

The 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." Rev. 14:12.

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THE WORLD AS IT IS.

In the land of the sick and dying,
A land that is full of pain,
A world full of sorrow and crying,
Where the mourners are weeping in vain;
A land where the churchyards are filling,
Where the fair and the young pass away,
Where death is the warm hearts stilling,
And darkness follows the day;

Where days have dawned full of beauty,
But ended in darkness and storm;
Where few have been faithful to duty
Which many in wickedness scorn;
Where the garlands that love has been twining
Are fated to wither so soon;
Where the sun that at morning was shining
Is hidden in clouds ere the noon;

Where the hearts that we trusted, believing
In fondness and innocence there,
Crushed out our fond love by deceiving,
And filled our poor hearts with despair;
Where coldness our love is returning,
And faded the garlands of yore;
Where the soul's deep unspeakable yearnings
Shall be satisfied here, nevermore;—

Yes, such is the land where I'm staying,
Where darkness follows the morn;
'Tis a land of weeping and praying,
A land of trouble and storm.
But we see in the skies the glad token
That Christ the Lifegiver is near,
That the scepter of death will be broken,
And the morning of Heaven appear.

The heavens now brighten in seeming,
The day of salvation is near;
Oh, spend not the moments in dreaming,
But look up and be of good cheer.
Bid a long, long adieu to your sadness,—
In the darkness no more shall you roam,
But in peace, with unspeakable gladness,
You'll rest with the ransomed at home.

L. D. SANTRE.

South Mound, Kansas.

Our Contributors.

THE IMMORTALITY OF THE SOUL.

BY ELDER D. M. CANRIGHT.

IN THE UNITED STATES.

It is in the United States that this doctrine is taking the deepest root and spreading the fastest.

In the early part of the present century, publications upon this subject began to make their appearance, and a few here and there embraced the doctrine of the mortality of the soul and the sleep of the dead.

In 1803, a church sprung up simultaneously in many parts of the United States, calling themselves *Christians*. Some call them *Christians*. They rejected the immortality of the soul, eternal misery, etc. Of them, the historian says: "They declared that the atonement was full; that the wicked at death were to be annihilated,"¹ etc.; that is, at their second death. This, however, was not a prominent article of their faith; hence, at present, some of them hold to it and others do not. But, as many of their ministers publicly advocated these views, and a large share of their members believed them, it served to arouse discussion upon the point.

In 1808, Rev. Elias Smith, in the "first religious newspaper published in the world," viz., *The Herald of Gospel Liberty*, issued at Portsmouth, N. H., defended the view that immortality was God's free gift bestowed on the good alone through Christ at their resurrection, all the wicked utterly perishing and truly dying in the day of the second death. Thousands of his followers in the Christian connection held the same opinion.

¹ The Religions of all Nations, Art. Christians, p. 175.

Aaron Bancroft, D. D., an author and able Unitarian minister at Worcester, Mass., in sermons published in 1828, advocated endless life alone through Christ. The same year J. Sellon, in a work of 106 pages, issued at Canandaigua, N. Y., maintained the extinction of the wicked. Walter Balfour, in 1829, at Charlestown, Mass., published a book advocating the sleep of the dead.

Calvin French, a deacon of the Congregational church, and afterward a minister, published a pamphlet of 54 pages at Boston, 1842, in which he defended immortality as coming only through Christ, the annihilation of the wicked, and the sleep of the dead.

Very many of the denomination called "Disciples," or "Campbellites," believe in the sleep of the dead and the destruction of the wicked, though generally, as a denomination, they do not hold these sentiments.

In the providence of God, this subject was brought prominently before the Advent people in the great religious movement of 1840-44.

In 1837, Mr. Geo. Storrs, a Methodist preacher, first had his mind called to this subject by reading a pamphlet put out by Henry Grew, of Philadelphia. After thoroughly studying the subject for some three or four years, he adopted the doctrine of the mortality of man, the destruction of the wicked, etc. In 1841, he published "Three Letters" to prominent ministers, in which he advocated his views of this doctrine. In 1842, he preached to a congregation in Albany, N. Y., "Six Sermons" on this subject. These he soon after published, and scattered extensively. In the fall of 1842 he embraced the doctrine of the soon coming of Christ, as taught by Adventists. The next year he traveled and preached very extensively among them, and freely distributed his "Six Sermons" among his hearers. His views met with much opposition at first; yet some prominent men embraced them. In 1843, he started the *Bible Examiner*, as an occasional issue, mainly for the purpose of disseminating light upon these subjects. Later, it was made a monthly.

After 1844, the Adventists almost as an entire body embraced the doctrine of the mortality of the soul, the unconscious state of the dead, and the final annihilation of the wicked. Those who did not embrace these views were left as a separate party, which has since dwindled to very small proportions, and they have nearly lost their position as Adventists.

About this time Eld. Jacob Blaine, Baptist minister, Buffalo, N. Y., put out a book of 117 pages, entitled, "Death not Life." This had a wide and rapid sale, soon running through many editions. The arguments being very plain and pointed, it made a powerful impression on the minds of thousands. H. L. Hastings, of Boston, Mass., also dealt some heavy blows against the doctrine of eternal torment. He wrote several stirring pamphlets upon the subject, which were extensively read.

Mention should be made in this connection of the writings of the late Prof. C. F. Hudson, of Cambridge, Mass. During the latter part of his life he became interested in the subjects of future punishment, nature of man, etc., and traveled extensively, visiting libraries, and consulting with literary men; and some of the fruits of his research were given to the world in an elaborate volume entitled, "Debt and Grace, as related to the Doctrine of a Future Life;" which was followed by "Christ our Life: The Scriptural Argument for Immortality through Christ Alone;" and some minor works. "Debt and Grace" is a volume of several hundred pages; and "Christ our Life" is an able work of 164 pages.

During the last thirty years so many ministers and scholars have written pamphlets and volumes advocating the scriptural view of the subject, that we could not undertake to name them all.

In answer to inquiries upon the extent of the spread of these views, Eld. D. T. Taylor writes the author thus: "In 1860 I made a partial census of the beliefs of the so-called Adventist ministers and others on these questions. I collected the names and addresses of

600 ministers residing in nineteen different States, and in Nova Scotia and Canada. I estimated the whole number of Advent believers under the ministry and influence of these 600 clergymen to be 54,000, and the population of the community generally attending Adventist meetings as numbering 150,000. Since this census and estimate was made—now eighteen years ago—the total number of preachers has increased, I judge, to over 1,000, and I think the believers have doubled. . . . Thousands and tens of thousands in the denominations also hold the doctrine in question."

We consider the above estimate too low rather than too high.

Prominent among those advocating this doctrine may be mentioned Prof. Chas. L. Ives, M. D., late of Yale College, and author of "Bible Doctrine of the Soul," an able and scholarly work of several hundred pages; Rev. J. H. Pettengill, M. A., author of a masterly volume of 285 pages, called "The Theological Tri-lemma;" Rev. John Miller, of Princeton College, and Rev. A. G. Pease, of Rutland, Vt., both of whom have written able works defending the doctrine of immortality alone through Christ; Eld. J. H. Whitmore, a clear and forcible writer, the author of a book entitled, "Immortality." Eld. D. T. Taylor, of Rouse's Point, N. Y., has written many powerful articles on the subject. Eld. Uriah Smith, for a quarter of a century editor of THE ADVENT REVIEW, Battle Creek, Mich., and author of several volumes, has cast a heavy influence on the right side of the question. Besides articles and small tracts, he has written an excellent book on this subject, entitled, "Man's Nature and Destiny." Eld. J. N. Andrews, a critical scholar and a deep reasoner, the editor of a French paper, has written several tracts and many telling articles upon the subject. The following, among many other Seventh-day Adventist ministers, have publicly preached this doctrine through the length and breadth of the United States: Elders James White, J. H. Waggoner, J. N. Loughborough, Geo. I. Butler, S. N. Haskell, W. H. Littlejohn, and M. E. Cornell. Of the other bodies of Adventists who have preached the same doctrine, Elders John Couch, O. R. Fassett, J. V. Himes, Edwin Burnham, Albion Ross, A. A. Phelps, H. F. Carpenter, Geo. R. Kramer, and C. R. Hendricks, are among the most noted.

