratitude I mourn;  
O, take the wanderer home."

### Obituary Notices.

DIED, in Enosburgh, Vt., July 31, 1866, sister Caroline Sophia Saxby, wife of George Saxby, in the 29th year of her age. With our dear sister, the sun of life set at noonday. She fell while attending to some of the closing duties of a very hard day's work. A strange and sudden illness came upon her; she started toward her husband, but fell helpless into his arms; exclaiming as she fell, "George, I am dying; the Lord have mercy upon me! He will, I know he will!" These were her last words.

In less than one hour, that form so active through the day, was cold and silent. The busy scenes of the day were exchanged for the stillness of the night of death. The bereft husband, four orphan children, the broken-hearted parents, and other friends, mourn their irreparable loss together.

But two dear and only brothers, were not there. Elders A. C. and D. T. Bourdeau, whose hearts were cemented to the heart of this their only sister, by a thousand tender ties of love and affection, and the mutual hope of eternal life. No, these faithful servants of God, far from home in the harvest field of the Lord, must mourn their heavy loss a great distance from parents and companions dear.

But praise the Most High, for the morning cometh when they will meet the loved one, to part no more. Death, the last enemy, will be destroyed, and the saints will ascend to meet their coming Lord.

Sister S., and some of her friends had for some weeks, had an impression that she would not live long. Her death is supposed to have been occasioned by heating the blood with over-labor, which enraged a lingering disease of the system, and resulted in mortification of the brain.

I reached the place from my home, Aug. 2nd, just in time to speak some word of comfort to the mourning friends, and to a large congregation, convened at the S. D. A. meeting-house, at W. Enosburgh, from the words, "And the dead in Christ shall rise first."

A. S. HUTCHINS.

DIED, in Knoxville, Marion Co., Iowa, June 30, 1866, Bro. John R. Topping, aged 76 years. He had been a firm believer in the third angel's message, and died in bright hope of eternal life when the Lord shall come to call forth the sleeping dead.

A. C. BOURDEAU.

DIED, in Brookfield, N. Y., July 1, 1866, Charlie H., son of B. and A. Hostler, aged 20 years. He and his brother were in the pond bathing, when he went to the bottom, and the friends with torches and hooks, after two hours' search, took him from that watery grave. Bro. C. was a member of the S. D. A. church in Brookfield, and was punctual at meeting, and ready to speak, pray, and sing. He has left a good evidence that he will rise in the morning of the first resurrection. But the church mourn, and feel that they have sustained a great loss; and a father and mother, broken-hearted, have resolved to consecrate themselves anew to the service of the Lord, and meet their beloved son when the Life-giver shall come.

H. MAIN.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 28, 1866.

Read "Links in the Chain of Violence," given in another column. From such facts as there recorded, it would seem that the time has not yet come, when much can be done for the freedmen, at least in many parts of the South; and the efforts of some in their behalf, though well-intentioned, are premature.

### The Ohio Conference.

By mistake the following portion of the Report of the Ohio Conference, was omitted in last week's Review:

"Committee on nominations reported, and it being afterward remodeled, was accepted and confirmed by vote of Conference. List of officers: I. N. Van Gorder, President; John Mears, Treasurer; Jos. Clarke, Secretary; Executive Committee, I. N. Van Gorder, O. Mears, H. Hodgson."

### Quarterly Meeting in Iowa.

ACCORDING to appointment through the Review, the churches of Pilot Grove, Palestine, and Washington, met in Quarterly Meeting at father Kilgore's barn. Each church was well represented. All came in anticipation of having a good time, in which none, we believe, were disappointed. The meetings were conducted by our beloved and faithful Bro. Henry Nicola. The day was spent in prayer and social meetings.

Many cheering testimonies were borne, each rejoicing in the present truth, and telling of their love and confidence in the third angel's message, praising the Lord that he has brought them out of darkness into his marvelous light. Though all seemed to realize their weakness and unworthiness, yet they felt determined by grace and strength given them, to overcome and press on in the strait and narrow way until the prize be obtained.

They also felt to praise God that the Gifts of his Spirit still remain in his church, especially the spirit of prophecy, upon which their souls loved to feast, and by which we were brought to the unity of the faith; also that God has given us the Health Reform as a great and special blessing, by which he is fitting a people for the scenes connected with the soon coming of his dear Son.

As we separated we felt that the Lord had been in our midst, and our spiritual strength had been renewed. Let God's name be praised!

R. W. KILGORE.

Washington, Iowa, Aug. 12, 1866.

## Appointments.

OUR next Monthly Meeting is to be held at Ridge-way, Orleans Co., N. Y., on the second Sabbath and first-day following, in September. On the old time again.

We will meet those coming on the cars at Medina, sixth-day, Sept. 7, at 3 o'clock. Meeting at the Free Baptist House, commencing Sabbath morning at 9. Let all come, and come to labor in the Lord.

R. F. COTTRELL.

BRO. FULLER will meet with the church at Brookfield, Mad. Co., Monthly Meeting, the third Sabbath in September.

C. O. TAYLOR.

### Quarterly Meetings in Ohio.

BEING requested by the Conference to district the State, and arrange Quarterly Meetings, we make the following decision:

First, to include the State, for the present, in one district.

