

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii : 12.

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The Signs of the Times

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The Judgment.

An awful vision comes in view,
Assembling nations gathering round;
The great and small, the high and low;
At Gabriel's trumpet's awful sound.

No room to quibble, nor deceive,
No mask will screen the guilty now;
A just reward must all receive,
And all to God in silence bow.

No false pretense can screen the vile,
No hypocrite can stand the test;
No false deceiver with his smile
Can claim a mansion with the blest'd.

None but the pure can share the smile
Or hear the welcome plaudit given;
None but the man that's free from guile,
Can ever take a seat in Heaven.

All high professions, now are weighed;
The dross is sifted from the gold;
The Son of God is now arrayed;
And all must hear the record told.

The hireling priest must mount the scale,
While "Mene Tekel" marks his garb;
High sounding words will not prevail,
The truth will pierce his glossy robe.

The vain professor too must swing.
The beam declares him wanting there;
The sifting season now will bring
Division of the wheat and tare.

The chaff consumes away like smoke,
The tares in flames must melt away;
The wicked quail beneath the stroke,
The just shall dwell in courts of day.

The awful time at length has come.
The filthy shall be filthy still;
The righteous, too, shall reach their home;
And holy joy their bosoms fill.

The righteous gain that glorious crown,
And with their Jesus mount the skies.
The wicked 'neath his dreadful frown
Are bid depart in sad surprise.

O God, thy servants now inspire,
To speak the truth, and point the way
That leads from earth to mansions higher,
That thoughtless man may learn to pray.

And with the Saviour share a part,
And bear the cross that he may gain
A shield to screen from Satan's dart,
And reach at last fair Canaan's plain.

BONNAR.

THE JUDGMENT:

Or, the Waymarks of Daniel to the Holy City.

SUPPOSE you were traveling a road with which you were unacquainted. You inquire of a stranger, who tells you that the road leads to a glorious city, filled with every good thing, governed by the most benevolent and lovely prince that the world ever saw; and that in that city there is neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know that he has told you the truth, and which will mark the progress you have made. First, then, he tells you that, after leaving him and traveling awhile, you will come to a monument that can be seen a great distance, on the top of which you will see a lion, having eagles wings. At a distance beyond that, you will come to another monument, having on it a bear, with three ribs in its mouth. Passing on still, you will at length arrive at a monument, on the top of which you will behold a leopard, having four wings of a fowl, and four heads. After that, you will come to a fourth, on which is a bear, dreadful and terrible, with great iron teeth, and ten horns. And, lastly, you will come to another place, where you will see the same bear, with this difference: Three of its first horns have been plucked up, and in the place of them has come up a peculiar

horn, having eyes like the eyes of a man, and a mouth. The next thing you will look for, after passing the last mentioned sign, is the city.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you faith in the person's knowledge and truthfulness who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in-sight of that. There, say you, is the second sign he gave me. He must have been acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city, certainly. No, you look for the leopard. Well, by-and-by you behold that in the distance. There it is! you cry, now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for the city? No, you look for that terrible beast with ten horns. You pass that, and say as you travel on, How exactly the man who directed me described everything. Now your faith is so confirmed that you almost see the city. But, say you, there is one more sign to pass. It is the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed. You look for no more signs. Your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess to be, could make you discredit what your director has told you. The city is fixed in your eye, and onward you go, hasting to your rest.

Now, if we find on examination that all the events or signs that God has given us, which were to precede the Judgment-day and the setting up of his everlasting kingdom, have actually transpired, what are we to look for next? Answer, the Judgment of the great day! The glorious reward of the just! The city of the great King! Let us, then, examine the seventh chapter of Daniel where these waymarks to the Judgment, and the everlasting kingdom of the redeemed, are all given.

Verses 1-3. In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another.

The four beasts seen by the prophet are symbols of four kingdoms which should arise, as shown by verse 17, which reads, "These great beasts, which are four, are four kings, which shall arise out of the earth." And to show that these are not kings simply, but kingdoms, the angel continues, "But the saints of the Most High shall take the kingdom." And still further in the explanation in verse 23, the angel says, "The fourth beast shall be the fourth kingdom upon the earth." Winds denote strife, political commotion, and war. Sea, or waters, denote people and nations. See Rev. 17 : 15.

Verse 4. The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given it.

Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in chapter 2. The eagles' wings represent the rapidity of its conquests, and the soaring pride of its monarchs. See Hab. 1 : 6-8. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, chapter 4 : 31-37, or the cowardice of Belshazzar, who, instead of driving away his foe like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.

Verse 5. And behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh.

The bear corresponds with the silver breast and arms of the image, and represents the Medo-Persian kingdom, which succeeded Babylon. It was noted for cruelty and thirst for blood. The three ribs in the mouth of this bear evidently symbolize the three great powers conquered by the Medo-Persian kingdom; viz., Babylon, Lydia, and Egypt. See Rollin's Ancient History. It subdued many, and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces. See Esther 1 : 1.

Verse 6. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it.

The leopard corresponds with the brazen sides of the image of chapter 2, and illustrates Grecia. The four wings denote the rapidity of its conquests under Alexander. The Grecian empire maintained its unity only during the life of Alexander. When his brilliant career ended in a drunken debauch, the empire was shortly divided between his four leading generals, represented by the four heads of the leopard. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus, in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria, in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east.

Verse 7. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

The fourth beast corresponds with the iron legs of the image of chapter 2, and represents the Roman kingdom. The ten horns of the beast correspond with the ten toes of the image, and represent the ten kingdoms into which the Western empire of Rome was divided. The addition of, heads, wings, or horns, to any beast found in nature would not answer as a symbol to represent this power. It was diverse from all others, and the symbol wholly non-descript.

Verse 8. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

The prophet considered the ten horns. These represent: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli. 9. The Anglo-Saxons. 10. The Lombards. He saw a little horn forcing its way up among the ten, which plucked up three of them. This horn, little at first, but afterward more stout than his fellows, represents the papacy. The three kingdoms plucked up, before it were those of the Heruli, the Ostrogoths, and the Vandals. But of this power we shall speak more fully when we come to the angel's explanation in verses 23-25.

Verses 9, 10. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; and thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened.

