

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. XXV.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 28, 1865.

No. 17.

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.

Selected for the Review.

A Pretty Sermon in Rhyme.

EARTH though a lovely place,
Teems with dark care,
Clasping each other comes
Death and despair;
Sorrows on every side
Frowning we find:
Sad hearts need sympathy—
Let us be kind.

Love, like the sun, can gild
All things below;
E'en tinge with golden light
Trouble and woe.
Few in this world of change
Ever find much;
Some souls ne'er felt the warmth—
God pity such!

Hopeless and heart-broken,
Living 'mid gloom,
Many are toiling on
Down to the tomb;
Others are wandering
Morally blind.
Would we do good on earth,
Let us be kind.

What over wealth and fame
Soars far above?
What is more sweet on earth?
Friendship and Love!
Who are more beautiful?
Who most refined?
Those who can pass through life
Truthful and kind!

God alone knows what pain
Some hearts endure:
How they need sympathy,
Tender and pure.
We oft in thoughtlessness
Grief round them wind;
Oh! when we can, to all
Let us be kind.

The Wicked Dead.

Are They now Being Punished?

BY ELD. J. N. ANDREWS.

THIS is a question of awful solemnity, and should not be treated as a matter of speculation and idle curiosity. By far the larger part of mankind live in neglect of the great duties of religion, if not in open contempt of its most solemn commands. Such has ever been the fact with our fallen race. This vast throng of sinful men, for long ages have been pouring through the gates of death, and its dark portals hide them from our further view. What is the condition of this innumerable multitude of impenitent dead? Where are they, and what now is their real state?

To this question two answers are returned: 1. They are now suffering the torments of the damned. This

is the answer of all the self-styled orthodox creeds, 2. They are now sleeping in the dust of the earth, awaiting the resurrection to damnation. This answer is believed by Seventh-day Adventists to be the harmonious teaching of the Scriptures on this subject. Which of these two answers is the true and proper one?

1. There is no statement in the Bible relating to the wicked dead in general, where they are in any way represented as in a state or place of torment. Nor is there any instance in the Bible where men are threatened that they shall, if wicked, enter an abode of misery at death. Even the warning of Jesus in Matt. x, 28, which is thought to contain the strongest proof of the soul's immortality that can be found in all the Bible, says not one word concerning the suffering of the soul in hades, the place of the dead, but relates wholly to what shall be inflicted upon "both soul and body in gehenna," the place of punishment for the resurrected wicked.

2. There being no general statement in the Bible representing the wicked dead as now in torment, and no instance in which the living wicked are threatened with consignment to the furnace of fire till after the judgment, we now search out the particular cases which may be thought to teach such fact. There are just two of these cases which may be cited as proving that some of the wicked dead are now in torment, and from these if at all, the torment of the wicked dead in general must be deduced. These cases are the Sodomites, "set forth for an example, suffering the vengeance of eternal fire" [Jude 7]; and the rich man lifting up his eyes in torment. Luke xvi, 22, 23. These are the only cases that can be cited from the Scriptures in proof that the wicked dead are now undergoing the punishment of their sins.

3. The case of the Sodomites then claims our attention. The text reads thus: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. Does the apostle mean to say that the Sodomites are now in the flames of eternal fire? The clause "suffering the vengeance of eternal fire," is modified by the words "set forth for an example," which immediately precede it. In fact the real meaning of the apostle in what he says of the sufferings of the Sodomites can only be determined by giving this phrase, "set forth for an example," its proper bearing. To be "set forth for an example" to wicked men "suffering the vengeance of eternal fire," one of two things must be true: 1. They must now be in a state of suffering in plain view of the inhabitants of the earth; or 2. They must be somewhere in the Scriptures set forth in the very act of suffering the vengeance of fire from heaven. If the first of these views be correct, then the Sodomites are indeed now in torment. But that view is not correct; for the very place where Sodom was burned is now covered by the Dead Sea.

That the second view is correct, is manifest from Gen. xix, 24-28. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife

looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the Lord. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

Here the Sodomites are set forth for an example in the very act of suffering the vengeance of eternal fire. Are they to this day in that fire? Peter bears testimony, and it is the more valuable in this case, because the chapter containing it is almost an exact parallel to the epistle of Jude. Thus he says: "Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. ii, 6. Peter thus shows that the fire did its proper office upon the men of Sodom, and that they were not in his day alive in its flames. Their case is an example of what God will do to all the wicked after the resurrection to damnation, when fire shall descend out of heaven upon them and the whole earth become a lake of fire. Rev. xx; 2 Pet. iii; Mal. iv.

The testimony of Jeremiah which represents the punishment of Sodom as comparatively brief, must complete this evidence: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Lam. iv, 6.

4. The language of Jude concerning the Sodomites has therefore no relation to their condition in death, and cannot be made to furnish evidence that the wicked dead are now in a state of torment. There remains therefore, the case of a single individual—the rich man—out of which to deduce the doctrine that the wicked dead are now in the lake of fire. This is certainly a fact worthy of note.

5. The account of the rich man stands at the conclusion of a discourse made up of parables. Thus Luke xv, presents us with the parable of the lost sheep, the ten pieces of silver and the prodigal son. The sixteenth chapter is made up of two parables, the unjust steward, and the rich man and Lazarus. It is true that the account of the rich man and Lazarus is not called a parable by the sacred penman; but the fact is the same with respect to the two cases which precede this; and the three are introduced in the same manner: "A certain man had two sons;" "There was a certain rich man which had a steward;" "There was a certain rich man which was clothed in purple and fine linen."

6. It is generally admitted that a parable cannot be made the foundation of any doctrine, or be used to disprove doctrines established by plain and literal testimony. But the doctrine of the present punishment of the wicked dead, rests upon a single parable, and that parable the case of a single individual.

7. The proper interpretation of any portion of the Sacred Record will show that it is in divine harmony with the general tenor and plain facts of the whole book.

8. Three of the dead are here introduced, Abraham, Lazarus and the rich man, and all represented as in hades. "In hell (Greek, hades) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Hades is the place of all the

dead, the righteous as well as the wicked. Thus at the resurrection of the just, they shout victory over death and hades from whose power they are then delivered. "O death where is thy sting? O grave (Greek, hades), where is thy victory?" 1 Cor. xv, 55. The wicked dead are in hades; for at the resurrection to damnation hades delivers them up. Rev. xx, 13. The resurrection of Christ did not leave his soul in hades; i. e., he then came forth from the place of the dead. Hades therefore is the common receptacle of the dead. Those who are in hades are not alive but dead. "DEATH and HADES delivered up the DEAD which were in them." Even the language of Abraham implies that all the party were then dead. To Dives he says, "Thou in thy lifetime [now passed] receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented." Classing himself with dead Lazarus he adds: "Between us and you there is a great gulf fixed." The rich man then begs that Lazarus may be sent to his brethren, declaring that if one went unto them from the dead they will repent. And Abraham denying his request said that they would not be persuaded "though one rose from the dead." This scene transpires in hades, the place of the dead, and those who act in it are three dead persons.

9. Here is found a clew to the proper interpretation of this parable. "They have Moses and the prophets; let them hear them." If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This language directs the living to Moses and the prophets for instruction concerning man's condition in hades. In their testimony will be found adequate warning to the living wicked, and facts of great importance bearing upon the proper interpretation of this peculiar passage.

10. The Old Testament was written in Hebrew, and the New Testament in Greek. Here an important fact is to be noticed. The Old Testament uses the word sheol to designate that place which in the New Testament is called hades. Thus the sixteenth Psalm, written in Hebrew says, "Thou wilt not leave my soul in sheol." The New Testament quoting this text and expressing the words in Greek says, "Thou wilt not leave my soul in hades." Acts. ii, 27. The Hebrew term sheol as used in the Old Testament is therefore the same in meaning with the Greek word hades as used in the New. In other words the hades of Christ and the apostles is the sheol of Moses and the prophets.

11. It is well here to observe that the Hebrew word sheol is used in the Old Testament sixty-five times. It is rendered grave thirty-one times. Gen. xxxvii, 35; xlii, 38; xlii, 38; xlii, 38; 1 Sam. ii, 6; 1 Kings ii, 6, 9; Job vii, 9; xiv, 13; xvii, 13; xxi, 13; xxiv, 19; Ps. vi, 5; xxx, 3; xxxi, 17; xlix, 14, 15; lxxxviii, 3; lxxxix, 48; cxli, 7; Prov. i, 12; xxx, 16; Eccl. ix, 10; Cant. viii, 6; Isa. xiv, 11; xxxviii, 10, 18; Hosea xiii, 14; Eze. xxxi, 15. It is rendered pit three times as follows: Num. xvi, 30, 33; Job xvii, 16. It is also rendered hell in thirty-one instances as follows: Deut. xxxii, 22; 2 Sam. xxii, 6; Job. xi, 8; xxvi, 6; Ps. ix, 17; xvi, 10; xviii, 5; lv, 15; lxxxvi, 13; cxvi, 3; cxxxix, 8; Prov. v, 5; vii, 27; ix, 18; xv, 11, 24; xxiii, 14; xxvii, 20; Isa. v, 14; xiv, 9, 15; xxviii, 15, 18; lvii, 9; Eze. xxxi, 16, 17; xxxii, 21, 27; Amos ix, 2; Jonah ii, 2; Hab. ii, 5.

Hades, the New-Testament term for the sheol of the Old Testament, is used eleven times, and in ten of these it is rendered hell. Matt. xi, 23; xvi, 18; Luke x, 15; xvi, 23; Acts ii, 27, 31; Rev. i, 18; vi, 8; xx, 13, 14. It is once rendered grave. 1 Cor. xv, 55.