Second, we have arranged the State, for the present, for nine Quarterly Meetings, as follows:

1st. Lovetts' Grove, and Portage. 2nd. Gilboa. 3d. Cass. 4th. Jackson, Green Spring, and West Townsend. 5th. Bellville, and Fredericktown. 6th.

Wakeman. 7th. Strongsville. 8th. Geneva. 9th. Orwell, Chardon, and Wayne.

For the first quarter, meetings will be held as follows:

Portage,	Nov. 10, 11,
Gilboa,	" 17, 18,
Cass,	" 24, 25,
Jackson,	Dec. 1, 2,
Bellville,	" 8, 9,
Wakeman,	" 15, 16,
Strongsville,	" 22, 23,
Geneva,	" 29, 30,
Orwell,	Jan. 5, 6, 1867.

Let some one be selected at the close of each Quarterly Meeting, to appoint through the Review, the time and place of their next meeting.

I. N. VAN GORDER, } Ohio State  
O. MEARS, } Conf.  
H. HODGSON, } Committee.

THE next Monthly Meeting for Allegan Co., Mich., will be held in Allegan, the first Sabbath in September. It is hoped that there will be a general gathering. As these meetings are proving a great blessing to the cause, we wish all to partake with us.

P. STRONG.

## Business Department.

### Business Notes.

J B Ingalls. We have the Instructor for 1865 bound in paper covers, at 25 cents per volume.

### 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 in due time acknowledged, immediate notice of the omission should then be given.

W L Wheeler 29-16, H A Clough 29-18, Mrs S Lewis 30-5, Grace Holbrook 29-1, Henry Youngs 29-1, A Parsons 27-1, S Wright 29-1 S N Smith 29-1, R Hicks 29-1, Nancy Porter 30-1, T A Myers 30-13, A R Ballard 28-14, T Coburn 30-1, D. Warren 29-1, M Thompson 27-1, L H Determan 29-9, each \$1.00.  
T Crouch 30-23, A Buel 30-1, N Youngman 30-13, Hannah Way 29-12, C Smith 30-13, Chas Smith 30-1, T Curtis 28-1, A H Cooper 29-14, J C Tucker 30-9, H Barnes 30-13, C S Fox 30-13, A Loveland 30-1, E. Colby, 30-1, Mary Fields 30-1, L Green 29-11, Job Spencer 28-25, Henry Bunce 30-11, E V Wiard 31-1, C F Worthen 29-11, F White 29-1, D Gorten 30-14, Hannah More 30-13, Mrs L M Bartlett 30-13, C P Finch 30-8, S R Nichols 29-12, each \$2.00.  
J Wall \$1.50, 29-14, Eliza Gardner \$5.00, 32-1, J Oldfield \$1.50, 30-13, J Phillips \$1.50, 30-13, D Beal \$1.50, 30-13, J W Marsh \$1.50, 29-14, Ann Smith \$0.50, 29-13, S N Walsworth \$3.00, 31-11, Eliza Jennings \$1.50, 30-13, E P Holly \$0.50, 29-13, A Lawrence \$3.00, 30-1, A Knowles \$1.50, 30-13.

#### Subscriptions at the Rate of \$3.00 per year.

Josiah Wilbur \$3.00, 29-18, Sibyl Whitney \$3.00, 30-13, S D Barr \$2.00, 29-10.

#### Cash Received on Account.

A C Bourdeau for W McPheter \$1.62, for D T Shireman \$1.88, Ole A Olson \$7.50, J H Waggoner 50c.

#### Books Sent By Mail.

Maria A Hayward \$1.37, I F Frauenfelder \$2.28, M J Blinohatt \$1.25.

#### Books sent by Express.

A C Bourdeau Washington, Iowa \$14.25.

#### General Conference Missionary Fund.

A Sister \$1.00.

#### Michigan Conference Fund.

Church at Wright \$105.00. Church at St. Charles \$65.00.

#### To Raise the sum of \$500, for Bro. Cottrell.

Previously received \$200.66, Ben Auten \$5.00, Mrs. N Dennison \$5.00, J P Hunt \$5.00.

#### To Raise the Sum of \$700, for Bro. M. E. Cornell.

Previously received \$507.16, Daniel Carpenter \$10.00, Ben Auten \$5.00, D W Milk \$10.00, M Wetmore \$5.00, J P Hunt \$10.00, Mrs. N Dennison \$5.00.

#### For the Western Health-Reform Institute.

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

J E Titus \$25. H C Miller \$25. Mrs G W Pierce \$25. Jesse Barrows \$25.

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

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

O Mears \$150. A A Dodge \$25. Dan R Palmer \$500. A C Hudson \$5.

## PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On Pamphlets and Tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address, ELDER JAMES WHITE, Battle Creek, Michigan.

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Christian Baptism. Its Nature, Subjects, & Design,	10	3
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The Seven Trumpets of Rev. viii & ix,	10	2
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End of the Wicked,	5	2
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Mark of the Beast, and Seal of the Living God,	5	1
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Assistant. The Bible Student's Assistant, or a Compend of Scripture References,	5	1
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Review of Fillion. A Reply to a series of Discourses delivered by him in this City against the Sabbath,	5	1
Milton on the State of the Dead,	5	1
Brown's Experience. Consecration—Second Advent,	5	1
Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.,	5	1
The Sabbath, in German,	10	2
" " " Holland,	5	1
" " " French,	5	1
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