If the last Judgment is not described here, then, certainly, it is not to be found in the Book of God. The Ancient of Days, God the Father, takes the throne of Judgment. Those who stand in his presence, either to minister or to wait, are not men, but angels. Compare Dan. 7 : 10, with Rev. 5 : 11. Daniel describes the opening of the judgment of the righteous, which occurs in Heaven prior to the return of the Lord to this world to raise them from the dead. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of man presents himself to receive the dominion of the world. But men are not

present to witness this part of the judgment. It is the Father, and the Son, and the holy angels, who compose this grand assembly.

The thrones named in the text are not those of earthly governments, but thrones of judgment. The best authorities give the words "cast down" the opposite meaning. They render them "set up," or "established." Thus Adam Clarke says: "The thrones were cast down, might be translated erected; so the Vulgate, *positi sunt*, and so all the versions." Dr. Hales, in his "Sacred Chronology," vol. ii, p. 105, renders Dan. 7 : 9, thus: "I beheld till the thrones were erected, and the Ancient of Days sat," &c. The Douay version reads, "were placed;" and so Bernard, and Boothroyd, and Wintle in the Cottage Bible. Matthew Henry, in his exposition, renders it "set up." Of the original Hebrew word, Gesenius, in his Lexicon, says, "*R'mah*, (1) To cast, to throw, Dan. 3 : 20, 21, 24; 6 : 17. (2) To set, to place, *e. g.*, thrones. Dan. 7 : 9; compare Rev. 4 : 2." The term used by the Septuagint, literally rendered, according to Liddell and Scott, would be, "the thrones were set." Other authorities might be given.

The Judgment scene embraces the establishment of thrones and the sitting in judgment of the great God, amid the brightness of that glory, feebly represented by fire and flame, surrounded by angelic hosts, and the opening of the life-records of men, from which they are to be judged.

Verses 11, 12. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

There are those who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion, but its destruction. See 2 Thess. 2 : 8.

2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard; the leopard into the fourth beast; and the fourth beast into what? Not into another beast, but into the lake of fire, which is its final destruction till the second death. Then let no one talk of probation or a mixed millennium after the Lord comes.

The adverb *then*, in the sentence, I beheld then, because of the voice of the great words which the horn spake, seems to refer to some particular time. The work of investigative Judgment is introduced in the verses before. And this verse would seem to imply that while this work is going forward, and just before this power is destroyed and given to the burning flame, the little horn utters its great words against the Most High. Have we not heard them, and that, too, within a few years? Look at the Vatican Council of 1870. What can be more blasphemous than to attribute infallibility to a mortal man? And here we have an Ecumenical Council assembled for the purpose of deliberately decreeing that the occupant of the papal throne, the man of sin, possesses this prerogative of God, and cannot err. Can anything be more presumptuous

and blasphemous? Is not this the voice of the great words which the horn spake? and is not this power near to the burning flame?

Verses 13, 14. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The scene here described is not the second advent of Christ to this earth. It is a coming to the Ancient of Days, who is not on the earth, but in Heaven. There, in the presence of the Ancient of Days, a kingdom, dominion, and glory, are given him. The Son of man receives his kingdom before his return to this earth. See Luke 19:10-12, and onward. This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary. The people, nations, and languages, that shall serve him are the nations of the saved; Rev. 21:24, not the wicked nations of the earth; for these are dashed in pieces at the second advent. Some out of all the nations, tribes, and kindreds of the earth will find themselves at last in the kingdom of God, to serve him there with joy and gladness forever and ever.

Verses 15-18. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

No less anxious should we be than was Daniel, to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now, than in the days of the prophet, to lead to a correct knowledge of these important truths. The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, the final subversion of all earthly governments. What next? The saints take the kingdom. The saints, those of all others held in low esteem in this world, despised, reproached, persecuted, cast out, who were considered the least likely of all men ever to realize their hopes, take the kingdom and possess it forever.

Verses 19, 20. Then I would know the truth of the fourth beast, which was diverse from all the others, exceedingly dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Of the first three beasts of this series, Daniel had so clear an understanding that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful. Wonderful was all this to the prophet, but something still more wonderful appears. It is the little horn that thrusts up three of the ten horns as it comes up. This horn has eyes, not the uncalculating eyes of a brute, but the keen, intelligent eyes of a man. It also has a mouth which utters proud sayings, and puts forth preposterous and arrogant claims.

Verses 21, 22. I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

Daniel saw this horn making war upon the saints. Has this been true of the papacy? Let fifty millions of martyrs answer. Witness the cruel persecutions of the popes of Rome against the Waldenses, the Albigenses, and Protestants in general. It is stated on good authority that the persecutions, massacres, and religious wars, excited by the Roman church, have occasioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility, and persecutions, of all the heathen from the foundation of the world.

Verses 23-25. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten

kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

We briefly notice the specification of the fourth beast, its ten horns, and the little horn, as follows:—

1. The fourth beast. This beast represents the fourth universal empire, which is Rome, the same as symbolized by the fourth, or iron, division of the great metallic image of chapter 2. Rome answers to the prophecy in diversity from other kingdoms, and in the universality and tyranny of her iron rule. "The empire of the Romans," says Gibbon, "filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

2. The ten horns. Between the years A. D. 356 and 483, the Roman empire was divided into ten kingdoms, as noticed in remarks on verse 8. Thus, the ten horns are ten kings, or kingdoms, that arise out of the Roman empire.

3. The little horn. It will be admitted that a power has arisen answering with great exactness to the specifications of this horn, and that it is the papacy. It speaks great words against the Most High, and wears out the saints. The same character is given in Rev. 13:6, 7. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints." Paul calls this same power "the son of perdition, who opposeth and exalteth himself above all that is called God." 2 Thess. 2:3, 4. The titles which the popes have assumed, of "Most Holy Lord," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power.

Pope Innocent III. writes: "He [Christ] hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in Heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd."

Again, Pope Gregory VII. says, "The Roman pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the only name in the world. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred, and the Scriptures testify it never shall err."

Here, most certainly, is a power diverse from all others, and proud and blasphemous enough to answer the character of the little horn. It is said of this horn that he shall think to change times and laws. What laws? and whose? Not the laws of other earthly governments; for it was nothing marvelous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to whom the saints belong, whom it wears out with persecution; namely, the laws of the Most High. And has the papacy attempted this? Yes, even this. It has expunged the second commandment, to make way for its adoration of images. It has divided the tenth to make up the number. And, more audacious than all! it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose. See Catholic catechisms, and the work entitled, "Who Changed the Sabbath?"