12. Moses and the prophets were indeed divinely inspired on every point concerning which they wrote; but on the point respecting which we seek light, they have the special endorsement of our Lord. We may therefore confide in their teaching concerning hades or sheol, assured that the great facts revealed through them by the Spirit of God, will be found in divine harmony with the teaching of Christ and the apostles.

13. The texts quoted above, relating to hades or sheol, reveal to us many important facts. We learn that sheol is the common receptacle of the dead whether they are righteous or wicked. Thus Jacob expressed his faith in what should be his state in death when he said, "I will go down into sheol unto my son mourn-

ing." Gen. xxxvii, 35; xlii, 38; xlii, 38; xlii, 38. Korah and his company went down into sheol. Num. xvi, 30, 33. Joab went down into sheol. 1 Kings ii, 6, 9. Job was to be hid in sheol and wait there till the resurrection. Job xiv, 13; xvii, 13. All the wicked go into sheol. Ps. ix, 17; xxxi, 17; xlix, 14. All mankind go there. Ps. lxxxix, 48; Eccl. ix, 10.

14. Sheol or hades receives the whole man at death. Jacob expected to go down with his gray hairs to sheol. Gen. xlii, 38. Korah, Dathan and Abiram went into sheol bodily. Num. xvi, 30, 33. The soul of the Saviour left sheol at his resurrection. Ps. xvi, 10; Acts ii, 27, 31. The Psalmist being restored from dangerous sickness testified that his soul was saved from going into sheol. Thus he says, "O Lord my God I cried unto thee, and thou hast healed me. O Lord thou hast brought up my soul from the grave [Heb. sheol], thou hast kept me alive that I should not go down to the pit." Ps. xxx, 2, 3; See also lxxxvi, 13; Prov. xxiii, 14. He also shows that all men must die, and that no one can deliver his soul from sheol. Ps. lxxxix, 48.

15. The sorrows of hell, three times mentioned by the Psalmist, are, as shown by the connection, the pangs which precede or lead to death. 2 Sam. xxii, 5-7; Ps. xviii, 4-6; cxvi, 1-9. They are in each case experienced by the righteous. The cruelty of sheol is the remorseless power with which it swallows up all mankind. Cant. viii, 6; Ps. lxxxix, 48.

16. Those who go down to sheol must remain there till their resurrection. At the coming of Christ all the righteous are delivered from sheol. All the living wicked are then "turned into sheol," and for one thousand years sheol holds all wicked men in its dread embrace. Then death and sheol or hades deliver up the wicked dead, and the judgment is executed upon them in the lake of fire. Compare Job vii, 9, 10; xiv, 12-14; xvii, 13; xix, 25-27; Rev. xx, 4-6; 1 Cor. xv, 51-55; Ps. ix, 17; Rev. xx, 11-15.

17. Sheol, the invisible place or state of the dead is IN THE EARTH BENEATH. Though it is rendered grave thirty-one times, it is not the word usually so rendered in the Old Testament; for it embraces in its meaning not only the locality of the dead, but also their state or condition. All the passages which speak of the location of sheol or hades, represent it as *beneath*. It is always in the bosom of the earth, sometimes it is in the nethermost parts of the earth. Num. xvi, 30, 33; Ps. cxli, 7; Isa. v, 14; xiv, 9-20; Eze. xxxi, 15-18; xxxii, 18-32. Referring to the fire now burning in the heart of the earth which shall at the last day swallow up the earth in its fiery gulf, Moses represents the Almighty as saying: "For a fire is kindled in mine anger, and shall burn unto the lowest sheol, and shall consume the earth with her increase, and set on fire the foundation of the mountains." Deut. xxxii, 22. Jonah went down into sheol, when, in the belly of the whale, he descended into the depths of the mighty waters, where none but dead men had ever been. Jonah i, ii. Korah and his company went into sheol alive; that is, the earth swallowed them up while yet alive. Num. xvi.

18. The righteous do not praise God in sheol. Thus David testifies: "In death there is no remembrance of thee; in sheol who shall give thee thanks?" Ps. vi, 5. And Hezekiah when delivered from death in answer to prayer expresses the same great truth: "I said in the cutting off of my days, I shall go to the gates of sheol: I am deprived of the residue of my years. . . Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For sheol cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth." Isa. xxxvii, 10-19; Ps. cxv, 17; cxlvi, 1-4.

19. The wicked in sheol are silent in death. Thus David prays: "Let the wicked be ashamed and let them be silent in sheol." Ps. xxxi, 17. See also 1 Sam. ii, 9; Ps. cxv, 17, last clause.

20. Sheol is a place of silence, secrecy, sleep, rest, darkness, corruption and worms. "So man lieth down and riseth not; till the heavens be no more, they

shall not awake nor be raised out of their sleep. Oh that thou wouldst hide me in sheol, that thou wouldst keep me secret till thy wrath be past, that thou wouldst appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." Job xiv, 12-16. "If I wait sheol is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope who shall see it? They shall go down to the bars of sheol, when our rest together is in the dust." Job xvii, 13-16; iv, 11-19; Ps. lxxxviii, 10-12.

21. There is no knowledge in sheol. Thus writes the wise man, the Spirit of inspiration bearing testimony through him: "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in sheol whither thou goest." Eccl. ix, 4-6, 10.

22. Such are the great facts concerning sheol or hades, as revealed to us in the books of "Moses and the prophets." Yet we have the following cases in these same writings, in which the dead in sheol in the nethermost parts of the earth converse together, and are comforted or taunted by each other, or in which they weep bitterly, refusing comfort.

The case of the king of Babylon is a noted instance of this. When he is overthrown and goes down to sheol, the DEAD, for sheol has no others in its dark abode, are stirred up to meet him. The kings that had been conquered and destroyed by the king of Babylon in the days of his prosperity, now rise up from their thrones in that dark abode, and mock him with feigned obeisance as in life they had rendered real homage. Now they taunt him saying, "Art thou become weak as we? Art thou become like unto us?" Those that see him shall narrowly look upon him saying, "Is this the man that made the earth to tremble, that did shake kingdoms." Isa. xiv, 9-20.

23. Pharaoh and his army slaughtered in battle with the king of Babylon, are set forth in this same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into the nether parts of the earth, into sheol, "the strong among the mighty speak to him out of the midst of sheol." And this sheol in the nether parts of the earth full of the dead, is contrasted with "the land of the living." These slaughtered soldiers went down to sheol with their weapons of war, and their swords they "laid under their heads." Pharaoh, lying among them, and seeing the multitude of his enemies that were slain, is "comforted" at the sight. See this remarkable prophecy, Eze. xxxii, 17-32; xxxi, 15-18.

24. Perhaps the case of Rachel is even more remarkable than these. Long ages after her decease and entrance into sheol, a dreadful slaughter of her posterity takes place. Upon this, Rachel breaks forth into lamentation and bitter weeping, and refuses to be comforted, because her children are not. Then the Lord says to her, "Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded saith the Lord." Jer. xxxi, 15-17; Matt. ii, 17, 18; Gen. xxxv, 18-20.

25. That Rachel did literally weep and shed bitter tears at the murder of her children nearly 2000 years after her entrance into sheol, no one will assert. Nor will it be maintained that the slaughtered Egyptians and Chaldeans lying in sheol with their swords under their heads, were able to converse together in the nether parts of the earth; and that one was literally "comforted" or the other literally "ashamed." Equally difficult is it to believe that the kings who had been overthrown by the king of Babylon were literally seated on thrones in sheol deep in the earth, and that when he was cast down to sheol they arose from their thrones and mocked him, declaring that he was now become weak as they. Please compare the following texts on the king of Babylon. Jer. li, 39, 57; Dan. v, 1-4, 30; Isa. xiv, 4-30.

26. Taking our leave of "Moses and the prophets," whose testimony on this subject has the direct endorsement of our Lord, let us now return to the case of

Dives and Lazarus. Luke xvi, 19-31. Lazarus lived in the deepest poverty; too helpless to walk, or even to stand, he was *laid* at the rich man's gate; he had no other food than the crumbs, perhaps grudgingly bestowed from the table of the rich man; and no others nurses than the dogs which licked his sores. In process of time, death comes to his relief; but his burial is not mentioned, though that of the rich man, who died soon after, is distinctly named. It is likely that the dead beggar covered with sores, was disposed of with as little trouble as possible; in the sight of man, he had the burial of a dog; but this poor man, forsaken of all earthly friends, and apparently unnoticed of Heaven, had, unseen to mortal eye, such a burial as the wealth of the whole world could not command. The angels of God took part as his bearers to that quiet resting place from which, by and by, when hades gives up the righteous dead, at the sound of the last trumpet, they shall take him up through the air, to meet his triumphant Redeemer. Till that time, we leave him asleep in Jesus, resting in hope, with Abraham, the father of the faithful, and all the ancient worthies who have *not yet* received the promises. Heb. xi, 8-16, 30, 40.

27. The rich man lived in luxury, faring sumptuously every day. To the eye of all beholders his lot was to be envied, and that of the beggar to be despised. But he dies also, and of him it is recorded that he was buried. All that wealth could purchase, all that pride could exhibit of earthly pomp and grandeur were no doubt displayed at his funeral. But there were, no doubt, no angels of God to participate in it. He had lived for himself, neglecting the great preparation for the future. He goes down to hades a lost man, waiting the resurrection to damnation. As the Donay Bible reads, "he was buried in hell," i. e., in hades or sheol. Here he lifted up his eyes being in torment, and seeth Abraham afar off and Lazarus in his bosom. Then as though calling to mind the littleness of the favors he had bestowed on Lazarus, he asks a favor at the hands of the despised beggar—the smallest indeed that he could ask—that Lazarus should dip the tip of his finger in water and cool his tongue. This being denied, he asks that Lazarus may be sent to warn his brethren. And this also was refused because they had Moses and the prophets whose testimony was sufficient.