The Seventh-day Adventists have twenty organized Conferences, extending from Maine on the East to Washington Territory on the West, and from Minnesota on the North to Texas on the South. They have about 275 preachers, 600 churches, and about 20,000 believers. They publish nine periodicals. Of these, one is in French, one in Swedish, and two are in Danish. Their list of publications now runs up to about two hundred, embracing those from a volume of 500 pages down to a penny tract. They have foreign missions in England, Denmark, Norway, Sweden, Germany, France, Switzerland, Italy, and Egypt. They have a fine college at Battle Creek, Mich., with an attendance of over 300 students. At the same place they have the largest and best conducted Sanitarium in America. Their publishing facilities are very great, their house at Battle Creek having a capital of over \$100,000. Some weeks they send out over 300 bushels of printed matter, which is scattered to all parts of the world.

The great body of the Adventists having zealously embraced these views about 1844, as above stated, they immediately began to publish them with great energy. Numerous small tracts, many pamphlets, and finally bound volumes, were soon scattered all over the country, like leaves in autumn. Believers were raised up everywhere, and among them many able speakers and writers. This subject was preached upon, debated both orally and through the papers, and numerous churches were raised up in all parts of the United States largely upon this one issue.

In this country alone there are now issued about a dozen periodicals which advocate this doctrine. The leading ones are: THE

REVIEW AND HERALD, Battle Creek, Mich.; *The Signs of the Times*, Oakland, Cal.; *The World's Crisis*, Boston, Mass.; *The Bible Banner*, 506 Minor St., Philadelphia, Penn.; *The Restitution*, Chicago, Ill.; the *Herald of Life*, New York; *Bible Examiner*, New York; *The Tidende*, (Danish) Battle Creek, Mich.; *The Harold*, (Swedish), same place. Nor is this question confined to the Adventists; but some in every denomination are receiving these views. On this point, the *Methodist Home Journal*, for March 26, 1870, says: "There are many candid minds in the churches that are more or less unsettled, and honestly and eagerly seeking for new measures of light upon the question." In 1862, Prof. Hudson reported over forty evangelical clergymen of the great denominations, among his personal acquaintances, who held these views.

For fourteen years the author has traveled and preached upon this subject, from Maine to California, and from Minnesota to Alabama. In every community he has found persons, both in the church and out, who say that they have never been able to believe the popular doctrine on this question.

But, as might be expected, these attacks upon the old doctrine of an immortal soul and an endless hell have brought out numerous publications on the opposite side, advocating the "orthodox" theory of the immortality of the soul, and eternal misery of the wicked. Evidently this is becoming a leading theological question of the times. Bare assertions will no longer be taken as satisfactory upon it: the people demand *proof* and investigation. Debates upon it between different ministers are of almost weekly occurrence. The horrid descriptions of hell and the eternal torments of the damned, which were once so shockingly common, are now seldom heard from any pulpit.

During the last ten years it has become no uncommon thing to hear of ministers in the different orthodox denominations who have espoused these views, and have come out boldly to advocate them. Indeed, scarcely a month passes without our attention being called to some case like this. Hundreds of cases among the laity are noted every year. Probably no less than one hundred churches have been raised up within the last year of those who have accepted these views. Among the believers in this doctrine in the United States there are able scholars, professors in colleges, principals in academies, and other influential men. From these, critical and learned books are sent forth answering all the objections that can be raised to the doctrine both from Scripture and philosophy.

In the fall and winter of 1877, this doctrine was brought very prominently before the religious world. A couple of orthodox ministers in different places in New England came out and publicly rejected the doctrine of the immortality of the soul and eternal torment. This created great excitement in certain circles. Both the religious and the secular press took it up and commented upon it, which called universal attention to the subject. Then ministers of all denominations in nearly every city in the United States almost simultaneously preached upon the subject of "Hell." The *New York Herald* stated that on one Sunday, in New York City alone, one hundred ministers preached upon that subject.

On the whole, it seems evident that, in the providence of God, the time has fully come for the fables and errors connected with this important question to be exposed, and for the glorious truth of the Bible once more to shine out.

This age of free thought, of general intelligence, and of careful scientific inquiry, is certain death to the old heathen dogma of an eternal hell of burning fire and tortures for the wicked, which flourished so triumphantly during the Dark Ages. Even those who still claim to hold to the old theory of an endless hell have so modified it that its old friends of two centuries ago would not recognize it! Of late years the popular ministry say but little about hell torments any way, and when

they do, it is more to explain them away than to advocate them. In most of the orthodox churches members are no longer expelled for renouncing the doctrine of eternal torment.

With all the foregoing facts before us, it is evident that a great theological revolution upon this doctrine has already begun. May the providence of a merciful God speed it on to a rapid and happy consummation.

MAN IN THE GARDEN OF EDEN.

The following article on the Sabbath question is translated for the REVIEW by Bro. De Vos, from *De Boodschapper*, the paper published by Bro. Velthuysen in Holland.

We will now take up the question, "What was the relation of man, before his fall, to the Sabbath"; in other words, does the keeping of the Sabbath by man date back to Eden or Sinai? According to the idea which we are going to oppose, the latter is the case. But the teachings of the Bible first. We say: Sabbath-keeping by man, since the opposers of the law assert that God alone kept the Sabbath, and this on the last day of creation week, but that nowhere else in the Bible is there anything said concerning resting on the seventh day, than alone in the commandment given to Israel on Sinai, and done away at the crucifixion of Christ.

From a work which has a great influence (it is to be feared, greater than the Bible) among those who foster this idea, and which also teaches that man in the garden of Eden had "nothing to do" but to "enjoy himself," we give below an extract as the point at issue for our discussion:—

"In the second chapter of Genesis there is no command given concerning the Sabbath; we read only, that God rested on the seventh day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. No command is given here to man; we are only informed that God rested. . . . There was nothing more to do; therefore God could rest. . . . God kept a Sabbath. . . . This is the only Sabbath that God ever kept. . . . Afterward (on Sinai) we read that God commands man (Israel) to keep the Sabbath holy. . . . Indeed, Christ had no Sabbath when he was on earth. . . . Do not compel the believer, as with an iron yoke, to keep the seventh day; . . . do not bring him by Sabbath-keeping out of Heaven, where he can rest, to a cursed earth, where no rest can be found."—*Aanteek. op Genesis*.

The italics in the above are our own. If the reader will be so kind as to compare the italicized sentences with each other, it must instantly appear plain to him that in this case also, he either makes that "which is written" appear as though it were not, through a desire to uphold their system, or that a willful darkening is uppermost to make the plainest declaration of God of no consequence. "We read only, that God rested on the seventh day"; then he takes the *literal words of the Bible*: "And God blessed the seventh day and sanctified it: because that in it he had rested," to repeat afterward, "We are only informed that God rested."

Where we read like this, it is no wonder that we should teach like this.

We are informed of three facts: 1. God rested on the seventh day; 2. God blessed the seventh day; 3. God sanctified the seventh day. The last two acts, viz., the blessing and sanctifying of the seventh day, had their origin in the first-named deed, the resting; for the text says, "God blessed the seventh day and sanctified it: because that in it he had rested." Notice also the word "wherefore" in Exodus 20:11.

It seems that the blessing and sanctifying of the seventh day by God in Eden, and the reasons therefor, are not seen or understood by many. Let us remain by the Bible. The seventh day was a day of rest or refreshing (Ex. 31:17) for the Creator. Why? Can God become tired or have need of rest? Let the Scriptures answer: "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28. What did the Lord mean, then, with this his rest? Nothing else than by this means to lay the foundation of a "day of remembrance." Because God rested on the seventh day, therefore he blessed and sanctified that day. Every one must be sensible that the blessing and sanctifying occurred after the rest day had passed. To illustrate: Because De Briel was taken on the first of April, 1572, by the "Water guena," therefore, after that time, the first day of April is celebrated as a day of remembrance of that occurrence.

So also here. Because of his own rest on the seventh day, and of his refreshing on that day, God "blessed" and "sanctified" that day, *i. e.*, set it apart for holy use. And in this way the seventh day of the week became a Sabbath or rest day. God has never given another rest day. And for whose need did God give the seventh day as a holy rest, as a day of remembrance of his own rest after the completion of creation? To this, our Lord Jesus, the Lord and the defender of the Sabbath, answers, "The Sabbath was made for man."

The Sabbath was made in Eden, before man's fall, and for his need. If he, obedient to the will of his Creator, had labored the first six days of the week, this same obedience would compel him to rest on the seventh day, and to spend that day as the glad day of remembrance of the completion of the work of creation.