4. The period expressed by the prophetic phrase, And they shall be given into his hand until a time, and times, and the dividing of time. The pronoun, they, embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power? A time, see chapter 4:23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time, half a year. We thus have three years and a half for the continuance of this power. We must now consider that we are in the midst of symbolic prophecy; hence this measurement is not literal, but prophetic. The inquiry then arises, How long a period is de-

noted by the three years and a half prophetic time? The only rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. Eze. 4:6; Num. 14:34. The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. Three years and a half contained twelve hundred and sixty days. Each day standing for a year, we have twelve hundred and sixty years for the continuation of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes.

The edict of the emperor Justinian, dated A. D., 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome, and this was not accomplished till A. D. 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this point did the papacy hold supremacy for twelve hundred and sixty years? Exactly.

Verse 26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

At the close of the long period of its blasphemous and bloody rule, judgment finally sits upon the papacy. The time had come for the prophetic words of Rev. 13:10, to be fulfilled: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." From A. D. 538, the clearly defined date for the commencement of this prophetic period, measures 1260 years, and we are brought to A. D. 1798 when Berthier, a French general, entered Rome, proclaimed a Republic, took the pope a prisoner, and for a time abolished the papacy. And it has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfills, to the very letter, the specifications of the prophecy.

Verses 27, 28. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

After beholding the dark and desolate picture of papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saints' rest, when they shall have the kingdom free from all oppressive powers, in everlasting possession. What could the children of God do in this present evil world, sighing over the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily?

Now let us see whereabouts we are in the prophetic chain. We have passed the lion, Babylon. We have also passed the bear with three ribs in his mouth. The sign of the leopard with four wings of a fowl and four heads has been passed. The dreadful and terrible beast with ten horns has been seen. We have passed the little horn having eyes like the eyes of a man, and a mouth speaking great things. That is among the things numbered with the past. What comes next? The Judgment, and God's everlasting kingdom.

Frankness.

Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted that you mean to do what is right. If a friend asks you a favor, you should grant it if it is reasonable; if it is not, tell him plainly why you cannot; you will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make friends or to keep one. The man who requires you to do so is dearly purchased and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best. Above all, do not appear to others what you are not. If you have fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to do one thing to a man's face and another behind his back. We should live and speak out of doors, as the phrase is, and do what we are willing should be known and read by all men. It is not best as a matter of policy, but as a matter of principle.

The Ministration of Angels.

PART FIRST—OF GOOD ANGELS.

THE enemy of God and of the human family has left no means untried by which he could pervert the truth and draw away men from a knowledge of the true God and his law. It seems to be his invariable plan to lead men first to forget, or disbelieve, what God has taught them concerning any truth, and then, as a substitute, instill into their minds some error which in its main features, closely resembles the truth, but which is, nevertheless, directly opposed to it.

Thus when men had forgotten God, Satan turned their minds to worship the sun and the host of heaven. When they had forgotten the word of God and his prophets, he introduced the Pagan Oracles and priests in their stead. So it is with regard to the ministration of angels. They are the divinely-commissioned messengers sent to minister to the children of men. But this glorious Bible truth has been so far lost sight of, that almost all classes of religionists, and even those who call themselves Christians, have no clear ideas concerning it, and no practical faith in it; yet all feel the need of some ministering spirit, some heavenly visitant from the world of light, to instruct them in the things of God.

Satan sees that this necessity must be met. A substitute must be invented. What shall it be? To answer this we have only to look at the history of those nations who have forgotten God. Ps. 9:17. From the Egyptian priests to the modern spirit mediums, we find them teaching that departed spirits of dead men return to minister to their friends in this world. These are facts well known to all. But while the Bible often speaks of the visits of holy angels to our world, to minister to the children of God, it is entirely silent concerning the return of the departed spirits of the dead for that purpose. Go to the heathens who know nothing about the angels of God, and you will find them extolling the souls of their dead friends as gods, demi-gods, and protecting spirits. Come down to this last generation, in this so-called Christian land, and we find an extensive unbelief in the existence of either good or evil angels; and a majority of those who do acknowledge that there are such beings, have no definite ideas of their character or office.

Thus far Satan has succeeded. A vacuum has been formed which, as reason and revelation teach, must be filled. As a substitute, when the plan is fully ripe, he now introduces the supposed souls of the dead, as ministering spirits from the other world. All the arguments, both from the Scriptures and from nature, which prove that there are, or ought to be, messengers to communicate between this and the other world, he cunningly uses to sustain his counterfeit work. If he can demonstrate that it is a spirit which communicates, he has gained his point, as the people generally have no faith in the existence of either good or evil angels, except as they learn it from this source.

THEY ARE NOT THE SPIRITS OF DEAD MEN.

We deny that the spirits of dead men come back from the dead to communicate with the living. And we affirm upon the authority of the holy Bible, that they know nothing concerning their friends here, or what is done in this world. Thus Job says: "Thou destroyest the hope of man. Thou prevailest forever against him, and he passeth, (i. e. dies); thou changeth his countenance, and sendest him away. His sons come to honor, and, he knoweth it not; and they are brought low, but he perceiveth it not of them." Chap. 14:19-21.

This testimony shows that after a man dies he has no knowledge of what befalls his friends here. It plainly contradicts the idea that, after death, our dead friends become our guardian angels, watching over us, sympathizing with us in our sorrows, and rejoicing with us in our prosperity! Here is another testimony still more decisive: "For the living know that they shall die; but the dead know not anything. * * * Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing done under the sun." Eccl. 9:5, 6.

The dead know nothing concerning things in this life. They have no part in anything that transpires under the sun. So says the Lord, and so we believe. Indeed, it would be a source of keenest anguish to a mother after death, to see her children left destitute, abused, and finally led into crime and degradation, as is frequently the case. How much of a Heaven would that be to her? What good could result from consciousness in Heaven under such circumstances? There is

neither reason nor revelation to support such a theory.

Spirit manifestation is one of the grandest schemes which Satan ever devised for the deception and destruction of the human family. It is based upon the supposition that all the spirits who do communicate are the souls of the dead. We propose, therefore, to enter into a Bible investigation of this subject.

THE HEAVENLY FAMILY.