28. This scene transpires in hades or sheol, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called "the congregation of the dead." Prov. xxi, 16. In the utter darkness of hades, how can men see each other? "In the land of forgetfulness," how can they remember the events of their past lives? In a place where there is no knowledge, how could Dives know Abraham whom he had never seen? Where there is no work nor device, how could he devise a plan to warn his wicked brethren? And in hades where there is no wisdom, how could Abraham give such wise answers? In hades where the wicked are silent in death, how could Dives converse? As the righteous cannot praise God in hades, and do not even remember his name, how does it happen that they can so well understand and converse on every thing else?

29. We answer these questions precisely as we do those which arise from the testimony of "Moses and the prophets," to which we are in this parable referred. When Rachel long dead, is represented as shedding tears and lamenting the murder of her children; when the mighty dead converse with Pharaoh in hades, and he is "comforted" with what he sees in the nether parts of the earth; and when the king of Babylon is mocked by dead kings who rise up from their thrones in hades and taunt him with his overthrow; when we read all this of that place where all is darkness, silence, secrecy and death,—a place within the earth itself, and when we consider that this parable relates to this very place, and cites us to these very testimonies for information on the subject, it becomes evident that one common answer pertains to all these questions.

30. The dead are personified and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of

God do this when it has seen fit to personify every kind of inanimate thing? Thus the blood of Abel cried to God. Gen. iv. The stone by the sanctuary heard all the words of Israel. Josh. xxiv. The trees held an election and made speeches. Judges ix. The thistle proposes a matrimonial alliance with the cedar. 2 Kings xiv; 2 Chron. xxv. All the trees sing out at the presence of God. 1 Chron. xvi. The stone cries out of the wall, and the beam answers it. Hab. ii. The hire of the laborers kept back by fraud, cries to God. James v. Dead Abel yet speaketh. Heb. xi. The souls under the altar claim for their testimony and who do not live till the first resurrection, cry to God for vengeance. Rev. vi; xx. And finally death and hades are both personified,—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of gehenna. Rev. vi; xx; 1 Cor. xv; Hosea xiii, 14.

31. The apostle Paul has given us the key to all this, when he says of God, that he "quickeneth the dead, and calleth those things which be not, as though they were." Rom. iv, 17. And our Lord, in that remarkable discussion with the Sadducees, in which he proved the resurrection of the dead by the fact that God spoke of dead Abraham as though he were alive, gives us this same key thus: "For all live unto him." Luke xx, 38. Abraham though dead, is spoken of as alive, because in the purpose of God he is to live again.

32. By this parable our Lord illustrates several great truths. 1. The folly and vanity of riches. 2. The worth of true piety, though attended by the deepest poverty. 3. The importance of that great lesson inculcated in the previous parable, to make friends of the mammon of unrighteousness. Luke xvi, 9; 1 Tim. vi, 17-19. The rich man had neglected this, wasting all on himself, though wretched, suffering Lazarus lay at his gate. The folly of this criminal neglect is shown in that part of this parable in which the rich man in his distress, as if remembering the past, is represented as asking of Lazarus the water that could be brought on the tip of his finger, and even this is denied. 4. The certainty of future recompense, and the great contrast that it will make with the present state of things. 5. The sufficiency of the Scriptures to instruct and warn mankind. 6. But to make this text teach that the righteous dead are now recompensed, would be to array a parable against our Lord's plain statement that the recompense of the righteous is at the resurrection of the just. Luke xiv, 14. 7. Or to make the passage teach that the wicked dead are now in the lake of fire, is to make one of the Saviour's parables conflict in its teaching with his own grand description of the final judgment, in which the wicked enter the everlasting fire at the dreadful mandate, "Depart from me ye cursed." Matt. xxv, 41; Rev. xx, 11-15.

33. Lazarus died a beggar. But he rests in hope, an heir to the inheritance promised Abraham. Eternal life and endless felicity are his, and by personification it is said that he is "comforted." Dives lives in the greatest splendor, and dies an impenitent man. The lake of fire is to be his portion. By personification he is represented as in it already. This is in accordance with the teaching of Paul, when he says of God that he calleth things that be not, as though they were. That is, God speaks of things that exist only in his purpose just as though they had a present existence; because they shall surely exist; even as he called Abraham the father of many nations, when as yet he had no son. Gen. xvii; Rom. iv, 16, 17. This is the more clearly seen when we consider that to Lazarus in the silence of hades there will not be a moment between his death, in the grounds of the rich man, and his resurrection to eternal life. And not a moment to the rich man between the closing of his eyes in death, and his opening them in the resurrection to damnation.

34. That we have done right in hearing the testimony of "Moses and the prophets" on this subject we have the authority of the parable itself. And we have this further evidence of the truth of this exposition that without doing violence to a single text we have a divine harmony on the subject of the dead in hades,

in all that is said by Moses and the prophets, and by Christ and the apostles.

That those who conversed together are *not* disembodied spirits, but personified dead men, is further proved by the following facts: 1. Not one word is said of the spirit of any person named. 2. This conversation takes place in hades which the sacred writers affirm to be in the depths of the earth. 3. The persons named are men that had lived, the one clothed in purple, the other covered with sores, and both were then dead. But these dead men have bodily organs, as eyes, fingers, tongues, &c. 4. But the truth on this point is sealed by the fact that Lazarus could only return to warn the rich man's brethren by being *raised from the dead*. "Neither will they be persuaded though one rose from the dead." Greek, *kan tis ek nekron anaste*. It was not whether the spirit of Lazarus should descend from the third Heaven, but whether Lazarus himself should be raised from among the dead ones. This shows that the conversation did not relate to the coming back of a disembodied spirit; and in fact that they were not disembodied spirits that here conversed.

The parable of Dives and Lazarus, does not therefore teach the present punishment of the wicked dead. And as there is nothing else on which to rest the doctrine, it must be given up as having no foundation in the Bible. The testimony shows that the wicked dead are asleep in sheol where they await the resurrection to damnation. The following texts show that the resurrection and judgment of the wicked take place before they are punished; a doctrine in the highest degree reasonable and sustained by many plain testimonies.

1. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. ii, 9. The day of judgment must arrive before the retribution of the ungodly.

2. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 7. The perdition of ungodly men comes at the judgment.

3. "The wicked is reserved unto the day of destruction they shall be brought forth to the day of wrath." Job xxi, 30. The next scripture will explain this.

4. "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v, 28, 29.

5. "The wicked dead are raised and judged, then cast into the lake of fire." Rev. xx, 11-15.

6. "Vengeance is taken upon all the ungodly together, AFTER the second advent." Jude 14, 15.

7. The wicked are cast into the furnace of fire at the end, and not before. Matt. xiii, 30, 39-43, 40, 50.

8. The burning day is the time when the wicked meet their fate. Mal. iv; Ps. xxi, 9.

9. The wrath of God waits till the day of wrath. Rom. ii, 5-9.

10. Tribulation to the ungodly comes after the advent. 2. Thess. i.

11. The wicked dead are not punished till after the seventh trumpet. Rev. xi, 15, 18.

12. The judge says, "Depart from me ye cursed," and then, for the first time, the ungodly enter the furnace of fire.

Rochester, N. Y., March 8, 1865.

THE POWER OF GOD.—The Thracians had an emblem expressive of the almighty power of God. It was a sun with three beams—one shining upon a sea of ice and melting it; another upon a rock and rending it; and a third upon a dead man and putting life into him. How strictly does this emblem harmonize with the apostle says of the Gospel—that it is the power of God unto salvation to every one that believeth; it melts the hardest heart into a uniform obedience to the Divine will, and raises those who were dead in trespasses and sins to a life of righteousness.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 28, 1895.

URIAH SMITH, EDITOR.

The City of Rebellion.

THE Union forces are doing strange things in the city of Charleston, S. C., the cradle and hot-bed of secession—at least strange things for that locality. One of the first movements that would naturally follow the re-establishment of the national authority over that city, what there is left of it, would be the establishment of schools. It is stated that "hitherto no schools for colored people, bond or free, have been permitted in Charleston, excepting as special favors to the wealthier class, and then only under the most onerous surveillance and conditions." The schools are now re-organized under the superintendence of James Redpath, writer of the biography of John Brown, and black children are admitted to them on equal terms with the white. "Some of the secessh teachers," says the correspondent of the N. Y. Tribune, "were courteously informed that a new order of things had come; that the old South, with all its prejudices and aristocracies, was done away with forever; that a large majority of the first families, so-called, of South Carolina had already been reduced to beggary, and that before the war ended there would be very few of them who would not be paupers; that a higher social order would be established here, and an entirely different class of people rule; that the Government could only recognize, in its dealings with citizens, one test—loyalty, and (as they know) inasmuch as the colored people, as a class, had been loyal, and the whites as a class, disloyal, there would certainly be nothing done by it, officially, what should discriminate against those who had been true to it and who welcomed the restoration of its authority."

Sunday, Feb. 22, is reported to have been "a day of jubilee at all the colored churches. Gen. Littlefield and Mr. Redpath of Boston, addressed all the congregations on their positions and duties to their race and country. The colored people say that there have been no such scenes witnessed in these churches during living memory. The speakers made very radical anti-Slavery addresses, and were listened to with the utmost eagerness. Bursts of joy, shouts of thanks to God, laughter, tears—every human emotion seemed to be moved to their depths."