Luther truly says: "From this it follows, that if Adam had not sinned, he would still have kept the seventh day holy; on that day he would have instructed his children and children's children what the will of God was, and in what his service consisted; he would have praised and thanked God, and offered offerings unto him. On the other days he would have tilled the ground and supplied the wants of his cattle."

But, says one, there is no command given in Gen. 2 concerning the Sabbath. No; we read of no command there. But if God took his children, who were yet pure and blameless, and told them of his rest when the heavens and the earth were completed, and of the blessing and sanctifying of the seventh day afterward, on their account, to what would this, according to your judgment, have led them?

The answer to this last question is at the same time the answer to the one with which we commenced: "What was the relation of man, before his fall, to the Sabbath?"

"Christ had no Sabbath when he was on earth," says the law opposer. "I have kept my Father's commandments." "Which of you convinceth me of sin?" *i. e.*, of transgression of the law, so speaks Christ. "Do not bring the believer by Sabbath-keeping out of Heaven to a cursed earth," says the first. "The law is holy, and the commandment holy, and just, and good." "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." So God's Spirit teaches the believer.

SABBATH SICKNESS.

This remarkable disease has not yet been treated in books of pathology.

1. This disease is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day. These paroxysms return every Lord's day, and hence it is called "Sabbath sickness," but by the faculty it is technically known by no other name than *Diei Domini Morbus*.

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of coldness. This coldness is first apparent early in the morning of the Lord's day, and in many cases seizing the patient before he has left his bed. But it begins in the region of the heart, and it is attended with dullness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

4. In some cases this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

5. In other cases there has been uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play-house several hours at a time, or stand in the street in the cold several hours to listen to a political harangue.

6. Persons affected with this disease never mourn on account of their confinement from public worship.

7. These persons often surprise their neighbors with great activity and health on the day following, however unfavorable the weather may be.

8. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi* or fever of the world, which may be detected in these patients during the intervening days of the week.

9. There also seems to be a loss of appetite for savory food, and a want of relish for *Panis Vitæ*—bread of life—which in this case is the indispensable remedy for this disease.

10. Persons affected with this disease gen-

erally have a disrelish for private religious exercises of the closet and the reading of the Scriptures.

11. It is also contagious—neighbors take it from neighbors, and children from parents.—*Selected.*

THE NAME.

WHEREVER we go we find some persons who are great sticklers for the denominational name. They ask us why we do not take the name of Christian church, church of God, or some Bible name, and say they could go with us if we had the right name. But let me ask, What is there in a name to make people better or worse? All must admit there is nothing. Still a name is desirable as denoting distinctiveness in character or belief. In Bible times it was not unusual to change names when distinction of characteristics required it.

Thus, in the beginning the Creator was called God; he was also called Lord. But he was known by the name of God Almighty to Abraham. Ex. 6. He made his name Jehovah known for the first time to Moses. Ex. 6:3. And in Ex. 3:14 God called his name I AM THAT I AM. He is also called Ancient of Days, Heavenly Father, etc. These names are expressive of the various relations which the great God sustains to men.

We will now consider the names by which Christ is known in the Bible. He is called Shiloh, Gen. 49:10; Captain of the host of the Lord, Josh. 5:14; Heb. 2:10; Prince and Saviour, Acts. 5:31; Wonderful, Counsellor, Everlasting Father, the Prince of peace, Isa. 9:6; Michael, Dan. 12:1; The Branch, Zech. 6:12; a Priest, verse 13; and in the New Testament, Emmanuel, Matt. 1:23; Jesus, verse 25; King of the Jews, Matt. 2:2. He is also called Son of God, and Son of man. He is called a Priest forever after the order of Melchisedec; King of Kings and Lord of Lords, in Rev. 19:16; and in Rev. 1:11, Alpha and Omega, the first and the last. Here we have some nineteen different names which are applied to our Saviour. Why so many names? Because they are suited to express his relation to man at different times. Abram's name was changed to Abraham, Jacob's name to Israel, these changes being made to express certain changes in their relation to God and his people.

Now let us consider the different names which have been applied to the church. The name first given to God's people after the fall is found in Gen. 6:2; viz., Sons of God. They are called the seed of Abraham in Gen. 12:7, and Israel in Gen. 47:27. Coming to the New Testament, we find the followers of Christ called disciples. They were afterward called Christians. Acts. 11:26. But they were called the churches of Christ once, Rom. 16:16; and the church of God eight times, as in the following places: Acts. 20:28, 1 Cor. 1:2, 10:32, 11:22, and 15:9; Gal. 1:13, and 1 Tim. 3:5. Now if "the church of Christ" was such an important name, why did it not have its origin sooner? This being twenty-seven years after it was said to be founded, on the day of Pentecost. And in fact it was ten years after that time before the disciples were called Christians. Acts. 11:26. It was in the year 60 that it was first called the church of God. Acts. 20:28. And yet we know the church was in existence long before this time. Read Matt. 18:17; Acts. 7:38. The term church does not occur in the Old Testament, but the term congregation occurs several times, having the same meaning as the word church, as shown by Paul's quotation from Ps. 22:22, in Heb. 2:12; "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." He here substitutes the word *church* for *congregation*.

From these facts we deduct the following conclusions: 1. That the "church" of the New Testament was the "congregation" of the Old; 2. That church, under that title, was perpetuated in this dispensation. Mat. 18:17; Acts. 7:38. 3. That the changes in the names applied to the same objects at different times in the Bible are for the sake of denoting distinguishing characteristics. This idea is fully sustained in the language addressed to the seven churches, in the second and third chapters of Revelation. The address made here to these churches was not to the different organizations existing at any one time, but to the same church at different times in the gospel dispensation. (See thoughts on Revelation, chapters 1, 2, 3, published at the REVIEW Office, Battle Creek, Mich.)

One point I will especially call attention to in support of the above position; viz., the signification of the terms used to denote the churches: Ephesus means desirable; Smyrna, myrrh; Pergamos, height, elevation; Thyatira, "sweet savor of labor," or, "sacrifice of

contrition"; Sardis, "prince or song of joy," or that which remains"; Philadelphia, "brotherly love"; "Laodicea" signifies, "the judging of the people." (*Cruden*). It is evident that inspiration has chosen these terms to express the characteristics of the people to which they refer, and not because the names themselves possess any intrinsic value.

The foregoing thoughts are in harmony with the name Seventh-day Adventist. 1. It distinguishes them among the numerous bodies of Christians in the land. 2. It represents the two leading features of their faith; viz., that they are believers in the observance of the seventh-day Sabbath, and also in the speedy personal appearing of the Son of God.

No name could be more appropriate. Take, for instance, the church of God. Is there any class of people organized that can truly say they are *all* followers of God? No one will claim this. Again, take the name of Christian church. In order that the name be appropriately applied, each individual belonging to the body must be truly a Christian. Every one will admit that this is not true of any denomination, under the existing circumstances. There is a church of God and of Christ upon the earth; but it is found in no one organization. Acts. 10:34. Only those that fear God and work righteousness constitute that church. S. OSBORN.

FOUND AFTER MANY DAYS.

WE must imitate the life of Christ in order to be true missionary workers. His was a life of self-denial, toil, and suffering. If we would share with him the rich reward of well-doing, we must willingly devote time, means and strength to the work he has assigned us of scattering the seeds of truth wherever opportunity offers. Each individual is required to act some part in this closing work; and while we continually hear urgent and repeated appeals for help, we cannot be ignorant of duty.

Let us go back to the time of Huss, Wycliffe, Luther, Judson, and others. They chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. The missionary work now requires the same spirit of self-sacrifice and devotion that characterized these servants of God.

Are we acting our part in this missionary work? Are we doing all in our power to scatter the seeds of truth far and near? Some may say, "I have continued sending away copies of the *Signs* and tracts for a long time, but having received no letters in reply, I have become discouraged, and think I will try no longer." And thus failing to exercise the required patience and perseverance, their efforts cease.

My former experience in this work has taught me a useful lesson. Nearly a year before the Vigilant Missionary Society was organized in this place, I sent for five copies of the *Signs* to distribute. At first I knew not how to obtain the names of interested readers, and therefore made it a subject of prayer. Before the papers came I received several letters containing more names than I had papers to send. From that time to this I have had more names than I could use.