"For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named." Eph. 3:14, 15. By this we learn that there is a family in Heaven. What composes this family? Not the spirits of our dead friends; but the holy angels who were created in Heaven before man was made upon the earth. We read in many places of the angels in Heaven. Thus in Rev. 5:11: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders. And the number of them was ten thousand times ten thousand, and thousands of thousands." Spiritualists claim that these angels are the departed souls of men who once lived on this earth. A communication from the spirit land is signed thus: "Given by the holy Angels and Messengers of God, who seek your peace and love to God and to each other. Moses, King, Adam, David, are the givers of this Message." *Book for Skeptics* p. 43. "And those [Job's] spirit, or angel is now present to say that my residence was in East Asia." p. 85.

As a man cannot die till he is created, so, of course, if angels are only the souls of dead men, then there could have been no angels till after the sixth day of creation; no, not even then till one or more men had died. But angels did exist before man was created, or ever the foundations of the world were laid. If we prove this, the above named theory that angels are departed spirits of dead men must fall to the ground.

In Gen. 3:24, we read that God placed cherubim to guard the tree of life when he drove Adam and Eve out of the garden. Cherubim are a high order of angels. Now this was before any man had died, therefore they were not the souls of dead men. The word of the Lord to Job says: "Gird up now thy loins like a man, for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof, when the morning stars sang together and all the sons of God shouted for joy?" Job. 38:3-7. By this we see that, when God laid the foundation of the earth, the morning stars sang together, and all the sons of God shouted for joy. This proves that the heavenly family did exist before man was created; therefore they are not disembodied spirits.

Furthermore, men and angels are not of the same nature. Thus, the Psalmist says: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels." Ps. 8:4, 5. Speaking of Christ, Paul says: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:16. Then, in their very nature, angels are different from men, and of course are not men. But does not the Bible say that at the resurrection we shall become angels? No, indeed, Jesus says that the saints will be equal to the angels, in that they can die no more. See Luke 20:36. But this does not intimate that angels and men are of the same nature.

NUMBER OF THE ANGELS.

While the definite number of the holy angels is not given, in the Scriptures, there are declarations from which we form an idea of the vastness of this host of God. At one time John "heard the voice of many angels round about the throne." Rev. 5:11. And Jesus said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26:53. A legion is 3,000 or 4,000. Twelve legions would be about 40,000. But this is evidently an indefinite number.

John, as he had a view of Heaven, the throne of the Lord, the glory and majesty of God, and the vast host of angels worshipping there, attempted to number them thus: "And the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. Ten thousand times ten thousand would be one hundred millions (100,000,000). Let the reader stop and consider what a vast multitude one hundred millions would be! It is two and a half times the entire population of the United States. But

even this does not express their great number. Hence the prophet adds, "and thousands of thousands." And all these were only those who were worshipping around the throne at one time.

No language can express the number of the heavenly family. And when we reflect that they are messengers dispatched by God to all the innumerable worlds to carry out his commands, we see that there must of necessity be vast multitudes of them. On a clear night, count the stars, number the millions in the milky way, and remember that each one is a sun, with a whole system of worlds revolving round it, and that angels are doubtless sent to these worlds, the same as to ours,—then I think you will agree with Paul, that there is an "innumerable company of angels." Heb. 12:22.

ANGELS ARE REAL, CORPOREAL BEINGS.

The angels of God are not mere ghosts, or phantoms, as is generally taught; but are real, personal, material beings. This may be learned by almost every instance where they are mentioned in the Scriptures. Isaiah describes them as possessing a face, feet, wings, &c.: "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Chap. 6:2. Ezekiel also describes them in a similar manner. Of the cherubim he says, "And their whole body, (margin, flesh), and their backs, and their hands, and their wings." &c. Chap. 10:12. Then they have bodies of flesh, with hands, feet, wings, backs, &c.

Again we read in Gen. 18:1-8: "And the Lord appeared unto him [Abraham] in the plains of Mamre; and he sat in the tent door in the heat of the day. And he lift up his eyes and looked, and, lo, three men stood by him. And when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort ye your hearts; after that shall ye pass on; for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man, and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat."

Here it is said that they did eat the food which Abraham prepared for them. That they were angels, we learn from what follows. Verse 16 says, "And the men rose up from thence, and looked toward Sodom. And Abraham went with them to bring them on the way." One stayed with Abraham, and the others went on to Sodom. "And there came two angels to Sodom at even; and Lot sat at the gate of Sodom; and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold, now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." Chap. 19:1-3.

Here those who met Abraham are called angels. They are represented as having hands and feet, and it is again stated that they did eat material food, which shows that they were material beings. It seems also that angels have food expressly adapted to their use. Says David, "Though he [God] had commanded the clouds from above, and opened the doors of Heaven, and had rained down manna upon them to eat, and had given them of the corn of Heaven. Man did eat angels' food." Ps. 78:23-25. By this we learn that manna is the corn, or wheat, of Heaven, and also that it is the food of angels. Therefore angels do eat food, and are, consequently, material beings. Immaterial beings could not eat material food, such as the manna which God sent from Heaven.

This idea is further sustained by the fact that Jesus, after his resurrection, had flesh, and did eat. Luke 24:36-43. After appearing to his disciples, he said, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

So also when the saints enter the kingdom, they will have flesh. Says Job, in speaking

of the resurrection, "And though after my skin, worms destroy this body, yet in my flesh shall I see God." Job 19:26. Mark, that it is after he dies that Job will see God in his flesh. How long after? The previous verse will tell: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and [then] though after my skin, worms destroy this body, yet in my flesh shall I see God." This proves that the saints, after their resurrection, will have flesh the same as Jesus had. Speaking of the new earth where the saints will dwell, the Lord says, "All flesh [shall] come to worship before me" every Sabbath. Isa. 66:23. Hence the saints will have flesh in the kingdom of God. So also we conclude that the angels are real, material beings, like Christ and the immortal saints.

In the history of Balaam, we have an interesting incident bearing upon this point. Thus we read: "And God's anger was kindled because he went. And the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand, and the ass turned aside out of the way, and went into the field. And Balaam smote the ass to turn her into the way." "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand." Num. 22:22-31. The angel appeared to Balaam with a sword drawn in his hand. Our spiritualist friends would tell us, that the angels created his body and his sword for the present emergency, out of the materials which surrounded him. Then the angel really deceived Balaam by leading him to think that he had a body and a sword when he had none. But it will be observed that the record says, "The Lord opened the eyes of Balaam and he saw the angel," and not that the angel made him a body that he might be seen.

