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Advent Christian Times

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that if one died for all, then were (not referring to second death) all dead?" Again Paul says in Heb. 9: 27, "and as it is appointed (not as it is going to be appointed, but *is*) unto man once to die, and after this the judgment." We read there is a death after the judgment, and it is called a death for, or on account of, sin, and is also called the second death. Question—What caused the first death? Paul positively says that man's transgression caused death, and Paul positively says all sinned in Adam.

Again, What is the penalty of sin? as we have positively proved that Adam sinned, and that all the race sinned in Adam. God says the penalty of sin is death. Paul says in Gal. 3: 13, "Christ hath redeemed us from the curse of the law." Again, in Gal. 4: 4, Paul says, "When the fullness of time came God sent forth his Son made of a woman, made under the law, to redeem them that are under the law." What law? Here, we either stand or fall. Mark you, it is *law* now. If God had originated a law and created man by that law, and by that law he was ordained to die, what did God threaten Adam with death for, as a penalty for sin? Will some one please answer?

hortation too plain to be misunderstood. But the idea seems to get into some minds that the Bible is a book of mysteries, and cannot be understood by "common people;" that it has a "spiritual meaning," and that which appears on the face of it is not its true meaning. That is a mistaken idea: for, instead, the Bible purports to be God's will revealed to man, and if it is something revealed it cannot be something mysterious, for they are opposites; and that he designed it to be understood is evident, for he says, that "the things that are revealed belong unto us and to our children forever (Deut. 29: 29).

The Lord has given us an infallable rule by which to interpret his word, and that is the way the prophecies and promises have been fulfilled as recorded in the book itself and also in history.

Concerning his first advent the prophet said that he should be born in Bethlehem (Mich. 5: 2) while another said that the Lord would call him out of Egypt (Hos. 11: 1), two seemingly contradictory statements, but we find that both of them were true literally; for Jesus was born in Bethlehem, but on account of the persecution by

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ELEMENTS.

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prepare them for coming wrath, of which these cyclones, earthquakes, and fiery trials are just the forerunner.

The *Philadelphia Ledger*, in a recent issue remarks upon the late destructive storms and disastrous conflagrations that have visited the world, and adds by way of inquiry:

"Was there anything in the atmospheric conditions at the times of these fires to give unusual potency to the consuming element? This is not asked as a question that can be answered, but as a question to suggest inquiry, in its relations to the extraordinary atmospheric disturbances which have marked this season, and which, to some extent, characterized the period at which the Chicago fire occurred. In this last-mentioned year, and near about the time of the Chicago calamity, there were most disastrous forest and prairie fires in Minnesota and Wisconsin; and intelligent persons who were eye-witnesses to them, in Wisconsin, testified that hot blasts swept the country for miles in advance of the fire; that great luminous balls traversed the air in the afflicted districts; and that new flames started up at considerable distances from the main body of the conflagration. Assuming these statements to be true, and they have not been questioned within our knowledge, there would seem to have been something in the air of that region, at that time, which gave it extraordinary potency to excite combustion, to feed fire, and to carry it over long distances. What can our meteorologists, physicists, chemists, and other scientists tell us about this? Given these coincident circumstances, are there any relations between them, and does the atmosphere at times get into a condition to make it extremely susceptible to fire, or to give it an unusual power to excite and feed combustion? If there be any such influences—even if there be only a suspicion of them—and if this season, with its long list of hurricanes, severe storms, and disastrous forest and city fires be one of the seasons when such agencies may be potent in the air, then it is a season to be on guard against the *beginnings* of fires, whether by 'accident' or by spontaneous combustion, or by the fire-cracker and rocket-stick. Those people are wise who do not tempt fate or undertake to defy the powers of nature."

Such inquiries are well, but to inquire of the Almighty is better. Most people regard these fearful scenes as but "visitations" to this earth. We remark, however, that instead of being "visitors," they have come to *stay*, and by the best of evidence, both scientific and Biblical, they will not cease their work until the final shaking of the heavens and the earth, which shall result in "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. 12: 27).

Having the mind of the Spirit that first moved upon the chaos of matter, and brought light and order to nature, we may rest assured that this Spirit, under whose dispensation we now live,

The author of this epitaph had read Jeremiah's description of the death of Rachel's children in his thirty-first chapter where he declares that while in death's state they "were not."

Jacob's children, when speaking of their brethren, said, "One is not," referring to Joseph, whom they supposed dead (Gen. 42: 32). They had learned this idea of death from their father, Jacob, who mournfully exclaimed, "Joseph is not," referring to his supposed death (Gen. 42: 36). "Was, and is not," in Rev. 17th, describes the beast before and while wounded to death. It was evidently customary in the days of patriarchs and prophets to speak of death as a state of temporary non-being. This old epitaph is in striking harmony with the above quotations.

In Anvell church-yard, Hartfordshire, Eng., on the tombstone of Thomas Manger is the following:

"That which a being was, what is it, show?
That being which was, what is it now?
To be what 'tis, is not to be, you see;
That which now is not, shall a being be."

In our conflicts for the hope of Israel it is truly cheering to read these long-ago testimonies.

H. F. C.

Church News.

THE Iowa State Campmeeting is to commence on the 10th of August. See the change in the date in the notice.