A prophecy uttered by Bishop Capers so long ago as 1851, and published in the Sumter Banner at Sumterville, S. C., is proving true to the very letter. He said:

"It (Secession) must prove ruinous; the general Government will put it down; Charleston and the State will be ruined; all will be sacrificed—the green hills, the verdant plains, the crystal streams, the cypress-shaded graves of moldering patriots, the hearthstone of the wife, the trysting-tree of the daughter, will be bathed in blood."

Some of the relics of the captured city are to be appropriately disposed of. Thus, the bell of the Charleston slave-mart, destined to be used no more by those who traffic in human flesh and blood, is to be sent to Mr. Wendell Phillips. The door-plate of Richard Yeadon, who offered \$10,000 for Ben. Butler's head, is to be sent to General B. as a token that Charleston is ours; and the first secession banner ever unfurled in that city is to be sent to the N. Y. Tribune office. With what infinite grief must Rebeldom look upon such a distribution of its memorials.

From Peace to War.

FOUR years ago the rebellion found the free States of the North, almost wholly unarmed, given to peaceful pursuits, and unpracticed in the arts of war. The emergency of the case required haste. The very material of war had to be created as well as armies raised. With its characteristic energy the nation turned itself to war. It has received four years of stern discipline,

and has made unparalleled progress in this direction. Having sustained a most gigantic rebellion for four years, commencing with nothing comparatively, the following items gleaned from the last report of the Secretary of War, show what the nation has been enabled to do during the year 1864, in the way of developing military strength:

"Cannon manufactured in 1864,	1,750.
Small arms, "	802,425.
Projectiles for cannon manufactured in 1864,	1,674,244.
Bullets and lead (pounds) "	12,740,146.
Gunpowder (pounds) "	8,400,400.
West Point cadets commissioned,	27.
Flags captured from the rebels,	200.
Number of military hospitals,	190.
Number of national forces enrolled,	2,784,226.
Cost of enrollment and draft,	\$4,016,728."

These figures should be read again in order to get an idea of their magnitude, and the vast amount of one year's work, even under the pressure of a most terrible war. If in such items as these we do not read a fulfillment of Joel iii, 9, 10, we see not what could furnish it.

Hope for the Bondmen.

THE work in favor of the poor bondmen seems to be progressing encouragingly. Let it go on at the rate it seems now to be moving, and it will not be long before the door of the truth will be fully open to them.

From an article in the N. Y. Independent of March 16, we extract the following paragraph:

"When the Scottish judges decided that slaves could not exist in Scotland, the united colonies of America had just thrown off the British yoke and justified themselves by declaring that all men were created free and equal, while they kept half a million of their fellow-countrymen in hopeless bondage. But the ghastly inconsistency of this declaration with its practical application, will no longer be a reproach to America. The whole system of Slavery, with the evils it has engendered, is disappearing with a startling rapidity that can only be likened to the crumbling to pieces of one of those mighty icebergs which drift out of the polar seas on to our coast, seemingly impervious to heat and the action of the waves, until in a moment they burst asunder and are seen no more for ever. Four years ago, Slavery seemed to be as firmly planted on this continent as the Rocky Mountains, and soon not a vestige of it remains. The President could abolish Slavery by proclamation, as a military necessity, but he could not abolish the prejudices of caste. They had to abolish themselves. Illinois and Indiana have generously obliterated the infamous black laws which disgraced their statute books; Maryland and Missouri have voluntarily purged themselves of the foul institution which had brought them to the verge of rebellion and ruin, and social changes are quietly taking place which are scarcely less important than those which cause public rejoicings. The admission of a black lawyer to practice in the Supreme Court of the United States at Washington, without a word of remonstrance from any member of the bench or the bar, is really one of the most significant events of the past four years. Others of a similar character will continue to astonish the public mind."

"God is not the Author of Confusion." No. 2.

THOSE who ardently desire to judge between truth and error, will be glad to find the true balances in which to weigh the testimony by which each claim is supported. The motto which I have chosen is a just balance. Confusion is not of God. The testimonies of his witnesses agree. Those who have the truth can tell a straight story in its support. But the advocates of error will be found in confusion, each conflicting with the others, and in most cases with himself. Truth needs no subterfuge in its support. It firmly rests upon its single foundation. Therefore its advocates all speak the same thing; the reason of their faith is one.

Sabbath-keepers are unanimous in their reasons for their faith and practice. It is a plain simple story and a child can tell it. God blessed and sanctified the seventh-day for man, commanded him to keep it, and has never taken it back.

But let us look at some of the reasons offered to prove that we ought not to keep the seventh day. 1. The Sabbath has been changed to the first day of the week. 2. Sunday is the true seventh day and should be kept. 3. We cannot tell what day the seventh day is. 4. We are only required to keep one seventh part of time. 5. The commandment to keep the Sabbath has been abolished. 6. Those who keep the Sabbath are fallen from grace. 7. Every one should be fully persuaded in his own mind whether to keep the Sabbath or not.

These seven positions, which eat up each other so completely that nothing is left, are frequently advocated by the same individual. But if we examine the witnesses separately we shall find them testifying that the Sabbath was made for all mankind, and that it was made only for the Jews. That it was instituted at the creation, in the wilderness of Sin, and at mount Sinai. That it was abolished by the teaching of Christ, and again at his death, and again that he slept the last Sabbath in the tomb, and consequently it was not abolished till the resurrection. That the ten commandments have been abolished, and that they have not; that that form of the law, written upon the tables of stone is abolished, and that every jot and tittle of it is still binding. That the fourth commandment of that law has been abolished, and that it has not; that it binds us to keep the first day, and it binds us to keep no day. That Christ instituted a Sabbath for the gospel dispensation, and that he did not; that the first day is a Sabbath, and that it is not, but an entirely different institution, and that it is no institution at all. And so forth, &c., &c., *ad infinitum*.

But all these witnesses are agreed in one thing, i. e., that the seventh day should not be regarded as a Sabbath at all; and most of them are agreed in giving some little tribute of respect to the first day.

Now we inquire concerning the weight of the testimony. Should not the remarkable and almost miraculous agreement of these multifarious, heterogeneous and contradictory witnesses, on the one point that the seventh day of the fourth commandment ought to be trampled under foot, be esteemed the best evidence that in this one thing they are certainly right? Or should we insist that the witnesses should be agreed how, when, and by whom, the seventh day was stripped of its sacredness? What matters it, how or when the Sabbath was killed, since all are agreed that it is dead? If it has been killed so many times, it certainly must be dead! Yet some skeptical minds will insist, that as the witnesses are not agreed in the time and manner of its death, it is full as likely to be alive as dead. But, laying irony aside, who would risk a dollar upon such testimony? No one; and yet men will risk their everlasting salvation upon testimony which contradicts and refutes itself. If men would use the reasoning faculties which God has given them, they would see that all these contradictory positions, used to prove the same thing, are mere inventions and lame excuses to evade the force of the truth. And yet the same person will attempt to maintain several positions, perfectly destructive of each other. "A deceived heart has turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. xlv, 20.

I have written thus to help the reader to weigh testimony, and arrive at truth. Never forget to use the true balances, sealed by the highest authority: "God is not the author of confusion, but of peace."

R. F. COTTELL.

"Prepare to Meet thy God, O Israel." Amos iv, 12.

THIS is truly a solemn admonition to the man of God; and he must heed it, or he can never stand in the judgment.

1. We should remember that we are all to appear before him in judgment. 2 Cor. v, 10. No living mortal can possibly escape. We should also remember that he knows and understands all about our doings. Every thought of the heart is fully open before him. Our secret sins are all known to him. Not a crime can escape his notice. 2. We must not only appear before him, but we must give an account to

him of all our own deeds and of all the fruits of our doings. He gives to the sinner an opportunity to repent of his sins and do good, but if he neglects this duty and continues in his evil ways, he will be judged accordingly. To the Christian he gives many opportunities for doing good. He is commanded to let his light so shine that others may see his good works and be led to glorify God. Our thoughts, words, and deeds are all fruitful and will produce good or bad fruit. Hence we will be judged accordingly.

Behold the filthy thoughts, the foul words, the ungodly deeds of Tom Paine! Did their fruits or influence cease at his death? No. Nor will they, while there are wicked men and women upon the earth to receive his demoralizing teaching. The unholy fountain that he opened up during his lifetime, still rolls on, in its corrupting and befouling influences. Then he will be judged not only for his words and deeds, but also for their influence upon others. Behold on the other hand a Peter, or a Paul! Witness their holy and godly lives, and conversation! They loved the Lord Jesus so much that they sacrificed their lives rather than to deny his name. See the fruits of their doings. The fruits are to the glory of God in the salvation of many souls. So they with all others of like character will be rewarded in the last day.

Then dear reader, live so that the fruits of your doings may be of such a nature that you may have a crown of glory decked with many bright stars, and that you may be fully prepared to meet your God in judgment.

B. F. SNOOK.

Report from Bro. Snook.

BRO. WHITE: I am still on the move, and trying to labor for the good of the cause of God. I left home Feb. 2, and spent from the 3d to the 7th with the brethren of Washington. We held our meetings at the chapel of the colored people, and had from them a very good attendance in the main. They listened with great interest to the truth, and we rejoiced to see that it took effect upon their hearts. The interest of our meeting was very good. The brethren revived up very much. We organized a church of fourteen members, and an s. b. fund of about \$35. One young man decided to begin to keep the commandments of God.