The first papers sent out were to four individuals in Florida. I commenced sending them in February, and continued during the following summer. I received several letters in reply, only one of them being of interest, and this was from a gentleman who, together with his wife, has since decided to keep the Sabbath. In the month of August I became very much discouraged, thinking I had made a mistake in sending for those copies of the *Signs*, and questioning in my mind whether I should not give them to some one who was better fitted for the work. While trying to decide what course to pursue, the words, "Be not weary in well doing," came forcibly to my mind, and I decided to continue in the good work. The following day I received a postal from one of the four to whom I had been sending papers in Florida, stating that he had decided to keep the Sabbath, and asking for tracts on that subject for his friends who opposed him. To be brief, the result of this effort was that in less than six months forty families were observing the seventh-day Sabbath.

An item of experience with the *Health Reformer* may be of interest. The *Signs* and *Youth's Instructor* were sent to a young lady in England. After receiving several copies, she wrote to an uncle in Pennsylvania, requesting him to send me the money to pay for the *Instructor*. The amount sent being more than the price of the paper, I sent him a copy of the *Signs* and *Reformer* for his examination. The *Reformer* seemed to be more to his mind, therefore I had it sent to him for six months. As the result of this he has been a subscriber for the past two years. In

his last letter he states that he likes *Good Health* for its temperance and Christian principles, and that he is himself a health reformer. I sent him an annual, which he showed to his friends, and they were so well pleased with it that he sent for ten more. Thus an interest is created in health reform, and I expect there will yet be some among the miners there who will accept the third angel's message.

Let none be discouraged if success does not seem to attend their efforts. God works in various ways to bring the truth to the candid and honest at heart. Our papers, tracts, and letters need to be accompanied with earnest prayers that God would send the good angels before them to prepare hearts for the truth; and if all who receive them do not appreciate them, they may fall into the hands of others who will. Only in the day of final account shall we know how much good has been accomplished by our efforts. It is well if we feel our weakness and incapability, for we shall not be so likely to labor in our own strength. God has promised to give wisdom to all who sincerely desire it. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Surely we have everything to encourage us. Let us therefore enter into the missionary work with more energy and zeal.

Experience teaches us that the way to accomplish anything is to be steadfast in our purpose. This requires faith, perseverance, and practice. When our whole hearts are in the work, God will hear our earnest entreaties, and will do for us what we cannot do ourselves.

H. E. SAWYER.

Battle Creek.

A POOR CAPITAL.

ONCE it was remarked to Lord Erskine that a certain man dying had left £200,000; whereupon he replied: "That's a poor capital to begin the next world with." What a failure was that man's life. He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it. To whom? To those that came after, and to the squabbles of courts. If any good to the world ever came out of this £200,000, no thanks are due to him. He kept it as long as he could; and left it only because he could not carry it with him. If he had only "converted it," as the bankers say! and it was convertible into the blessings of the poor; into the sweet consciousness of having done some good while he lived; into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no better.

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:16-21.—*The Christian.*

AN EMPEROR OVERCOMING HIS ENEMIES.—A Chinese Emperor once heard that his enemies had raised an insurrection in one of the distant provinces. "Come, my friends," said he to those about him, "follow me, and I promise you that we shall destroy our enemies." He marched forward, and the rebels submitted on his approach. All now thought that he would take the most signal revenge. Instead of this, however, they were surprised to see the captives treated with mildness and humanity. "What!" cried one of the officers, "is this the way in which you fulfill your promise? Your royal word was given that your enemies should be destroyed, and behold, you have pardoned them all, and even shown special favor to some of them!"

"I promised," replied the Emperor, with a generous air, "to destroy my enemies. This I have done. For see, they are enemies no longer; I have made them my friends."

How well might Christian people learn to imitate so noble an example, and learn to "overcome evil with good."

GREAT hearts, like oceans, never congeal.

A PLEA FOR HONEST LABOR.

BY GRANDFATHER GARRULOUS.

Es fur es my experience goes ('nd I reckon I've hed a deal),
This world hes not so much o' woe es it hes o' weal,
But ye can't take up a paper 'nd read it 'thout much pain,
So many men, in places high, on their honor hes a stain,
So many guilty, sin-hard souls destroy their own bad lives
(Es if God's punishment would be easier than man's gyves).
Though sin hes surely found 'em out, better fur 'em to live,
Live 'nd repent, with contrite hearts—then God 'll pardon give.
The doctors say 'tis liver bad, or brain crazed with o'erwork,
That leads 'em to the awful deed, life's duties thus to shirk.
Now I'm inclined to think, my friends, the trouble lles back o' this:
That parents in duty now-a-days are sadly, sadly amiss.
How many try the problem hard o' livin' 'thout much work,
Because from childhood they've been taught t' think that they could shirk.
The many tramps who at our doors do beg to dine or sup
Are not so very much to blame (they show their bringin' up).
How many girls are now-a-days raised up 'thout any care—
'Nd when cares come, es they surely do, how hard they are to bear!
Now in my day the children hed to work their regular stent;
'Twas good fur 'em, the discipline kept minds from mischief bent.
Who is it that they say finds work fur idle hands to do?
Do honest, busy minds 'nd hands often their labors rue?
Does not our Maker know what fur his children is the best?
Does he not give to honest toil the sweetest kind o' rest?
Does not the blessed Book e'er teach not to idle time away,
To be diligent, not slothful, in business ev'ry day?
'Nd tu do with all our might all our hands can do, ye know?
Fur there's no knowledge nor device in graves, where all must go.
Es fur es my experience goes, 'nd I'll stake my all upon't,
The dread o' work is allus worst than is the doin' on't. —*Christian at Work.*

POLITICAL PLATFORM OF THE ROMAN CATHOLIC CHURCH.

To give the Bible to the laity is to cast pearls before swine.—*Cardinal Hosius.*
There is no other remedy for the evil but to put heretics to death.—*Bellarmino.*
The laity have no jurisdiction and power over the clergy.—*Council of Constance.*
Let the public-school system go to where it came from—the devil.—*Freeman's Journal.*
We hate Protestantism; we detest it with our whole heart and soul.—*Catholic Visitor.*
It is utterly wrong to circulate the Scriptures in the vulgar tongue.—*Archbishop Ximenes.*
We are not advocates of religious freedom, and we repeat we are not.—*Shepherd of the Valley.*
Religious liberty is merely endured until the opposite can be carried into effect.—*Bishop O'Conner.*
God's tribunal and the Pope's tribunal are the same. All other powers are his subjects.—*Muscovius.*
We will take this country and build our institutions over the grave of Protestantism.—*Priest Hecker.*
There is, ere long, to be a state religion in this country, and that state religion is to be Roman Catholic.—*Priest Hecker.*
There can be no religion without the inquisition, which is wisely designed for the promotion of the true faith.—*Boston Pilot.*
The exemption of clerical persons has been instituted by the ordination of God and by canonical institutions.—*Council of Trent.*
I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools.—*Priest Walker.*
The Pope has redeemed the clergy from the obedience due to princes; therefore kings are no more the superiors of the clergy.—*Bellarmino.*
We hold education to be a function of the church, not of the state; and in our case we do not accept the state as educator.—*New York Tablet.*
We declare, affirm, define, and pronounce it necessary to salvation for every human creature to be subject to the Roman Pontiff.—*Cardinal Manning.*
Accursed be those very crafty and deceitful societies called Bible societies, which thrust the Bible into the hands of inexperienced youth.—*Pope Pius IX.*
As the church commands the spiritual part

of man directly, she therefore commands the whole man and all that depends on man.—*Civitta Catholica.*

The Pope has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order.—*Brownson's Review.*

All those who take from the church of Rome, and from the See of St. Peter, one of the two swords, and allow only the spiritual, are branded for heretics.—*Baronius.*

If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom is at an end.—*Archbishop of St. Louis.*

Heretics, schismatics, and rebels to the said Lord the Pope, or his aforesaid successors, I will, to the uttermost of my power, persecute and wage war with.—*Bishops' Oath.*

What Father Walker says is only what has been said by the bishops all over the world, over and over again, in their pastorals, and we heartily endorse it.—*New York Tablet.*

I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers.—*Jesuits' Oath.*

Our school instruction must be purely materialistic. If the name of the Author of Christianity is mentioned at all, he must be spoken of as one of the men who figured prominently in history.—*Western Watchman.*

No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—*Council of Trent.*

Moreover we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the holy Scriptures translated into the vulgar tongue.—*Pope Gregory XVI.*

FOUR IMPOSSIBLE THINGS.—1. To escape troubles by running away from duty. Jonah once made the experiment, but it did not succeed. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed luster.

3. To form an independent character, except when thrown upon one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

4. To be a growing man by looking to your position in society for influence, instead of bringing influence to your position. Therefore prefer rather to climb up the hill with difficulty than to be steamed up by a power outside yourself.