BRO. J. RIDLEY writes in a private note of a recent two month's trip in southwestern Iowa, as pleasant and resulting in good. He sowed the seed of truth in some new fields, and some started for the kingdom.

ELD. GEO. W. GREEN, of Memphis, Ind., reports baptizing three persons at Muddy Fork church, on the 8th inst., and there are others expecting to go forward in that ordinance soon. The interest there is on the increase, and God's name is being glorified.

THE church in North Fairfield, Ohio, has no regular preacher. Bro. Harvey writes us that Bros. Jefferson and Alling from Norwalk supply them occasionally, and that they have good social meetings, and they live in hopes that the Lord will send some one among them to preach the word of divine truth. May it be so.

ONE N. H. Barbour, called Dr. Barbour, with his confreres, J. H. Paton and C. T. Russell, is traveling around the country, going everywhere that they can find Adventists, and preaching that Jesus has come secretly, and will soon be revealed, and mingling in their lectures a lot of "Age-to-come" trash, all to subvert

their hearers. They are not endorsed by Adventists, "Age-to-come" folks, or anybody else, yet having some money and a few sympathizers they will probably run awhile. They have been to Ohio and Indiana and are working westward. We are credibly informed that one of them boasted in Union Mills, Ind., a few days since, that they would break up every Advent church in the land. We guess not. Their whole work is proselyting. The Lord never sent them on their mission. Give them no place, and go not near them or countenance them.

Correspondence.

From Eld. D. T. Call, Rockbridge, O.

BRO. BURR:—After so long silence I will write you a line, that you may know how we are getting along here in your old field of labor. The church here is still alive, though not as much alive to the nearness of the coming of Christ, and their condition, as they should be. I am preaching to the church in Millville half of the time, and working new fields the other half. The people are showing a deep interest in the gospel of the kingdom, and many are accepting it. I must say that I like the appearance of the TIMES in it new dress very much, and shall always pray that it may continue to carry comfort and cheer to the waiting and longing ones, "who are looking for and hasting unto the coming of the day of God."

For myself, I can say that the cause of Christ is dearer to me to-day than ever, and his truth is clearr than ever before, and I feel more and more like being all the Lord's, and doing all the will of the Lord than ever before. Oh, Bro. Burr, it is precious to *know* that we are in his care, and that whatever comes upon us is for our good. Last January we were called upon to mourn the loss of a darling child, who had been with us only one short year, just long enough for our hearts to twine their arms of love around her, when she was taken from us, and we were left to mourn. But, glory to God, Jesus is coming soon, and he will restore her to our arms. Pray for us. I remain yours in the "tie that binds."

From Geo. Breckenridge, Tampico, Ill.

BRO. BURR:—As I feel it my duty to do all I can for the cause of Christ, I take this opportunity to write a few lines, this being the first time I ever attempted to write for publication. The subject I want to speak about is the ten virgins that are spoken of in Matt. 25. I understand those ten virgins to mean the church, and not the whole world, as it may be supposed by some that the five wise virgins were the church, and the other five were the world's people. I claim that the ten mean the church, and if this is the case I say it is no wonder that we see those who were once true disciples of Christ languish

hand and lamps trimmed and well burning. The eyes of the world are upon us, and if we let our light go out they will be lost.

It is over ten years since I first experienced the love of Christ, and I have attended many meetings, but do not remember hearing one sermon on the second coming of Christ until last winter, and that was by Eld. Mabey, at South Hume, Whiteside county, Ill. Thanks be to Heaven's King, we have a little band of Christians there who are at work in earnest, and are letting their light shine; and we have prayer-meeting every Thursday evening, which is well attended, and the interest is steadily increasing. There is a good prospect for a good work to be done here; and may God give us all faith to believe that we may see the car of salvation move forward and the cause of Christ prosper. I believe that the lack of faith among God's children is a great hinderance.

"Oh, for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe."

From Charles F. Barlow, Rolfe, Iowa.

BRO. BURR:—I thought it a duty as well as a privilege to write to the TIMES, and let the brethren know that I and my little family are trying to serve our Master in our weakness, and looking for our Lord. The TIMES is a welcome messenger to us. We read it with much interest. It feeds our hungry souls. I would like to keep them, but there are too many around us in need of such reading as they contain. We give them to our neighbors, believing they will do some good. There are no others here of the same faith; but we are willing to fight the battle alone till God gives the increase. My prayer is that he will raise up a people here that will preach his truth. My soul burns within me when I hear them preach "peace and safety," and that the world is growing better.

I have given away some of Bro. Moody's tracts on "The Second Coming of the Lord," and we think they are doing a little good. The report has been circulated about the neighborhood that I am blowing about the world coming to an end, and the Methodist preacher told me he did not want me to talk my peculiar views in his meetings. But by the grace of God I am determined to fight the good fight of faith, and lay hold of eternal life.

I have a class in the Methodist Sunday-school. After Sunday-school we have prayer meeting, and I am determined to hold up the truth as long as I live, and may I do it with the Spirit and the understanding; do justly, love mercy, and walk humbly before my God. Let us lift up our heads and rejoice, for our redemption draweth nigh. The time has come when the cry is made to be made, "Behold, the Bridegroom cometh; go ye out to meet him." Brethren, pray for us. From your brother in Christ.

At present, the Adv
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From Hettie M. Pa

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From Ed. R. B

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