From here we went to Mount Pleasant, and after tarrying a short time was most happy to welcome to our aid our well-tried and good Bro. Ingraham, who came according to our earnest requests, to aid in giving lectures in Mt. P. We began on the 14th inst. We had many discouragements to work against. There was rain, snow, and mud from beginning to end, and opposition on the underground system from all the churches. But, nevertheless, we had a good interest, but not so wide as it would have been, if we could have had good weather. Six, at least, decided to keep the Sabbath, and we hope to hear of several others coming out soon, who are now well convinced, but not quite ready to turn.

The lectures there did a good work for the cause. Much prejudice has been removed, and the general conviction outside is, that the theology of the day will not stand before us.

We solicited the best of them to come out and expose our heresies. One Methodist Elder consented to do so. He was willing both to debate and preach against us. He made one effort on the immortality and endless misery question. He was met and faithfully replied to, which cured him of any further desires for debate. He said, "I have concluded to have no more to do with such fellows." The rest of the foxes kept in their dens, and would not even come out to bark. We anticipate, however, that they will have a jubilee, as we have left.

The cause is gradually rising in this city. There is a good interest in and out of the city north and south of it. In the midst of so much opposition, we cannot expect the cause to be established at once. It requires a persevering effort, a long and steady pull. Faithfulness on the part of our brethren there, will be loud and successful preaching.

Owing to missing connections on the trains homeward, we were detained and run up to Crane's Grove, where we spent the Sabbath and Sunday of the 10th

and 11th inst., with the good brethren of that neighborhood. We were happy to form these new and pleasant acquaintances, and to enjoy a good meeting with them. Here I sorrowfully parted from Bro. Ingraham. I felt strongly attached to him, and hope we may be blessed to labor together again. He did us much good during his short stay, and the word he preached was in the Spirit and with power. He leaves here many hearts who desire and pray that he may return to this field the coming season. May the Lord direct us and bless with great success, and at last save us, is the prayer of your brother in hope.

B. F. SNOOK.

Report from Bro. Bostwick.

BRO. WHITE: The cause of truth is still onward. Since my last report, I have been doing what I could by the help of the Lord, to advance the cause of present truth.

After my meetings closed on West Knapp's Creek, I started for Durand with my own conveyance, and after traveling five days through the cold and storm, most of the way on the ice on the Mississippi River, I arrived at Durand, and commenced meetings there on the 28th of January. As the brethren there were quite anxious that some more meetings should be held there, we continued the meetings till February 27th, and gave in all, thirty-two discourses. These were interesting meetings. Twelve made up their minds at this meeting to obey the truth. I got nine subscribers for the Review, and sold about \$65.00 worth of books.

The meetings closed with a good interest. Others, we think, will yet make up their minds to obey the truth there. The last meeting that we held with them the house was crowded.

I would have continued the meetings longer but the snow was fast leaving, and I had to start for home. I arrived home March 6, after an absence of ten weeks.

I would say that I can see that the third angel's message is on the rise. The calls come from every direction, Come and preach these truths to us. It seems to me that ere long the message will go with a loud cry, and my prayer is that God will speed on the time. And may he help his people to arise and believe that their salvation is nearer than when they believed.

I shall start out next week again into new fields. Brethren, pray for me, that the blessing of God may attend my labors.

L. G. BOSTWICK.

Days of Fasting.

We have met according to appointment in the Review, for four successive days, for the purpose therein mentioned, and tried to keep those days by prayer and fasting to the Lord. It seemed meet and proper to comply with the suggestions of those of experience and authority in the church, not only as a matter of obedience, but of propriety.

Truly there is a cause for fasting and mourning! Long ago a few ships came over the waters and discovered this land, this Western Continent. Then came, in a few years, other ships, and their cabins contained the exile and refugee, fleeing hither to these wilds for religious liberty. Vainly did the tyrants of the old world strive with each other, to possess these lands. God overthrew all their crafty counsels, and gave the exile and refugee the birth right of liberty in this fair and vast domain. See, said he, here I convey to you a nationality and honorable acknowledgments of this nationality by all the powers that be. I convey to you this vast domain, fertile and fair, stretching from ocean to ocean, and from the lakes to the southern shores of North America.

Take this birth-right of liberty, furnish a home to the oppressed, and observe the golden rule, to do unto others as you would have them do to you.

We will, said the delighted people, and we now ordain that all are born free, and equal; and only give us the time, and slavery in a few years shall only be known in history. These were the conditions of American liberty.

In a few instances the contract was fulfilled; namely, in those States where the climate forbade slavery

to prosper; but in the milder regions of America it was found very profitable.

Cotton, and sugar, and tobacco, and Indian corn, and rice, and wheat, and lemons, and oranges, and many delicate fruits, were the products of slave labor. Cities, and towns, and villages, and hamlets, arose by the same agency; and railroads were laid along the southern thoroughfares; and the sweat of the negro watered the cane fields. You might see him in the clearings, in the factory, in the stable; every where, the man of color was the man of all work. And when God, by his agents remonstrated with this people, then contempt was poured upon those agents, and some were mobbed, and their printing-presses were destroyed. Others were tarred and feathered. Others were pelted with filthy missiles. Others were imprisoned. Others were banished, and their property stolen.

Then arose mighty Statesmen, descendants of the exiles who fled here for liberty, and they ordained that the northern men who had no slaves, should do obeisance to southern men who had slaves, and should do them reverence, and should arrest every slave who in his search for freedom should pass through the northern provinces, where the descendants of the exiles lived. And the descendants of the exiles being prudent, thrifty men, said, Amen, in a whisper, and bound themselves with an oath to return those men, who fled from southern oppression. But most of them did it for peace' sake, and softly to each other they said, we can not keep this oath; for it is a hard oath to keep; and they still vowed to keep it when with southern men, to please them, and thus they became a nation of perjurers, for peace' sake. Then they added new domain to southern slave States; domain not given to this nation for this purpose; and the northern men knew it, and they groaned inwardly; and as they groaned they thought it was virtuous to groan; but not so; it was their double-mindedness which caused them to baffle themselves, and that groan was the groan of a troubled conscience, for three great sins, yea, for four; oppression, perjury, double-dealing, and breach of contract. And now we as a nation, are feeling the consequences.

Now hundreds of thousands are mowed down in battle, and more fall in the pestilence and exposure of the camp, and who laments? Do not the widow and the orphan often deck themselves gaily in the earnings of the poor soldier, whose bones bleach beneath southern suns? Do they not proudly move along all our thoroughfares? Are not our cities and towns frequented by more than a usual number of persons of doubtful character, whose husbands, perchance have fallen, or may yet fall in battle?

Verily our country has fallen. Shall we fast for her? But there is the bondman! How would he rejoice if he knew of these four days of fast! Long has he looked for sympathy, now he sees the Lord at work with an army among the oppressors, and a praying church not far away. Soon will he lift his hands (perchance as white as his master's) to Heaven, in ecstacy and say in a loud voice, "The horse and his rider hath he cast into the sea! Gloriously hath the Lord triumphed; and now we know God did not smile upon those northern statesmen, who ordained that the slave should not flee through their territory, but verily he has brought them down here against their own will, to fetch us out of our prisons."

Well may we fast and pray, as we view the wrath of God which burns against this wicked oppressive people, who were forgiven many sins, and set at liberty; but who take the African a captive, and oblige him to pay what he never owed, and cast him into prison.

And now hourly and daily will the prayer arise to Heaven, O Lord free the bondman, that he may shake off the chains which have bound him, and may listen to the glorious news of the coming of the Just One, the great Emancipator, who will break the bonds of the oppressed, and will open the prison-house.

Stay the oppression of blood, and hold back the engines of war, when thy noble purposes of justice and benevolence and chastisement are accomplished! Soon, soon may it be. Already many of our fellows lie in the cold embrace of death, and suffering, and woes too awful to have a name, exist in this cruel war, and shall it long exist? God forbid.

Soon shall those who sigh and cry for the abomina-

tions of the land, receive the mark from the man clothed in linen, with the writer's ink horn by his side, and it will then be reported "I have done as thou hast commanded." JOS. CLARKE.

An Infidel Silenced.

WHILE most of the so-called orthodox denominations of the day, profess to believe in, and teach in their Sunday-schools, the perpetuity, and binding force of God's law of ten commandments, and at the same time living in utter disregard of the requirements of the fourth, they place themselves, to say the least of it, in a very inconsistent position, and put in the hands of infidels, a powerful weapon which they do not fail to use against them.

To illustrate, I will relate an incident that occurred something over a year ago. An acquaintance of ours, from a neighboring village, called on us. Being a confirmed infidel of the Boston Investigator School, and knowing us to be professors of religion, we were soon required to give a reason of our hope. In the course of the conversation, I noticed he was looking intently at the commandment chart, hanging in our room. All at once he took me familiarly by the arm and led me in front of the chart, and interrogated me as follows: You profess to believe in those commandments, do you? Yes, sir. All of them? Yes, sir. Then I would ask, why do you keep the first day of the week as the Sabbath, when that fourth commandment requires you in the most definite manner, to observe the seventh day? Well sir, I replied, *I do not*, I am happy to inform you that I am trying to keep the Sabbath of the Lord according to that commandment. Indeed! he answered, then I have nothing further to say. I had supposed you to be a Sunday-keeper, and I intended to use your inconsistent position, while professing to believe the Bible and be guided by it, and at the same time violating one of its plainest precepts.

Thus my friend was disarmed and silenced by the power of a consistent faith in harmony with the word of God.

At different times since embracing the truth, I have conversed with infidels (and they are generally well-read, intelligent, men), and they have, invariably acknowledged that, taking the Bible as the guide, our faith was the most consistent of any they had met with.