PETER'S INQUIRY.

THE apostle has just been calling our attention to a most solemn event, the end of the world with its terrors to the wicked, when he makes this most pertinent inquiry, "What manner of persons ought ye to be in all holy conversation and godliness?" This language is addressed to Christians, to those who are looking forward to the time when all these things which now appear shall be dissolved. This warning of Peter is not an exception. God has ever pointed toward the storm before it has burst upon the world. We might cite many passages of Scripture which would substantiate this statement, but time and space forbid.

God has ever warned before he has punished. He has pleaded before he has executed his threatenings. Christ has been as untiring in his pleadings as we have been willful and stubborn in rebelling.

Who can believe the chapter which contains Peter's inquiry, and be hoarding up means to be burned when the elements melt with fervent heat? Some people talk loud and long, even eloquently, about the coming of Him who is altogether lovely and chiefest of ten thousand; but when our faith in the coming One is weighed by Paul's weights of filthy lucre, the scale invariably shows what manner of persons we are.

Who can believe Christ's words, that this generation shall not pass till all these things be fulfilled, and yet be living in open violation of God's holy law, at enmity with his brother, sowing discord among the brethren, living on the faults of others, and poisoning the minds of

the weak lambs of the flock with matter conceived in his own deceitful heart?

We are too careless in our talk. We need to heed the admonition given by the Saviour, "Be ye therefore wise as serpents, and harmless as doves." By so doing, when a weak brother or sister gets into the dark, and wanders from God, we shall not point them to the faults and failings of those who are fathers and mothers in Israel. "By their fruits ye shall know them."

What your opinion of my opinion may be relative to a church and its discipline, will not add a feather's weight for or against it in the great gathering day. Peter was sharply rebuked by the Saviour for meddling with those things which did not concern him. Our work is an individual work. Let every man build over against his house, weed his own garden, and seek by earnest persevering effort to connect himself more firmly to Heaven and become a living branch of the true Vine.

What we most need to-day as a people is a new conversion, a fresh baptism, a deeper experience in the things of God. If ever I longed to be like Christ, it is now. My earnest prayer shall be, Lord arouse thy slumbering church. Just think of it, dear reader, a dying world in its last hours of probation! What manner of persons ought we to be?

M. WOOD.

THE PENALTY—WHAT WAS IT?

MUCH misunderstanding has arisen among those who hold the orthodox view of man's nature in regard to the true signification of the penalty threatened Adam in case he partook of the forbidden fruit.

This penalty is found recorded in Gen. 2:17, in these words: "In the day that thou eatest thereof thou shalt surely die." It has been commonly thought that the death thus pronounced must come upon Adam in full the very day he ate of the fruit; and since he did not die, in the physical sense of the term as now used, the opinion has obtained that the term death must in this case be taken to mean a spiritual or moral fall or alienation from God, as expressed by the term "spiritual death."

A good rule of interpretation is, never to spiritualize a Scripture expression unless the subject on which it treats, viewed in all its bearings, forbids its being used in its natural and literal sense. By carefully examining the marginal reading, it will be seen that the death threatened was not to be fully carried into effect in the very day he might eat of the forbidden fruit. The expression "thou shalt surely die," when literally rendered, "dying thou shalt die," gives the true sense of the original. This would indicate a continuation of the act of dying; that he would begin to die that very day, and the process of decay and death would go on indefinitely until it became complete and final.

By his sin the man sowed the seeds of decay in his nature, the sure harvest of which would be death, complete and final. It is an unvarying rule in criminal cases that the sentence is always in accordance with the penalty; and applying this rule, we know that we are right in our interpretation.

Turn to Gen. 3:19. There we find the sentence pronounced on man at the close of the curse which God said would affect the earth for his sin, "In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." This sentence certainly means physical death; and not simply physical death as commonly understood, but the death and dissolution of all that was alive about the creature whom God repeatedly addresses with the pronoun thou.

This position is further sustained by John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Here the doom of man as a sinner without a Saviour, which was Adam's condition as soon as he disobeyed, is expressed by the word, perish; and this can be nothing less than total loss of life, extinction of being, death.

But there are certain fatal objections to the idea that the penalty was spiritual death. The first is that Adam was spiritually dead before he partook of the fruit. For was he not spiritually dead as soon as he felt a desire in his heart to taste the forbidden fruit? Most assuredly. Then the penalty fell on the man before the act for which it was threatened. But that would scarcely do.

Again, all will admit that the real crime of Adam lay in his conceiving sin in his heart; and this conceiving sin in the heart is spiritual death itself. Now, if we make spiritual death the penalty, we have the nameless absurdity of spiritual death being the penalty for spiritual death. This is a legitimate conclusion, if we allow the orthodox faith to be correct as to the penalty.

No wonder people talk about the Bible being a mysterious book, when they hold notions which lead to such absurdities.

One more objection arises from the statement of Paul in 1 Cor. 15:22: "For as in Adam all die, even so in Christ shall all be made alive."

The Universalist can easily draw comfort from this passage, when upheld by the common view; for surely, if all die spiritually in Adam, all will be made spiritually alive in Christ. But let the death threatened Adam be just what we have shown it to be, death in the literal acceptance of the term, and this text fails to soothe the troubled minds which hope for spiritual life and immortality outside of repentance and righteousness. Why will not men see the crooked paths of error, and cease to walk by her side?

GEO. D. BALLOU.

The Review & Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JUNE 12, 1879.

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Resident Editor.

VISIT OF BRO. WHITE.

We were happy, on the afternoon of June 4, to greet again Bro. and Sr. White, after their long absence from Battle Creek, and to see Bro. W. enjoying so good a degree of health and strength.

At the commencement of the Sabbath, June 6, he spoke to a large congregation in the tabernacle, on the sacredness of the Sabbath, and the importance of properly observing the beginning and ending of the sacred day. We should welcome it as a dear friend, as an honored and royal guest; and for its approach should make appropriate and ample preparation. Too many are careless and neglectful in this respect. The sixth day of the week is the day of preparation. On this day all provision should be made for the Sabbath that can be made beforehand, in the culinary department, in setting in order all things in our houses, and on our premises, and in proper care for our persons and apparel, leaving for the Sabbath only those acts of necessity or mercy which are inseparable from the day itself.

Preparation being thus made for the Sabbath, he further suggested that an appropriate practice would be, as the holy day is about beginning, to spend the twilight hour, commencing with the setting sun, in family worship; and likewise as the Sabbath is closing, let family worship begin at the setting of the sun, and extend to the period of darkness. Thus the Sabbath period is guarded at either end, and is not, as in too many cases, a mutilated offering to the Lord.

Sabbath forenoon, Bro. W. spoke on the words of Christ in John 10:30: "I and my Father are one." He showed the relation of Christ to the work of creation, of redemption, the two dispensations, the typical system, the law, the Sabbath, and the work of communicating truth on the prophecies to the church, through his angel, Gabriel, and the prophets. He opened an immense field of thought before the congregation, presenting many new points, and many old ones in a new light.

In the afternoon the church and college divisions were called together into the central auditorium, and Bro. W. continued the subject. A social meeting followed, in which as many as time permitted expressed their appreciation of the light received, and the good season enjoyed.

Sunday evening a temperance rally was held in the tabernacle, at which a large congregation was present. Bro. and Sr. W. addressed the assembly, and a good number of signatures were obtained to the teetotal pledge.

Another temperance meeting is to be held Wednesday evening; and Thursday Bro. and Sr. W. expect to leave for the Western camp-meetings.

THE CAMP-MEETING AT NEVADA, MO.

FROM the Kansas camp-meeting we came direct to the Missouri camp-ground. Arriving there May 30, we found a very pleasant encampment. Eld. Butler soon rallied helpers to pitch a tent for us, and with a floor laid and carpeted, a table, bedstead, lounge, and chairs, our temporary home was made tasteful and inviting.

I was suffering from weakness and a severe cold, and would have been glad to keep my bed Sabbath morning, had I not been so desirous of speaking to the people. I was too sick to speak long, but in great weakness I sought to impress upon the people the necessity of preparing for a future life. I then invited sinners and backsliders to come forward. A large number responded, many making a start for the first time.