As soon as Balaam's eyes were "opened," he saw the angel. The idea is clearly conveyed that the angel was just the same before Balaam saw him, as he was afterward. This is further evident, from the fact that the beast could see the angel while Balaam could not see him. With regard to this occurrence, one of two things is true: Either, first, the angel had a material form before the eyes of Balaam were opened, so that he could see him, or, second, the dumb brute saw an immaterial spirit!! The last proposition is too absurd to need any comments. Besides this, even the advocates of the immaterial-spirit theory deny that it could be true. Therefore there is no way for them but to acknowledge that angels are material beings.

But it may be objected, as a minister once said to me, "If angels are material beings, show me one; for I can see anything that is material?" I replied, "Is not the air material?" Of course he had to confess that it was. "Very well," said I, "please show me a handful of air?" This he could not do. So his objection fell upon his own head. How can the existence of an immaterial thing be proved? Man knows nothing about it; for he has never seen, heard, smelled, touched, nor tasted, it. Philosophy knows nothing about it; science is silent concerning it; reason cannot comprehend it; and the Bible has not mentioned it. Air is material; light* is material; and even thought itself is only the result of the action of matter upon matter. A person is in a sound sleep—a pin touches a nerve of his body—the nerve acts upon the brain, thought is the result, and he awakes. Imagine a being who could neither see, hear, taste, smell, nor feel! Could he have any thoughts? Certainly not, for there would be nothing to produce them. When a man dies, his five senses, by which matter acted upon his brain to produce thought, cease to act, and the consequence is, just as David states it, "In that very day his thoughts perish." Ps. 146:4.

Those who so vehemently oppose the materiality of all things, certainly cannot consider what matter really is. Wells defines it thus: "Matter is the general name which has been given to that substance which, under an infinite variety of forms, affects our senses." Nat. Phil. p. 11. Did angels ever affect men's senses? Yes. Then, according to the above definition, they are material beings. Without material bodies it would be absolutely impossible for them to affect our senses in any way.

Much of the prejudice upon this subject arises from not duly considering the almost

*Light is the physical agent which occasions, by its action upon the eye, the sensations of vision." Wells' Nat. Phil., p. 292. Physical, Webster defines to be "material and mechanical as opposed to spiritual and voluntary." There are but two theories about light. One is that it is particles of matter given off in straight lines from luminous bodies. The other that it is simply the vibration of such a line of particles. Both agree that it is material. See Porter's Chemistry, pp. 15, 16. Wells' Nat. Phil., pp. 29-34.

infinite diversity of forms under which matter may appear. Here is a ball of mud, and there is a fine gold watch. Both are material; but how different! Here is a peice of ice, and there is a jet of the hottest steam. Each seems to be exactly the opposite of the other; yet they are only different conditions of the same matter. One is water frozen, and the other is water highly heated. So some matter we see in its grossest form, and some most exquisitely organized. Still it is all only matter. So Heaven itself, and the holy angels are material; but in organization are inconceivably higher and purer than earth and its inhabitants.

It is objected, that angels are called spirits. Heb. 1:13, 14. Very well, spiritual beings have bodies, and flesh. We have proved that the saints will have flesh after their resurrection. In 1 Cor. 15:44, Paul says that these bodies will be spiritual. "It [the body] is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." Mark this: Its being spiritual does not prevent its being a body still. Webster defines body thus: "Body. 1. The form of an animal; the material organized substance of an animal, whether living or dead."

In conclusion, immateriality is only another name for nonentity. Angels have all the attributes of matter; hence we conclude that they are material beings. They have hands, feet, faces, bodies, flesh, wings, &c. They can eat, talk, look, walk, lie down, rise up, &c. Many times they have been seen and talked with by men. Jacob wrestled all night with one. Gen. 32:24-30; Hosea 12:4. All of which clearly demonstrates that they are real beings.

D. M. CANRIGHT.

San Jose, Cal., 6, 1874.

Temperance Meeting

AT BATTLE CREEK, MICHIGAN.

The Battle Creek *Daily Journal* reports a temperance meeting recently held in that city, as follows:

The meeting at the Methodist church last evening, was quite fully attended, notwithstanding the intense heat and prospect of a heavy storm. The great feature of the meeting was the intense earnestness of purpose and determination to continue the great work of saving our fellow men from the "pestilence that walketh in darkness, and, the destruction that wasteth at noon day."

S. H. Morley called the assemblage to order, and the meeting was opened by prayer by Rev. W. W. Holloway.

Mr. C. C. Peavey said he saw no occasion to relax our efforts; that the foe was ever on the alert. So long as we see drunken men reeling around our streets and going home to the suffering wife and family, to destroy their happiness, just so long was there need of work.

Mrs. Ellen G. White being present, was called upon, and made some interesting remarks upon the progress of the temperance cause in California. The temperance reform was a part of their life work, and they had aided it in every way and on all occasions. Intemperance was at the bottom of all sin. She gave an interesting account of the immense audience which daily and nightly filled the mammoth Advent tent at Oakland, and the great success that crowned the temperance movement in that city, which was the Athens of California. At Oakland the temperance ticket was carried by 250 majority, at Brooklyn by 50 majority, and the good work was going on in other parts. She said we should all strive to do our utmost in this great work. She had seen the great evil everywhere in her travels from Maine to the Golden Horn, and she felt that we must use every power and influence possible to stop the tide of sin and misery. She advised all to help in the good cause, especially the people in their part of the town. Human aid was feeble, and Christ himself came down from Heaven to unite himself with poor feeble man to help him overcome this great appetite. Her remarks were thrilling and powerful in the extreme.

Mrs. S. H. Morley said the news from California was indeed cheering. She read some statistics showing the enormous dimensions of this giant evil.

Remarks were made by Messrs. Roberts, Cooley, Morley and Chadwick, and Mrs. Ellsworth and Mrs. Betterly, the general idea being that we must begin to work in earnest; that talk is good in its place but work is better; and that every man and woman must individually constitute themselves a committee to prosecute the violators of the law.

If we lose a piece of good money, we may find it again; but if we lose a piece of good temper, it is lost forever.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 23, 1874.

Facts for Patrons.

OUR paper has thus far met with very general approval. We have issued the SIGNS only once in two weeks for want of suitable help to make up our rapidly increasing lists of subscribers, keep the accounts, and do the mailing. And we do not wish to advance far in the volume before our circulation shall reach ten thousand at least.