For one, I thank God for a faith that is in harmony with the law and testimony. And with David I pray, "Let my heart be sound in thy statutes; that I be not ashamed." Ps. cxix, 80. GEO. WRIGHT, JR.
Lapeer, Mich.

Effects of Obedience and Transgression.

WHILE reflecting upon the present condition of the world, and especially our once peaceful and happy nation, now engaged in the most terrible war recorded in the annals of history, and in consequence, the thousands of desolate families, pinching want, untold suffering and agony, that is to be witnessed on every side, my mind wandered back to the beautiful garden of Eden and the earth as it sprang from the hand of its Creator beautiful and lovely. Blight and decay, were nowhere visible. Death with his ghastly tread, had never entered there, causing sorrow, sadness and desolation. All was happiness, joy, and peace. No sickness or pain, to mar the pleasure and happiness of any of God's creatures.

Oh, what a contrast, what a change from that scene! And very naturally do we inquire, what has wrought this great change? Alas the sad tale is told in one little word. SIN. Do we inquire what is sin? Ans. Sin is the transgression of the law; and the wages of sin is death.

Man made in the image of God, violated his just commands; partook of the forbidden fruit, thereby forfeiting all right to the tree of Life, which was designed to perpetuate life and immortality; and in consequence death passed upon the human family. Dust thou art and unto dust shalt thou return, was the mandate of Jehovah; and the withering curse was pronounced upon the earth. We are now witnessing its sad effects.

But had God's holy, just, and perfect law, which was given to be the rule of man's life and conduct here, been ever after obeyed, a great difference would be witnessed in the condition of the world from what we now see. Many blessings are promised on conditions of obedience; and fearful judgments in consequence of disobedience. But as we trace down the page of history, both sacred and profane, we find the commands of God have ever been disregarded and set at naught by the mass of mankind. And for this have the righteous judgments of God been visited upon the guilty nations of earth. "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. Therefore hath the curse devoured the earth; and them that dwell therein are desolate." Isaiah xxiv, 5, 6.

In what tones of love and pity does God by the mouth of the prophet exclaim, "Oh! that thou hadst hearkened unto my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah xlviii, 18.

And after all our transgressions, he has not left us without hope; but has devised a plan by which fallen man can come to God, and find acceptance and pardon for past transgressions, through the atoning merits of a Saviour's blood.

The earth which now groans so heavily beneath the curse, will soon be restored to its pristine beauty, to be the happy abode of the saints of God, who have honored him by keeping his holy law. The wicked who have dishonored him, and rejected his holy word, will be destroyed; then the wickedness of the wicked shall come to a perpetual end, and righteousness will be established in the earth.

No bugle notes will there be heard as the signal for the deadly strife. The peaceful inhabitants will no more be called from their quiet homes to engage in bloody strife. The groans of agony; and cries of the sufferers will no more be borne on the gentle breeze. No sickness, pain nor death, no aching hearts, or burning tears of sorrow, in that joyous free and happy land.

Dear reader, would you be there? Would you gain Heaven with all its attendant glories and joy; and receive a crown of unfading glory, and the gift of immortality and eternal life? Oh then, keep God's commandments. No longer trample upon his just and holy law, which is just as sacred now as when uttered from Sinai. And although the man of sin who thought to change times and laws; in his attempts to exalt himself, hath taken from it the holy Sabbath of the fourth commandment, and substituted in its place an institution of his own, yet there it stands engraven on tables, safely enclosed in the ark of his testimony in Heaven. And now, as the darkness and error of papal superstition is being exposed by the light and glory which is shining upon the sacred pages, we find the mass of mankind, instead of bowing to the mandates of Jehovah, worshiping an institution of human invention.

Says God, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; * * * Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii, 13-14.

Oh how long will men trifle with the great God of Heaven and earth, by rejecting his holy word, and think by substituting a man-made institution in its place, that he will accept their homage? Says James, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And the testimony of Jesus was; "Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law till all be fulfilled."

"Then as we would our God obey,
In letter and in spirit too,
Oh let us keep the seventh day,
For it is plainly brought to view."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

V. O. EDSON.

Palermo, N. Y.

Holy Living.

We are instructed by the apostle Paul, that "without holiness no man shall see the Lord." Heb. xii, 14. And Peter says, "As he that has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy." 1 Pet. i, 15, 16.

We understand that those who are the people of God, will ever be characterized by holiness, or, godly living. Says the Psalmist, "Holiness becometh thine house, O Lord, forever." Ps. xciii, 5. Thus the children of God should ever exercise a holy zeal, and a meek and quiet spirit, and thereby show to those around them, that they have been instructed in the school of divine wisdom.

And again, we have a pattern of holiness and purity. Says Peter, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow in his steps, who did no sin, neither was guile found in his mouth." 1 Pet. ii, 21, 22. We are exhorted also, to "let this mind be in us which was in Christ." Phil. ii, 5. Says John, "He that saith he abideth in him, ought himself also to walk even as he walked." 1 John ii, 6. We are informed how he walked, and we are taught to follow in his steps. And again, "If any man have not the Spirit of Christ, he is none of his." But how can we tell whether we have "the Spirit of Christ?" By the fruit we bring forth. Paul says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law; and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk in the Spirit." Gal. v, 22-25.

It is important that the remnant church should live so as to be a light in the world, and an example to their enemies, so that they may have no evil to say in regard to their Christian character, or daily walk.

The following testimony in regard to the Waldenses, and the Albigenses, may be worth our attention. I select from M' Gavin's Protestant, Vol. 1, p. 1289:

"The Waldenses and Albigenses were a simple, harmless people; they professed no principles, and were convicted of no practices hostile to the good order of society. Their very enemies bear ample testimony in behalf of their manner of life, as being more moral, than that of those who persecuted them. Even an inquisitor, who wrote against them, says: 'These heretics are known by their manners and conversation: for they are orderly and modest in their behavior, and deportment. They avoid all appearance of pride in their dress. They neither indulge in finery of attire, nor are they remarkable for being mean or ragged. They avoid commerce that they may be free from deceit and falsehood. They get their livelihood by manual industry, as day laborers, or mechanics, and their teachers are weavers or tailors. They are not anxious about amassing riches, but content themselves with the necessities of life. They are chaste, temperate, and sober. They abstain from anger. Even when they work, they either learn or teach. In like manner also, their women are very modest; avoiding backbiting, foolish jesting, and levity of speech, especially abstaining from lies or swearing, not so much as making use of the common asseverations, 'in truth,' 'for certain' or the like: because they regard these as oaths—contenting themselves with simply answering 'yes' or 'no.'"

Claudius Leisselius, archbishop of Turin, says, that, 'their heresy being excepted, they generally lived a purer life than other Christians.' 'In their lives and morals' says he, 'they are perfect, irreprehensible and without reproach among men, addicting themselves with all their might, to the service of God.' In the time of a great persecution of the Waldenses of Merindol and Provence, a certain monk was deputed by the Bishop of Cavaillon, to hold a conference with them, that they might be convinced of their errors, and the effusion of blood be prevented. But the monk returned in confusion, owning that in his whole life, he had never known so much of the scriptures, as he had learned during those few days, that he had been conversing with the heretics. The Bishop, however, sent among them a number of doctors—young men, who had lately come from the Sorbonne, which at that

time, was the very center of theological subtilty at Paris. One of these publicly owned, that he understood more of the doctrine of salvation, from the answers of the children in their catechisms, than by all the disputations that he had ever before heard."

Such was the character of those who professed the doctrines of the reformation, long before the reformation took place; and this is the character which their enemies gave them.

Oh, that we as a people might realize the time in which we live, and the importance of bringing ourselves entirely into subjection to the will of God, and of having our words few and well chosen, and our minds stayed on the Lord continually. "Sanctify them through thy truth, thy word is truth." John xvii, 17.

J. N. WILKINSON.

Peterborough, N. H.

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. Rich.

BRO. WHITE: Having a desire to do my whole duty, and remove as far as possible every stain that I have made, and every reproach that I have brought upon the precious cause of God, I beg the privilege of saying through the Review to one and all who have been acquainted with my past life, and especially those with whom I first became acquainted in present truth, that I am heartily sorry that I have come so far short of God's glory, and have been a burden instead of an encouragement to those who have had the weight and interest of the cause resting upon them.

I would also say that I most firmly believe the Testimony of the Spirit, manifested in pointing out my sins, to be of God. But for this, I fear I should never have recovered from the snare of Satan, into which I had fallen. I feel to give God all the glory, and am resolved that my future life shall show a wide contrast with the past. I hope to be forgiven by all I have injured, and by my heavenly Father who has borne so long with me.

My heart longs for freedom in this truth, and while I believe God is working for his people, I would not be indifferent to my eternal interest. May God help his slumbering people to awake and gird on the armor anew, in my prayer.

H. J. RICH.

Battle Creek, Mich.

From Bro. Jordon.

BRO. WHITE: The church here at Hundred Mile Grove are striving, by the assisting grace of God, to overcome, that we may be found among those who have the seal of the living God in their foreheads, and who shall stand on mount Zion with the Lamb. Though there seems to be a few in this church that have a form of godliness without the power, yet, as a church, there is a mourning and pleading with God for a fresh and individual experience in the things of God, and for that gold which has been tried in the fire.

The labor which Eld. Sanborn bestowed upon this church last November, has, by the blessing of the Lord, been very fruitful. We have increased in numbers, and in spiritual strength since that time. The four days which were set apart for fasting and prayer as appointed in Review, were days of special interest to us. The Lord blessed us with his holy Spirit. There was an increasing interest and feeling in our meetings from the first day to the last. All who took part in those meetings were blessed of the Lord.