The people who came upon the ground Sunday had been told that I would speak to them; but it seemed like an impossibility for me to do so. My lungs were congested, and I was very hoarse; but, unable as I had been to sit up an hour since I came on the ground, I decided to venture out by faith. And, as on former occasions, I found the promises of God unfulfilling. "As thy days, so shall thy strength be." "Lo, I am with you always, even unto the end of the world." I was strengthened of God to speak nearly two hours, and was not nearly as tired when I left the stand as when I went upon it.

Monday morning, we assembled under the tent to attend the organization of a temperance

our people present. Eld. Butler spoke, and confessed that he had not been as forward in the temperance reform as he should have been. He stated that he had always been a strictly temperance man, discarding the use of liquor, tea and coffee, but he had not signed the pledge being circulated among our people. But he was now convinced that in not doing so he was hindering others who ought to sign it. He then placed his name under Col. Hunter's; my husband placed his name beneath Bro. Butler's, I wrote mine next, and Bro. Farnsworth's followed. Thus the work was well started.

My husband continued to talk while the pledge was circulating. Some hesitated, thinking that the platform was too broad in including tea and coffee; but finally their names were given, pledging themselves to total abstinence.

Bro. Hunter, who was then called upon to speak, responded by giving a very impressive testimony as to how the truth found him, and what it had done for him. He stated that he had drunk liquor enough to float a ship, and that now he wanted to accept the whole truth, reform and all. He had given up liquor and tobacco, and this morning he had drunk his last cup of coffee. He believed the testimonies were of God, and he wished to be led by the will of God expressed in them.

As the result of the meeting, one hundred and thirty-two names were signed to the teetotal pledge, and a decided victory was gained in behalf of temperance. E. G. WHITE.

TO CORRESPONDENTS.

23.—ZECHARIAH 4:2, 14.

Of what is the candlestick in verse 2 a type? Who are meant by the two anointed ones in verse 14?

N. F. H.

ANS. We think the golden candlestick, like the candlestick in the sanctuary, is a symbol of the Spirit of God. For in the explanation, verse 6, the angel said, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Again in verse 10, he speaks of "those seven," the seven lamps, as "the eyes of the Lord which run to and fro through the whole earth." See Rev. 5:6. Verses 11-14 of this chapter seem to be referred to in Rev. 11:3, 4, and to point out the two witnesses, the word of God in the two dispensations. Their connection with the candlestick would indicate that that word was inspired by the Spirit of God.

24.—GREATER WORKS THAN CHRIST'S.

John 14:12 reads: "Greater works than these shall ye do, because I go to my Father." In what respects were the works to be performed by the disciples greater than those which were performed by Christ?

W. D. MCL.

ANS. Some think this promise was verified in the experience of some, at least, of the apostles: Thus, 1. In Peter's case, his simple shadow healed disease. Acts 5:15. 2. A person was healed by touching the hem of Christ's garment which he had upon his person; but handkerchiefs and aprons which were carried away from the person of Paul and applied to the sick, healed them. Acts 19:12; and these are even called "special miracles." Verse 11. 3. Ananias and Sapphira were both struck dead, by just the word of Peter. Acts 5:5, 9, 10. 4. By the word of Paul, Elymas the sorcerer was struck blind. Acts 13:11. 5. Christ preached in Judea only, and only in the language of that country; but the apostles preached in all languages, and in all the countries of the then known world. 6. Christ told his disciples to tarry in Jerusalem till they were endued with power from on high. This was the promise he was to send when he went to the Father. And it was because he went to the Father that they were to do greater works than he had done. Hence when the Holy Spirit which he had promised, fell on them on the day of Pentecost, the result was that three thousand souls were converted in a single day. If we had nothing else, we could point to the more extended preaching of the gospel by the apostles, and the manifold greater number of converts, as a very satisfactory fulfillment of the promise.

25.—ACHAN'S PUNISHMENT.

Why were the family of Achan destroyed for his sin? How were they responsible for his crime? See Josh. 7.

D.

ANS. We do not think the members of his family were responsible, nor that they were destroyed with him. The text, verse 25, reads: "And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." The first clause using the singular pronoun him would seem to indicate that he alone was stoned. Why then is the plural, *them*, subsequently used, and to what does it refer, or how much does it include? In enumerating the things that pertained to him,

verse 24 mentions of living things besides his son and daughters, oxen, asses, and sheep. It would be just and proper to destroy all that pertained to Achan as his possessions, but not his family unless they were associated with him in his transgression, as it seems they were not; and may not the word *them* therefore refer to these, oxen, sheep, etc., and not include his sons and daughters? The Vulgate renders the passage, "All Israel stoned him; and all that he had was consumed with fire." The Syriac says, "They stoned him with stones and burned what pertained to him with fire." Dr. Clarke says: "Instead of *burnt them*, *and otham*, two of De Rossi's Mss. read *and otho*, *him*; which rendering, if genuine, would make the different members of the verse agree better. It is possible that *Achan*, his *oxen*, *asses*, *sheep*, *tent*, and all his *household goods*, were destroyed, but his sons and daughters left uninjured. But it may be asked, Why are they brought out into the valley with the rest? Why, that they might see and fear, and be forever deterred by their father's punishment from imitating his example."

26.—DAVID'S SIN IN NUMBERING ISRAEL.

The same difficulty appears in the record of 1 Chron. 21. How were the people of Israel to blame for the sin of David in numbering them?

ANS. The first verse of the chapter says that Satan stood up against Israel. The destruction of Israel was the object at which he aimed; and we may be sure that Israel was in some way involved in the guilt which brought down the judgments of God upon them. Indeed, they may have been the very instrument in the hands of Satan to "provoke" David to number them; as we are not told how it was done. The sin of numbering the people, in which the people as well as David were probably concerned, consisted, doubtless, in the fact that it sprung from pride, or the desire for conquest without the divine counsel or command. And nothing could more effectually cure this spirit than some judgment by which they would see that the hand of God could speedily reduce their numbers to nothing. David's choice between war, famine or pestilence, shows a very generous disposition on his part. If he should flee before his enemies, he need not be exposed personally to danger. If he had chosen famine, he had enough to keep him and his through it all. But he chose the pestilence, in which he would be equally exposed with the humblest of his subjects.

M. BRACE: The article sent for review, Great and Noted Events of the Sixth and Seventh Seals, by D. Senger, published in *The Brethren at Work*, does not seem to us worthy of a review. It is a series of assertions, without proof, of the most unnatural, improbable, inconsistent and anti-scriptural propositions, that could well be put together.

THE KANSAS CAMP-MEETING.

THIS meeting was held, according to appointment, at Emporia, Kansas, May 22-27. I was present by invitation of the General Conference Committee and members of the Kansas Conference. It was doubtless the largest meeting ever held by our people in the State. Thirty tents were upon the ground, including the two large tents, one of which furnished lodging for many families. Probably upwards of three hundred and fifty lodged upon the ground, most of whom were Sabbath-keepers. On account of the change in the appointment being made so late, between thirty and forty came some two hundred miles with teams, a week too soon, and with difficulty were persuaded to stay over. This was a sore disappointment to them; but Elders Cook and Sharp held meetings a portion of the time before the regular appointment.

Bro. and Sr. White and Bro. Corliss were present at the meeting. We were glad to see Bro. White looking so well and hearty. We were also favored with the presence of Dr. Kellogg, of the Sanitarium, and Bro. W. C. White, a portion of the time. They assisted in the T. and M. work, and in that of the Sabbath-school, also in the formation of a temperance association. Sr. White bore a very plain testimony to the people, especially upon the great subject of health reform, which is regarded so lightly by many. Her instructions were excellent. Bro. White spoke also with his usual freedom. Efforts were made especially for sinners and backsliders on Sabbath and Tuesday, and many responded by coming forward for prayers and confessing their sins with tears. On Tuesday, thirty-five were baptized.

The large amount of business to be transacted in connection with the Conference, tract society, and other interests was unfavorable to the spiritual progress of the meeting. This made it

necessary to remain one day longer than usual. Many of the brethren expressed the wish that these business matters might be attended to at a meeting specially appointed for the purpose. I think the plan of holding more camp-meetings in different localities will be adopted sooner or later, the annual Conferences being attended chiefly by delegates. This would be less expensive, give more people the benefit of our camp-meetings, and accomplish greater spiritual good.

Our beloved brother, J. N. Ayers, who has been president of the Kansas Conference ever since its organization, died upon the camp-ground Monday night. He had long been greatly afflicted, and had he not been kept up by an indomitable will, it is altogether likely his life would have ended sooner. He enjoyed very largely the confidence of his brethren, and in his death the Conference has suffered a great loss. But the courageous heart lies still in death. During his last hours he was greatly comforted by the Christian's precious hope. Short religious services were conducted by Bro. and Sr. White before his remains were taken to his home, and a contribution, to bear his funeral expenses, was most cheerfully made by the deeply sympathizing audience.