Our terms are plainly stated as follows: "Two dollars a year to those who choose to pay a subscription price, and free to all others as far as the paper is sustained by the donations of the liberal friends of the cause." If we can have 5,000 paying subscribers at \$2.00 a year, we can furnish additional copies to any amount for \$1.00 a year. The sum of \$10,000 will pay the expenses of the first 5,000 copies of the SIGNS weekly for one year, including editing, type setting, press work, paper, mailing, office rent, etc. The expenses of additional thousands would include only paper, press work, and mailing. Hence the second 5,000 could be furnished for one half the first 5,000. The SIGNS OF THE TIMES cannot be published any cheaper than the *Review and Herald*. The money must come from some quarter. Let the friends bear this in mind while making long lists of subscribers. We want all the \$2.00 subscribers that can be obtained. We want all to send in their donations to the SIGNS who would esteem it a pleasure so to do. And then we want hosts of names, "money or no money," under the following restrictions.

1. The agent that obtains them should have some evidence at least that the persons would candidly examine Bible subjects.

2. The agent must obtain the request, or at least the consent, (either by word of mouth or by letter) from persons to become subscribers, and must so report to the office of the SIGNS OF THE TIMES, in order for them to become *bona fide* subscribers, according to postal law regulating the mailing of papers. In order then, for names to be entered on the lists of subscribers to the SIGNS OF THE TIMES, they must be accompanied with the statement that the persons have requested, or at least have consented, to take the paper and pay the postage.

3. The agent should preserve a list of all the names sent to this office, and should feel in duty bound to visit the persons or write to them as often as circumstances will admit, and learn whether they read the SIGNS with any degree of interest, and if they would like to have it continued, and if they wish to pay the subscription price, or donate to its publication. Here is a cross to take up, an excellent field of missionary labor. Here is a chance for some of our people who are inclined to exclusiveness, to move out and become broader in their feelings, and in their labors.

The Tract and Missionary Societies are invited to consider the foregoing points, and co-operate with us in our efforts to reach the people, in a systematic effort. Bro. J. N. Ayers of Farlinville, Linn Co., Kansas, sends us forty-two names for the SIGNS, accompanied by the following sensible statement:

"Seeing a notice in the *Review and Herald* inviting the T. and M. Societies to forward the names of those who would read the SIGNS and pay the postage, and that you would send it without money to them, the following named persons have all been visited, their promise obtained to receive it, and have agreed to pay the postage, and have promised to read it. No one of them have ever taken any of our periodicals. Many more can be obtained. How many should I send from this district. We are but partly organized, but will have the district fully organized by the 19th of July."

In answer to the above inquiry, "How many should I send from this district," we would say, Send along all you please, if you will strictly comply with the above rules, not excepting the third which requires that Tract and Missionary workers shall unite personal effort with the influence of our paper. This matter in Kansas is taking the right shape. While we seize that mighty lever, the press, we invite all live Christians to lift with us. We have no idea of spending time and money in publishing a paper to be sent out recklessly everywhere that the fancy of novices may dictate.

Later Bro. Ayers sends us fifty-two names with the cheerful note below. This brother naturally takes in the idea, as every man will who has a sufficient amount of good sense to qualify him to do any good in this world, that it

takes cash to publish in California as well as in other parts of the world. Through the SIGNS OF THE TIMES we wish to erect thousands of pulpits more especially in the Pacific Coast States and Territories, where we can appeal to the people weekly, when we shall be well established and in full force, upon the exhaustless themes of "repentance toward God, and faith toward our Lord Jesus Christ," necessary to a fitness to receive the dear Saviour at his second advent.

Bro. Ayers in a second letter says:—"Below you will find some names for the SIGNS OF THE TIMES obtained by the members of the T. and M. Society of the Missouri and Kansas Conference, District No. 3. We are just getting organized. I think we will be able to send you some money donations before long for the support of the paper. I believe it will accomplish more than tracts. Hoping that the paper may be liberally supported, I remain as ever your brother in hope of eternal life."

Bro. A. Gleason of Toledo, Ohio, in the following note does not seem to forget that it costs labor and money to print a paper. He says:—

"Herewith find a few names for the SIGNS OF THE TIMES. These persons I have seen. All agree to comply with your request, namely to pay postage and read it. I will get some more names that I have written to. Also will try to canvass a portion of this city if desired. You may put me down for \$10.00 for the support of the SIGNS OF THE TIMES."

Bro. J. G. Walker of Tres Pinos, Cal., has also entered upon a good work which he expresses in these words: "God speed the SIGNS OF THE TIMES. I have fifteen names which I have obtained as subscribers for the SIGNS, on the following terms. I told them to give me their names and try the paper, and when they had read a few copies, if they did not think it worth two dollars per year that they might let me know and have the paper stopped, and we would not charge them anything for what they had taken."

That all our friends who wish to co-operate with us in the circulation of the SIGNS OF THE TIMES, may know what the law regulating the mailing of papers is, we here give Sec. 162 of Postal Law. It provides "That the Postmaster General may prescribe, by regulations, an affidavit, in form to be taken by the publisher or clerk, agent, or servant of the publisher, of any newspaper or other periodical which may by law be sent to regular subscribers, without payment of postage at the mailing office, to the effect that neither he nor any other proprietor, clerk, agent, or employee within his knowledge will send, cause or permit to be sent through the mail, without prepayment of postage stamps, any copies of such newspaper or other periodical (naming it) except to *bona fide* and regular subscribers thereto; and if any such newspaper or any other periodical shall be thus unlawfully sent, with knowledge or consent of such proprietor, or his agent, clerk, or servant in charge of such business, or if such affidavit shall, when required by the Postmaster General, or any special agent of the Post Office Department, be refused, the person guilty of the offense, or refusing to make the affidavit, shall forfeit and pay fifty dollars in each case."