When we realize that God is about to cut short his work in righteousness on the earth, we feel to mourn and weep for our sins and for the abominations that are done in the land. Oh, may we as a people humble ourselves under the mighty hand of God throughout the land that we may soon be prepared to give the loud cry of the third message.

Yours in hope.

N. M. JORDON.

Lodi, Wis.

From Sister Lawton.

DEAR BRN. AND SISTERS: Fifteen months have passed by since I sought, and found my Saviour; since I bade adieu to the world and its pleasures; preferring the society of the good and faithful. Nor was this step taken without deep consideration. It had long been the subject of my thoughts, but I remained undecided until Nov. 1863. Bro. and sister White were to hold meetings with this church at Brookfield, N. Y., when the kind and earnest invitation from a moth-

er to attend, I could not refuse. I went; and after listening to some very interesting, and instructive remarks given by Bro. White to the youth, my heart was touched. I could no longer suppress my feelings. I was aroused from the delusive sleep of sin, and expressed a determination (in connection with other young friends present) to take up the cross and follow Jesus. I felt a willingness to give up all, that I might be saved. It was indeed a precious season. Could I regret the step I had taken? Oh no! It was the happiest hour of my life; when I felt a desire to humble myself before the throne of God, and with childlike confidence confess my wrongs, and have the assurance that I was forgiven.

One week from that time, I was buried by baptism; and as I arose from the water to walk anew in life, it seemed as though a change had taken place on all things. The things which a little time before were so fascinating, and seemed so essential to my enjoyment, now had a very small appearance, and I could willingly cast them aside, remembering that our choicest treasure was above; and there should our hearts be.

Since that time I fear I have not been as diligent in the cause of truth as I ought. My life has not been as exemplary to those around me as it should. May the Lord forgive me wherein I have erred; and may my light shine more brightly in the future. There have been times when I have been blessed by God's divine presence. At such times I have renewed energy to press forward with God's people, that with them I may inherit the kingdom. I ask an interest in your prayers that I may ever be found walking in the narrow way.

In hope of life eternal.

MARY E. LAWTON.

W. Winfield, N. Y.

From Sister Barnes.

[BRO. WHITE: Sister Barnes, the writer of the following, has been deaf 27 years. She cannot hear the loudest thunder. But she can understand everything that any one says, by seeing the motion of the lips. She is an earnest Christian.

A. C. BOURDEAU.]

BRO. WHITE: It is with feelings of gratitude to God I write these lines. I praise God for his goodness and love in giving me to see the truth in regard to his holy commandments. I commenced keeping the Sabbath the seventeenth day of last December. Some thought I should soon tire of it; but each returning one seems better than the last. So bright and clear does the light of truth shine upon the sacred pages in regard to the Sabbath, that the Bible does not seem like the same book that it did a few weeks ago. The promises of God to his faithful followers, are precious indeed. Jesus overcame the world; and if we trust him he will give us strength to overcome also. I find far more delight and happiness in keeping the seventh day as the Sabbath of the Lord than ever I did in keeping the first-day or the Sunday of Papal authority. There seems to be something sacred and holy about the seventh day; and I cannot doubt its being the true Sabbath of the Lord, and God requires us to obey him and keep his commandments.

For twenty-seven years I have been a professed follower of the Lord. In that time I have enjoyed much of his presence and love. But the deep quiet happiness of the past few weeks far exceeds anything I ever enjoyed before. I feel that God approves my course and blesses me while striving to keep his Sabbath-day holy. How happy I should be if some of my old companions and former classmates could be made partakers of like precious faith, and go with me to mount Zion. My earnest desire is to live humble before the Lord and strive to do his will. Oh that I might be made meek and lowly in heart and life, that when Jesus comes to take his children home, my name may be found numbered with those who are keeping all the commandments of God and the faith of Jesus. I praise God for the glorious hope of soon seeing Jesus, and going to dwell with him in that better land to which we are hastening.

ALICE H. BARNES.

West Enosburg, Vt.

Extracts from Letters.

BRO. J. MESSERSMITH, writing from Victory and sending \$3, for a year's subscription to Review says: I find it cheap at that price, and were it twice that amount, I feel that I could not do without it, as long as it were possible to take it. I have been much instructed from the reading of its pages, and although I have not been one of its contributors heretofore, yet it has not been because my heart was not in union with the people of God. Since a year ago last Oct., I have been earnestly trying to keep all the commandments of God, and though in my efforts to keep in the narrow way, I have made some crooked steps, yet I have had no desire to lay down the cross. I thank God that my lot has been cast among the number who are

walking in the light of the third angel's message. I believe this message is gathering the true people of God, to unite them in one heart, and one mind, to fit them for translation to Heaven. I have had some trials to endure, and temptations to overcome, in striving to live out the truth; but, I would not wish to enter Heaven in any other way than the one pointed out by our Saviour. God is merciful to me in showing me my faults, and through his assisting grace I have overcome many of my besetments. I long to have some of the preachers come this way, and proclaim the truth I so much love to hear. I have never heard any of them excepting Bro. Ingraham in debate on the immortality question. The earnestness and zeal he manifested in the cause convinced me that he strove not for a corruptible, but the crown that fadeth not away. Dear brethren and sisters pray for me, that I show a like zeal in my master's cause, and point others to the way to God.

BRO. P. E. FERRIN writes from Crane's Grove, Ills.: I thought perhaps it might not be amiss to say a word about the season of prayer in this place. We had a refreshing season. The Lord was with us by his Spirit, and our meetings increased in interest to the close. We can truly say it was one of the best seasons we ever enjoyed; and we all took a long step toward the better land. Last Sabbath and first-day we enjoyed the labors of, and an excellent visit from, Brn. Ingraham and Snook. Truly the Lord is good to us and we feel like pressing onward, believing that if faithful we shall soon enjoy the society of all the redeemed with our glorious Redeemer in the better land.

Sister R. A. Whysong writes from Salem, Ind.: My love for present truth is stronger than ever. I feel to thank the Lord that I ever heard the third angel's message, and that I had a heart willing to submit to its warning voice. It has been some time since I have been permitted to hear God's people give in their testimony personally, but it makes my heart rejoice to read their cheering testimonies in the paper. I too can say with others, that I thank God for this privilege. I am glad to be numbered with that class of people, who are keeping the commandments of God, and the faith of Jesus, and looking for his coming. Pray for me, that I may ever be faithful until his appearing.

BRO. D. E. GIBSON, writes from Melrose, Wis.: Present truth finds a better reception in our hearts than ever before. We long for the time to come when some of the Lord's messengers will come this way. We are striving to come to the unity of the faith, and we trust that the present meetings will be the means of great good to us.

BRO. W. POTTER writes from Rochester, Mich.: I truly feel that the Lord has a care for his people, and that in his wisdom he is leading us into his truth. I feel to rejoice greatly for what the Lord has done for me. I have enjoyed the meetings very much that were held in accordance with the proclamation. It has been a heart-searching time with those that are trying to go through to the kingdom; and my prayer is that the Lord will still work for us, that we may see all our faults and confess them, and try to get into a position that we may shine as lights in the world, and be ready to meet our Saviour in peace.

BRO. H. L. DOTY writes from Turkey Creek, Ind.: The appointment for a season of prayer was observed by the church in Salem, Ind., and we trust it has been one of profit. We felt, as we tried to humble ourselves before God, that his ear was open to hear the united cry of his people. One of the good results of these meetings is, that they lead us to realize more fully the solemn time in which we are living, and we earnestly desire that preparation of heart that is necessary before we can participate in the blessings of the latter rain, or stand where God designs his people shall, while he "finishes the work and cuts it short in righteousness."

May the Lord arouse us from our lethargy is our earnest prayer.

BRO. H. ABBETT writes from Wakeman, Ohio: The stirring and heart-cheering testimonies of the dear brethren and sisters, often cause me to rejoice in the hope of the glory of God. I am glad the Review stands up for Jesus, and holds out as a beacon light to the benighted world, the commandments of God and the testimony of Jesus. I am glad that it will not compromise the truth for error; but is waging an unceasing warfare against error, and sin in all its deformities; that it is a restorer of the old paths, and a repairer of the breach; and that it shuns not to declare the whole counsel of God. May God speed and give success to this little messenger of light, until its glory shall be lost in the refulgent glory of the coming of the Lord Jesus.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 28, 1865.

THE reader will be pleased to see in this number the article on the wicked dead, from Bro. Andrews, containing a more full exposition of the parable of the rich man and Lazarus than was ever before published in the Review. It would seem that the consistent and scriptural exposition of this parable here given, must be satisfactory to every mind. It has no doubt never occurred to many of the advocates of the present punishment of the wicked dead, that only two instances can be found in the word of God in support of that doctrine, and that one of these is a parable, and in that parable the case of only a single individual; and both these instances are fully and definitely explained by other scriptures. The best way to remind them of these facts, would be to place this document in their hands. Issued in pamphlet form at \$2 per hundred.

The Rebel Congress has passed the bill to arm the negroes to fight for the Confederacy, but with a madness greater than that which led Pharaoh into the Red Sea, they do not promise them their freedom for so doing. It is not difficult to conjecture to which side they will lend their aid, that which has promised them their freedom, or that which is to perpetuate their slavery. But more than this, the rebel masters in North Carolina, are arming their slaves to resist the conscription of negroes into the rebel service. The vast amount of Southern territory which the Union armies have overrun, has liberated large amounts of cotton, enough to supply nearly the demand for foreign exchange. This about kills the gold market, and gold, from being in the vicinity of 800 as it was a few months ago, sinks to the remarkable figure of about 150. Confederate stocks in England are going down, and Union stocks going up. Somebody is losing confidence in the rebellion. All these things point in the right direction.