Eld. Smith Sharp was elected president of the Conference and the T. and M. society. Bro. C. F. Stevens has been unable to perform much labor of late on account of sickness, and will retire this year entirely from his work, to regain his health. This will reduce the number of active ministers nearly half, both of these men having served on the committee since the Conference was organized. The Kansas Conference is becoming quite large. It receives accessions not only by conversion, but probably more largely by emigration. I should judge that upwards of one-third of its membership came from Iowa, and nearly all its ministers and officers are from that State. Kansas is an excellent field, and should become one of our strongest Conferences. More spiritual life and energy are greatly needed; but there are many who fear God and want to do all they can for his cause.

At this writing I am upon the camp-ground at Nevada City, Mo. Our meeting is well under way, and promises to be one of the best ever held in the State. GEO. I. BUTLER.

Nevada City, Mo., May 30, 1879.

CAMP-MEETING AT NEVADA CITY, MO.

THIS meeting, we trust, will prove a very profitable one for the cause in Southern Missouri. It was larger than we had expected. Twenty-one tents were upon the ground, and upwards of two hundred campers. Considering that this meeting was for the smaller half of the Conference, the attendance was quite fair. The friends in Nevada showed a commendable spirit in making preparations for the meeting. The grounds were quite pleasant. Indeed, the church in Nevada felt such an interest in the success of the meeting that they appointed a special day of fasting and prayer beforehand, that God would make this meeting a success.

Preaching commenced Wednesday evening. Elders Farnsworth and Hollenbeck were present at the beginning of the meeting, and took hold earnestly in the good work. Bro. and Sr. White came Friday afternoon. Sr. W. was suffering from a bad cold, and therefore could not labor as much as usual. Bro. White spoke four times with usual freedom, and bore a cheerful testimony, which encouraged the brethren.

There was a good interest manifested by the people of Nevada. Nearly every evening the large tent was full of interested listeners. Within a year or two, the interest among the people of that city to hear our doctrine has increased much.

Sabbath morning, Bro. Farnsworth superintended the Sabbath-school, and we had a profitable time. This important interest is rising in the State, and we trust it will be the means of much good.

Sabbath afternoon, Sr. White spoke—but with much difficulty, on account of her feebleness—and invited the penitent forward. There was very little urging. Nearly half the congregation responded. There seemed to be a good spirit of freedom in the congregation, and many spoke with tears. A solemn impression was made upon many hearts. There was good freedom in all the social meetings, more than is usually seen in our camp-meetings.

Sunday morning, we had quite a storm and much wind, and the weather was cold; still, we had quite a good congregation. A strong effort was made in behalf of health reform and the

temperance cause. Sr. White had pointed re-proofs for us because of our backslidden condition on this subject. She spoke very solemnly, and represented our condition as being grievous in the sight of God, because we have not made better use of the light we have had.

Monday morning we met to form a temperance association, and we had a precious meeting. The Lord's Spirit was present, and many were deeply affected. Bro. Hunter took a noble stand in favor of the teetotal pledge, and headed the list with his name. Bro. and Sr. White, Eld. Farnsworth, and the writer followed with theirs. Some who had been unwilling slaves to the tobacco-habit pledged themselves to leave off, and, by the grace of God, overcome this evil habit. One hundred and thirty-two signed the pledge to leave alcohol, tobacco, tea, coffee, opium, and all other narcotics and stimulants forever. Some others signed the anti-liquor and tobacco pledge. This was the best meeting we had. God evidently blessed this temperance movement, and we were encouraged to go forward to help all within the reach of our influence to take their stand on the broad platform of true temperance, and to leave off all hurtful indulgences. Some who have never been addicted to the habit of drinking, or of using tobacco, etc., think there is no use of their signing the pledge. But can they not exert a far greater influence upon others by setting the example of signing it, and influencing others to do likewise? We hope to see our people take a better, truer, broader stand on the temperance question than any other people in the world.

On Monday afternoon, seventeen were baptized. Our closing meeting, Tuesday morning, was a solemn, touching season. We had been made to feel that we were in a position where we must take our stand upon higher ground, and a solemn sense of the necessity of more of the genuine religion of Christ in our hearts was generally felt. Many good testimonies were borne, and seriousness was impressed upon many hearts, which we trust will lead to good results.

Our meeting was a profitable one, and we trust its good influence will be lasting.

GEO. I. BUTLER.

Leavenworth, Kansas, June 4, 1879.

CAMP-MEETING EXPENSES.

EXPENSES unavoidably attend every camp-meeting, such as for the ground, for fitting it up, for straw, for advertising, for freight on the big tent, for lumber to seat it, for lights, and numerous other items. These are all indispensable in order to have a meeting; and of course they must be paid for in some way. If everything is favorable, something can be made at the stand, but not a tithe of the amount required to meet the expenses. How shall the balance be raised?

We have usually assembled on Monday, and raised donations from \$10 down to a quarter of a dollar. But it is remarked that certain ones manage to leave just before such a call, which causes some to feel that they are giving more than their share. And oftener than otherwise we fail to get enough in this way to meet expenses, thus leaving an embarrassing debt to be paid out of some fund needed elsewhere.

Isn't there a better way?—one that will be more sure and yet more equal? After talking with scores of our brethren, we decide to try another plan for this year; then, if it is not acceptable to those interested, we will give it up. Every person above sixteen years old who camps on the ground will be expected to pay fifty cents; those under that age, nothing. All Sabbath-keepers in the State who do not attend will be invited to pay seventy-five cents.

In the case of those who do attend, fifty cents is so small a sum that no one can justly complain. If any are really too poor to pay that amount, we will see that it is made up for them by those who are more able, so that none need stay away on this account. Those who do not come should cheerfully contribute the small sum of seventy-five cents, for several reasons: 1. The camp-meeting is gotten up just as much for them as for those who come. 2. The general expenses of a camp-meeting are as great for a few as for many. 3. Those who come buy provisions at our stand, and thus assist us; they buy books, in this way helping the T. and M. society; and they often pledge and pay more or less on various branches of the work; while those who stay away do nothing in any of these ways. 4. Those who come, give a week or more of their time to the service of God and his work; while those who stay at home, take the time to work for themselves. 5. Those who come, generally pay out several dollars in traveling expenses; while those who stay away, keep the money for other purposes. Therefore, if this is the work of God,

if they are interested in its advancement, if they are willing to bear necessary burdens like brethren among brethren, they will cheerfully give this small amount.

These sums may be paid at the meeting, or to the S. B. treasurer in each church, or they may be sent to me by letter. At the camp-meeting, a full report will be made of every cent received and paid out. D. M. CANRIGHT.

CHANGE.

"THUS saith the Lord God: This is Jerusalem; I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her, for they have refused my judgments and my statutes, they have not walked in them." Eze. 5:5, 6.

In Matt. 5:14, Christ speaks of his people as a city that is set on a hill; they are also called by him the light of the world, and the salt of the earth; he places them in a conspicuous place, where the world is constrained to see their order and purity. Old Jerusalem was situated upon high mountains, and could be seen at a great distance; its temple and palaces, its lofty walls and towers, were the pride and gem of the age, and its beauty and strength and splendor might, with the far greater and infinitely more important system of religion which this city was intended to represent, have produced an abiding impression for good upon the heathen nations round about her.

But man is fickle, fond of change; and when the especial restraints of law were slackened by the death of good men, and good kings, and faithful prophets, and devoted and holy priests, then the people clamored for change; they desired to be like the heathen, and to substitute the forms and ceremonies of the heathen instead of the forms of the Mosaic economy. The heathen form was cheaper and not so rigid. The Mosaic forms called for the best and most costly offerings without a spot or blemish. Not so the forms of the heathen; they could be free to offer whatever was most convenient, and so the laws of the heathen left each person more free to acts of a carnal nature, while the moral laws of God were strict and unchangeable, inflexible and eternal. The Jews as a people were human, and their natural inclinations were like the nations round about them, and we cannot wonder that they with their carnal natures unchanged, longed for the freedom of the heathen around them,—freedom from tithes and offerings, freedom from moral law, which continually stood in the way of their avarice, their pride, and their lusts.