We give the decision of Judge Sherman at Cleveland, Ohio, of what is necessary to constitute a person a "*bona fide* and regular subscriber" of a paper according to the intent and design of the law. He says:—

"I would not wish to be understood as holding that the terms employed by the act, to-wit: '*bona fide* and regular subscribers,' were to be construed so strictly as only to embrace persons who, by their own hand, have made subscriptions; but it is quite plain that no one can be a subscriber unless he has subscribed himself, or by some authorized agent, or has subsequently, in some sufficient way, ratified the subscription which may have been volunteered for him. It follows, that the sending of newspapers without the prepayment of postage to persons who have not subscribed themselves, or by any authorized agent, or not subsequently ratified it, is not a sending to subscribers, and is a violation of this section. In such a case, where a party not yet authorized desires to subscribe and have the newspaper sent to some other party, the only way of keeping within the law would be to prepay the postage until the party to whom the newspaper was sent had explicitly signified, in some unequivocal manner, that he ratified the subscription which had been made for his benefit, and was willing to occupy the position of, and be considered as, a regular and *bona fide* subscriber."

Moses Like Christ,

OR THE JEWISH AND CHRISTIAN AGES NOT CONTRASTED.

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken." Deut. 18: 15.

"I will raise them up a prophet from among their brethren, like unto thee and will put my words in his mouth; and he shall speak unto them all that I shall command him." Verse 18.

The words *like unto me*, and *like unto thee*, in the above passages have reference to Christ and Moses as prophets or teachers. In many respects Moses and Christ were unlike; but as prophets they were alike. The principles which they declared to the people came from Him who has said "I change not." God spoke through them both. Neither Moses nor Christ were law makers.

Christ disclaims having anything to do with legislation. "My doctrine is not mine, but his that sent me." John, 7: 16. "I do nothing of myself but as my Father hath taught me, I speak these things." Chap. 8: 28. "The word which ye hear is not mine, but the Father's which sent me." Chap. 14: 24. And speaking of the Son the Father says, "He shall speak unto them all that I shall command him." Deut. 18: 18.

In their efforts to hold before the people the Jewish and Christian dispensations in as wide contrast as possible, certain religious teachers would make it appear that the doctrines and principles taught by Christ were unlike those taught by Moses. But any amount of reasoning from false premises, or unwarrantable assertions on their part, cannot change the word *like* in the above passages to unlike. There the monosyllable stands the same, containing just four letters—l-i-k-e—challenging the efforts of those who would hold in wide contrast God's two grand ministrations of truth and love, covering the periods of the Jewish and Christian ages.

In the third chapter of second Corinthians the apostle compares the Jewish and Christian ministrations. He does not contrast them. The false statement frequently repeated in sermons and in articles from the religious press, that the two ministrations are held in contrast by Paul, is calculated to mislead those who have not studied the subject closely.

There are degrees of comparison of character, as good, better, best, bad, worse, worst; while things properly held in contrast are of opposite character. There are comparative degrees of heat, and also of cold; while heat and cold are opposite in nature, and are properly held in contrast. We compare the light of the heavenly bodies, the sun, moon, and the stars; while light and darkness are opposite, and are held in strong contrast.

In the development of the plan of salvation through Jesus Christ in all the ages, from the time that hope first dawned upon fallen Adam to the crucifixion, resurrection, and ascension of Christ and the glory of pentecost, there have been degrees of light and glory. Hence the comparison of the dispensations. Heaven has not devised three plans by which to save men; one for the Patriarchal age, one for the Jewish age, and one for the Christian age. The great plan is one, unfolding with degrees of increased light and glory in the successive ages. Please read Paul's comparison of the two ministrations, and notice with especial care the clearness and strength of his expressions, which we here give side by side not for contrast, but for

COMPARISON.

JEWISH MINISTRATION.	CHRISTIAN MINISTRATION.
But of the ministration of death, written and engraved in stones was glorious. Verse 7.	How shall not the ministration of the spirit be rather glorious. Verse 8.
For if the ministration of condemnation be glory. Verse 9.	Much more doth the ministration of righteousness exceed in glory. Verse 9.
For even that which was made glorious had no glory in this respect. Verse 10.	By reason of the glory that excelleth. Verse 10.
For if that which is done away was glorious. Verse 11.	Much more that which remaineth is glorious. Verse 11.

If it be urged by our opponents that Paul has reference to the ten commandments in the phrases "ministration of death," and "ministration of condemnation," then we reply that they virtually make Paul respond, "Glorious ten commandments!" If it be contended that he refers to what is called the first covenant, including both moral precepts and typical services, then the response, "Glorious" first covenant! And if it be claimed that the phrases embrace only the Jewish typical system, the response is, "Glorious typical system!"

Whatever the apostle may refer to in these phrases taken from 2 Cor. 3: 7-11, it is that which he exalts by the qualifying words *glorious* and *glory*. Hence the absurdity of contrasting

it with the gospel of Christ, however glorious the gospel may be.

The typical system did not originate with Moses. It came from Heaven. It originated with the God of love and the merciful Christ of the New Testament. The first covenant, of itself, in its time, was glorious with blessings to the obedient. It is an impeachment of the character of God, as a changeless being of love and wisdom, to say that any part of his plan to redeem fallen men is defective and bad, whether it be in figure in the first covenant, or in fact in the second.

The unqualified strength of scripture expression, in a few instances in both the Old and New Testaments, seems at first reading hardly to agree with the position here taken. But these texts must be viewed in a comparative sense, in harmony with the general scope of scripture testimony, the character of God, and the special comparison of the apostle in declaring the ministration of the Jewish age glorious, while that of the Christian age is simply more glorious than the one that preceded it.

The apostle Peter speaks of the epistles of his "beloved brother Paul" in which are some things hard to understand, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

However obscure and hard to be understood by those who are willingly ignorant, and who wilfully wrest the scriptures, may be what Paul says of the two ministrations, we protest against forcing an absurd exposition in the face of revelation and of reason, for the sake of demeaning the holy law of the Most High.

And why should the two ministrations be held in contrast? They both came from the same Divine Source, in behalf of the same race of sinners, to perfect that holiness of character in all the saved from all the ages, necessary for the same holy Heaven. Hence John in prophetic vision, looking forward, saw them all gathered to the immortal shores, from the time of the holy martyr Abel down to the last ransomed sinner near the close of the Christian age, "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues." He heard them all unite in the same hallowed acclamation, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7: 9, 10.