Humiliation and Prayer.

LET it be remembered by all our people that the second Sabbath of each month is set apart by the Gen. Conf. Com. as a day of special humiliation, fasting, and prayer, in view of the existing terrible American war.

J. W.

DURING the month of April, we shall erase from our lists the names of those who have not paid up to Vol. xxv; 1. So when delinquents find the Review stopped they will know the cause.

J. W.

Report from Bro. Frisbie.

BRO. WHITE: I am holding meetings in the town of Marion, four miles south of Howell. The interest was on the increase until the storms came on. Some five have decided to keep the Sabbath, others are more or less convinced. I have sold over thirty dollars worth of our books the past winter, and I send in eleven new subscribers.

I never labored harder and felt to lean upon the Lord for help more than the past winter. I have lectured from seven to nine times a week and visited from house to house, through the days. My health was never better to labor in the ministry than now. My faith and confidence grows stronger in the truth from day to day, while I give my heart to God to be led by him, and am willing to do whatsoever he requires of me. The world is growing dark, very dark. It appears to me that one week's labor ten years ago, would accomplish more in a new place, than four does now. It is the darkest hour before day. I hope the war will soon cease and the loud cry of the third angel will soon go and gather out his people to meet Jesus at his coming. O Lord prepare me for the work is my daily prayer.

J. B. FRISBIE.

Marion, March 22, 1865.

And let your feet be shod with the preparation of the gospel of peace.

Meetings in Minnesota.

BRO. WHITE: During the past two months we have been holding meetings in a new field; have given forty lectures at Grapeland and Bass Lake, Faribault Co. Over twenty have decided to obey the truth. Many others are investigating. There are urgent calls for help from adjoining towns. These we design to improve as soon as possible.

We have just closed one of the most interesting Quarterly Meetings we have ever enjoyed. The most complete union prevailed from commencement to close. Ten united with us. Pray for us brethren.

W. & F. W. MORSE.

Note From Bro. Strong.

I AM holding meetings in Matherton, Mich., at present. I have given fifteen lectures, and ten have decided to obey. The interest is on the increase.

Yours in the truth.

P. STRONG.

Under date of March 17, Bro. Strong again writes: I still hold meetings in Matherton with interest. Bro. Canright's North Plains' appointment will be at Matherton. The Green Bush church is invited to attend.

A Request.

WILL the preaching brethren in notifying us of their intention to visit us, when passing through the city, please to be more particular to tell us when they will leave their homes, or on what train they will come; giving the name of the road over which they will come, where there is more than one route. When notifying us of such intentions, also state, when strangers to us, that they will either remain in the car till we have time to find them, or else in the sitting rooms of the depots. Chicago depots are not village station houses, and in the confusion consequent upon the arrival of several trains, and the large number of passengers arriving, it is next to impossible to meet a person that we know, much more a stranger. It would be well for them to have a memorandum of our street numbers, that in case we fail to meet them they may find us. This will save us much trouble in running to meet the various trains.

H. C. MILLER.

No. 807 West Madison St.

E. G. RUST.

No. 40 Griswold St.

Chicago, Ill.

Appointments.

THE next Quarterly Meeting of the Seventh-day Adventist church of Little Prairie, Wis., will be the second Sabbath in April. Meetings will commence the evening after Wednesday, and continue over first-day. Bro. Matteson is requested to attend, also Bro. Sanborn, if he can make it convenient. We hope to have a good time. By order of the church.

WILLIAM CARTHY, Clerk.

OUR next Quarterly Meeting, will be held at Center school-house, two miles south east of Mt. Pleasant, Iowa, April 15, and 16. Meetings commence Sabbath evening. We hope to see a general gathering at this meeting. We would be glad to see Bro. Brinkerhoff on the occasion.

J. W. LANDES.

THE Lord willing, I will meet with the church at Elkhorn, Ills., Friday, April 7, and continue over Sabbath and first-day. The brethren at Elkhorn extend an invitation to the churches at Clyde and Crane's Grove to attend these meetings. Brethren let us come praying the Lord to meet with us.

R. F. ANDREWS.

THERE will be a Quarterly Meeting of the Seventh-day Adventist churches of La Porte City and Waterloo, Iowa, held at La Porte City on the second Sabbath and first-day in April, the 8th and 9th, of the month. We hope to see Bro. Brinkerhoff or Snook at this meeting.

AMOS AMBURN.

PROVIDENCE permitting I will meet with the churches of Colon and Parkville at their monthly meeting in Parkville, Sabbath, April 8.

JOHN BYINGTON.

Business Department.

Business Notes.

Who is it? Some one writes from Berlin, Mich., inclosing \$2, for books and "How to Live," but gives no name.

THE P. O. address of Elder N. Fuller is Niles, Allegheny Co., N. Y.

A. R. PERKINS. We have some of Vol. 3&4, Spiritual Gifts, at the Binders to be bound in one book. When they are received at the Office they will be advertised.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review & Herald to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

W. Mryman 26-18, S T Royal 26-22, Abbie Huntly 26-14, C H Barrows 27-1, M Eggleston 27-1, D S Beers 27-14, O D Jaynes 27-14, H Clark 27-14, Emily Talmadge 27-14, C Schawpp 26-1, C Daniels 27-1, C W Way 26-16, H Abbot 26-1, J Carson 27-1, W Mead 27-1, L P Merickle 27-1, Mary Hoffman 27-16, H A Dunksen 27-1, A Worston 27-2, W E Price 25-14, E Seely 27-1, J M Morand 26-19, Betsy Reed 27-7, A Buel 27-1, D D Haines 27-1, J P Hall 27-1, J Hall 26-1, W Price 27-1, W Russel 26-1, B F Small-ey 25-16, Elder McGrew 27-1, each \$1.

Geo. T Smith 28-1, Martha Lowell 27-17, C Lee 27-14, A F Wilkingson 27-14, C Smith 27-14, D Hodges 27-14, C Jensen 27-14, L C Slawson 27-14, Joel Chaffee 27-14, Asa Green 27-14, P Gibson 27-1, M L Phelps 27-7, A R Perkins 27-12, J Butcher 27-14, C B Gordon 27-11, W Raddue 28-1, Mrs P Vahue 27-18, C Sheldon 26-4, C Curry 27-1, S R Smith 27-16, B Darling 27-1, Abba Brewster 27-1, M A Brigham 27-16, Mary Ricker 28-1, J C Gregory 26-17, A W Towle 28-1, J Flanders 28-1, S Edmonds 28-1, H C Hilton 27-19, B F Curtis 27-16, Sarah Nicola 27-9, W Pierce 27-1, M Ashbaugh 28-1, each \$2.

J W Rogers 26-14, R E Luce 26-14, Mary Persons 26-14, T Weliker 26-16, S H Aldrich 26-16, C S Kenyon 26-16, C Hart 26-16, C Shroder 26-16, J Pool 26-16, G Hunn 26-16, M VanHorn 26-16, T Gorton 26-16, R Marble 26-16, Nancy Jacobus 26-16, F C Ross 25-14, each 50 c.

A Blaisdell \$1.50, 27-4; N Ward \$2.50, in full of account, M A Clark \$3.28-17, Lucy Harris \$1.50, 29-1 S Trowbridge \$1.50, 28-19, L G Sprague \$5, 29-1 C B Spalding 40c, 27-5, S D Barr \$1.18, 27-5, J Gillet \$1.50, 27-16, Melita Fletcher \$1.50, 27-16, Rosaline Gillet \$1.50, 27-16, Mary A Nelson \$1.50, 27-16, R Covell \$3, 27-2, C H T StClair \$3, 28-14, N A Hollis \$5, 27-1, Ann E Hurd \$3, 28-1, G S West \$3, 27-1.

Subscriptions at the Rate of \$3.00 per year.

W Hyde \$3.00, 27-1, C B Preston \$1.00, 27-1, J Jones \$1.00, 26-1, F Swartz \$3.00, 30-6.

For Shares in the Publishing Association.

G C Preston \$10.00.

Donations to Purchase a Stock of Paper.

Warren Hyde \$2.00.

Cash Received on Account.

S H King \$5, P Strong \$5, C O Taylor \$3.75, N Fuller 50c, W Morse \$12, John Bostwick \$3.45, P Strong for S H King \$6, J B Frisbie \$3.50, I D Van Horn \$4.15, Joseph Clarke \$10.

Books sent by Express.

S Myers, Lena, Station, Stephenson Co., Ills., \$10.00. C. K. Farnsworth, Washington, N. H., \$40.75. James Harvey, South Bend, Ind., \$5.

Books Sent By Mail.

W S Grover \$1, Wm Potter \$4.40 J House 29c, P Worley 50c, H C Miller 66c, E S Faxon 46c, S D Salisbury \$1, J D Hough \$1, Mrs S Smith 20c, H Bingham 75c, Eld D S Kinney 63c, W B Lynch 22c, C Seaward 50c, D P Bisbee 75c, H W Moore 25c, I N Pike 25c, S R Smith \$1, L J Hall \$3.44, S D Smith 20c, Mrs M E Bostwick 85c, A Caldwell 20c, H Hicks 25c, A Paton 30c, Wm Cottrell \$1.16, F L Sawyer \$2.27.

General Conference Missionary Fund.

Church in North Jay, Me., \$30.00. Church in Portland, Me., \$19.79. Church in Topsham, Me., \$16.92. Thomas E Thorp \$10.00. Paul Folsom \$4.00. Church in Woodstock, Me., \$2.53. H Davis 90c. Ann E Hurd \$2.22, Harriet Waggoner \$10.00.