On the same principle the Roman influence adopted a change of the fourth precept, because they could thus harmonize heathenism with Christianity, by compromising the law of God; and the laws of Constantine, A. D. 321, were just the thing for an apostate church, and now the same motive perpetuates the change.

How important for the church, the light of the world, a city set on a hill, the salt of the earth, to set a holy example, to give a true exposition of God's law and testimony, and a proper and correct representation of the gospel of Christ. For this God has set them on high as a beacon light to a lost and benighted world. Shall the church hold out a false light? shall she change the law of God, and say he approves her action in the matter? Is it not blasphemy so to do? Is it not taking the position of those who entice seamen by false signals, to guide their ships, laden with precious life and treasure, upon the rocks and breakers of a desolate coast, that they may enrich themselves with the wasted cargo? Do not ministers, with their eyes open, defend the change of God's law, because this yields them a nice salary and parsonage and other temporal advantages besides that of being called Rabbi? but will not the day of reckoning come, when they will appear in their true character?

Tell me, is there a church that is really holding out the true light? Yes; praise the Lord that, amid the moral darkness, the lighthouse sends forth its rays upon the waters far at sea! Tell me, reader, do you ever hear error after error preached to the multitude, in sweet and eloquent strains, while the people applaud? Does not your heart throb with pain, and is not your soul almost crushed at the thought of the mischief to follow?

"Thus saith the Lord God, This is Jerusalem; I have set it in the midst of the nations; . . . and she hath changed my judgments into wickedness more than the nations." Yes, this is the Christian,—the Protestant church of the nineteenth century, seeking, with all her moral

and civil force, to perpetuate the most glaring of the Papal errors. With the true light throwing its rays afar upon the earth, they still persist in ignoring the true light, and in extolling the false; and the multitude are led by the false light; and who will answer for the wreck of human hopes? Jerusalem, set on a hill, hath changed my judgments, and her light is misleading the nations round about; but the day of reckoning will come. Will there be then a Jeremiah to weep over the ruins of Jerusalem, set on high, to say, "Oh, that my head were waters, and mine eyes a fountain of tears"? But I forbear. This is a subject painful to dwell upon. JOS. CLARKE.

"IT IS A COVENANT OF SALT."

THIS expression in the word of God implies a covenant of incorruptibility and permanency, an everlasting covenant. In all the meat-offerings made unto the Lord, he required the use of salt, but strictly forbade the use of leaven in these offerings.

The nature and use of salt are directly opposite to the properties of leaven. Salt is applied to different kinds of viands to give them relish, and to preserve them from putrefaction and decay; while the pervading and transforming effect of leaven hastens these operations. Hence these substances are emblematic of opposite minds and characters in the Scriptures.

Said Christ to his disciples, "Ye are the salt of the earth." On one occasion he warned his followers to beware of the leaven of the Pharisees and of the Sadducees. This admonition they were slow to comprehend. They reasoned among themselves, saying, "It is because we have taken no bread." But this was not the trouble; it was not a neglect to provide for temporal wants. The false doctrine of these religious bodies was more to be dreaded than the pinchings of hunger. It is infinitely more important to know and to do the will of God than to provide for present necessities.

It has been well remarked, "Bad doctrines act in the soul as leaven does in meal; they assimilate the whole spirit to their own nature. A man's particular creed has a greater influence on his temper and conduct than most are aware of. Pride, hypocrisy, and worldly-mindedness, which constituted the leaven of the Pharisees and Sadducees, ruin the major part of the world."

The leaven of "malice and wickedness," which lurk in the natural heart, the carnal mind, must be purged out and give place to the "unleavened bread of sincerity and truth." It is dangerous to cherish in our hearts any spirit or feeling contrary to the Spirit of God. "Know ye not that a little leaven leaveneth the whole lump?"

"Let your speech be always with grace, seasoned with salt." Col 4:6. "Have salt in yourselves, and have peace one with another." Mark 9:50. It is salt, the grace of God in the heart, which promotes and strengthens the bond of union, and secures peace one with another.

When, for any cause, Satan may have alienated and separated hearts for a season, how sweet the union which may again be formed and enjoyed, by the influence and help of the Holy Spirit. Matters of difference may be kindly talked over, confessions made, and each party mutually forgive the other. "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."

In the settlement of church trials it may sometimes be necessary to make a greater sacrifice of feelings or means than we had believed could be demanded. This may arise, 1. From an imperfect recollection of the matters of difference; or, 2. From the tendency of the human mind to construe words and actions more favorably for self than for others. Hence the injunction of the Saviour, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Or 3. The breach may have been widened by "busy bodies." This class of persons were alive in the days of Paul. He had learned their business, and tells us what it was,— "wandering about from house to house," "tattlers," "speaking things which they ought not." He kindly warns and exhorts them "to be quiet," and to do their own business, working with their hands.

Peter also gives very wholesome instruction to such: "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busy body in other men's matters." 1 Pet. 4:15. Such persons seem to overlook the declaration of the Saviour, "Blessed are the peace-

makers." They use largely of leaven, but sparingly of salt.

But when the Holy Spirit of God is sent down to lead men to sacrifice for his cause, for the present and future good of their own souls, and for the salvation of others, and when, under its melting and cementing power, hearts are brought into union, it is dangerous for men to lay their hands upon this work, to undo it. Let the parties who have entered into solemn covenant, under the guidance and help of the Spirit of God, henceforth regard this as a covenant of salt.

Christ regards it a sin of fearful magnitude to cause even a child to offend, i. e., to stumble. Respecting this, says the pious Adam Clarke, "Let those who act the part of the devil, in tempting others to sin, hear this declaration of our Lord, and tremble:" "It were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." A mighty struggle lies before the remnant church. Oh! that we might not lose time or strength while we wait its arrival, and are seeking to do God's will.

"Thou awful Judge of quick and dead,
The watchful power bestow;
So shall I to my ways take heed,
To all I speak or do."

A. S. HUTCHINS.

LUCAS CAMP-MEETING.

We arrived at the Lucas camp-ground May 27. This meeting was held in the interest of Dist. No. 5, where Bro. and Sr. S. Fulton have been laboring the past year and a half. The Lord has helped them to build up the cause in this new field, and it is now in a good condition, fifty or seventy-five having embraced the truth under their labors. The roads were rough and miry, owing to the heavy rains, which kept a few from attending whom we had expected. We found quite a company from the vicinity of Durand, Buffalo Co., who were strangers to us; but we soon found they were not strangers to the covenant of grace. Nearly seventy-five were camped on the ground. Satan seemed to come in with mighty power to hinder the meeting; but earnest prayers had ascended in its behalf, and the Lord suffered him not to prevail.

The meeting opened on time with a good spirit from the first. Thursday night we had a storm so terrible that our tents could not protect us. But next morning all appeared cheerful in spite of the cold and wet, and went to work with a will to prepare for the comfort of those who were yet to come. Six ministers were in attendance, and all felt that the preaching was meat in due season. Such an earnest, teachable spirit, and such perfect union and peace, I never saw during an entire meeting. Tears flowed freely, tears of joy for present blessing, and of sorrow in remembrance of past trials.

Our social meetings were indeed a feast. One aged brother and sister who came nearly forty miles said, "We heard one sermon from Bro. Sanborn nineteen years ago, and we had a few tracts, and that is all. We have been alone—have had no help—yet we pressed on. We heard of this meeting and prayed for its success, and now through the providence of God we are here. We were starving, but now we have a feast."

Many who had attended our large camp-meetings testified that at no other meeting had they seemed so much like one family. Satan seemed to come up and prowl around us, but we were protected. The last night, about 2 o'clock, six guns were fired in quick succession, which awoke all the camp. No one was hurt, but in the morning it was found that about forty buck shot had been fired through the new top of our preaching tent. Surely the wrath of the dragon is stirred. The meeting closed Tuesday morning, June 3. We are much pleased with its success, and thankful for the uniform kindness and love shown us. H. GRANT.

PROGRESS IN KANSAS.

It could but gladden the hearts of all that love the truth, at our late camp-meeting, to see how many had come to the camp-ground. Here were two long rows of tents and wagons almost encircling the canvas tabernacles, and extending away into the beautiful grove. Hundreds daily assembled for the worship of God. It was good to be there. What a proof of the increasing light and power attending the proclamation of God's last message of mercy.

Twelve years ago I knew of no S. D. A. company in Kansas; now, as in so many other of our Western States, new churches are being raised up in Kansas every year. Truth that will tear every idol from God's throne is exerting its sanctifying power, and the results are sublime. N. W. VINCENT.