Why should there be a wide contrast between ministrations under which the unit family of the immortal world find eternal redemption? Why? God is the one father of all the adopted sons and daughters of grace from all the ages, and Christ is their only Saviour and Redeemer. "Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

Angels that excel in strength are the holy guardians of the obedient and faithful of every age, and the Holy Spirit their sanctifier. The pious dead of all the ages sleep in the one Jesus; 1 Cor. 15: 17, 18; and his voice will awaken them all at his coming. John 5: 28, 29. They will all be caught up together to meet the Lord in the air, and upon the sea of glass all will receive the crown of glory and the palm of victory from the hand of Jesus. And the numberless multitude from all ages wear robes of dazzling brightness, washed and made white in the blood of the Lamb. Then why should there be a wide contrast between God's moral government of fallen men, or the plan of his saving grace, in the dispensations?

Plus IX., despite the affection that is entertained for him by many of the Romans, is still believed to have the "evil eye"—to be a Jettatore, which means that to be merely stared at by him brings one bad luck. He blessed Italy in 1848, and Italy went to ruin. He excommunicated Italy in 1859, and things have gone right ever since. Besides these great examples of *jettatura*, people tell of men having had their legs broken just after receiving the Pope's benediction. The very women who used to kneel to him in the streets as he passed were accustomed to make a certain sign with their hands—a sign, which, according to the traditions, would destroy the influence of the *jettatura*.

An honest reputation is within the reach of all men. They can obtain it by social virtues and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is the most productive of true happiness.

Labor, in general, instead of shortening the term of life, increases it. It is the lack of occupation that destroys so many of the wealthy.

The Temptation of Christ.

BY MRS. E. G. WHITE.

THE humiliation and agonizing sufferings of Christ in the wilderness of temptation were for the race. In Adam all was lost through transgression. Through Christ was man's only hope of restoration to the favor of God. Man had separated himself at such a distance from God by transgression of his law, that he could not humiliate himself before God proportionate to his grievous sin. The Son of God could fully understand the aggravating sins of the transgressor, and in his sinless character he alone could make an acceptable atonement for man in suffering the agonizing sense of his Father's displeasure. The sorrow and anguish of the Son of God for the sins of the world were proportionate to his divine excellence and purity, as well as to the magnitude of the offense.

Christ was our example in all things. As we see his humiliation in the long trial and fast in the wilderness to overcome the temptations of appetite in our behalf, we are to take this lesson home to ourselves when we are tempted. If the power of appetite is so strong upon the human family, and its indulgence so fearful that the Son of God subjected himself to such a test, how important that we feel the necessity of having appetite under the control of reason. Our Saviour fasted nearly six weeks, that he might gain for man the victory upon the point of appetite. How can professed Christians with an enlightened conscience, and Christ before them as their pattern, yield to the indulgence of those appetites which have an enervating influence upon the mind and heart? It is a painful fact that habits of self-gratification at the expense of health, and the weakening of moral power, is holding in the bonds of slavery at the present time a large share of the Christian world.

Many who profess godliness do not inquire into the reason of Christ's long period of fasting and suffering in the wilderness. His anguish was not so much from enduring the pangs of hunger, as from his sense of the fearful result of the indulgence of appetite and passion upon the race. He knew that appetite would be man's idol, and would lead him to forget God, and would stand directly in the way of his salvation.

Our Saviour showed perfect confidence in his heavenly Father, that he would not suffer him to be tempted above what he should give him strength to endure, and would bring him off conqueror if he patiently bore the test to which he was subjected. Christ had not, of his own will, placed himself in danger. God had suffered Satan, for the time being, to have this power over his Son. Jesus knew that if he preserved his integrity in this extremely trying position, an angel of God would be sent to relieve him if there was no other way. He had taken humanity and was the representative of the race.

Satan saw that he prevailed nothing with Christ in his second great temptation. "And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine."

In the first two great temptations Satan had not revealed his true purposes or his character. He claimed to be an exalted messenger from the courts of Heaven, but he now throws off his disguise. In a panoramic view he presented before Christ all the kingdoms of the world in the most attractive light, while he claimed to be the prince of the world.

This last temptation was the most alluring of the three. Satan knew that Christ's life must be one of sorrow, hardship and conflict. And he thought he could take advantage of this fact to bribe Christ to yield his integrity. Satan brought all his strength to bear upon this last temptation, for this last effort was to decide his destiny as to who should be victor. He claimed the world as his dominion, and he was the prince of the power of the air. He bore Jesus to the top of an exceeding high mountain, and then in a panoramic view presented before him all the kingdoms of the world that had been so long under his dominion, and offered them to him in one great gift. He told Christ he could come into possession of the kingdoms of the world without suffering or peril on his part. Satan promises to yield his sceptre and dominion, and Christ shall be rightful Ruler for one favor from him. All he requires in return for making over to him the kingdoms of the world that day pre-

sented before him, is, that Christ shall do him homage as to a superior.

The eye of Jesus for a moment rested upon the glory presented before him; but he turned away and refused to look upon the entrancing spectacle. He would not endanger his steadfast integrity by dallying with the tempter. When Satan solicited homage, Christ's divine indignation was aroused, and he could no longer tolerate the blasphemous assumption of Satan, or even permit him to remain in his presence. Here Christ exercised his divine authority, and commanded Satan to desist. "Get thee hence, Satan; for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'" Satan, in his pride and arrogance, had declared himself to be the rightful and permanent ruler of the world, the possessor of all its riches and glory, claiming homage of all who lived in it, as though he had created the world and all things that were therein. Said he to Christ, "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it." He endeavored to make a special contract with Christ, to make over to him at once the whole of his claim, if he would worship him.

This insult to the Creator, moved the indignation of the Son of God to rebuke and dismiss him. Satan had flattered himself in his first temptation that he had so well concealed his true character and purposes, that Christ did not recognize him as the fallen rebel chief whom he had conquered and expelled from Heaven. The words of dismissal from Christ, "Get thee hence, Satan," evidenced that he was known from the first, and that all his deceptive arts had been unsuccessful upon the Son of God. Satan knew that if Jesus should die to redeem man, his power must end after a season, and he would be destroyed. Therefore, it was his studied plan to prevent, if possible, the completion of the great work which had been commenced by the Son of God. If the plan of man's redemption should fail, he would retain the kingdom which he then claimed. And if he should succeed, he flattered himself that he would reign in opposition to the God of Heaven.

When Jesus left Heaven, and there left his power and glory, Satan exulted. He thought that the Son of God was placed in his power. The temptation took so easily with the holy pair in Eden, that he hoped he could with his satanic cunning and power overthrow even the Son of God, and thereby save his life and kingdom. If he could tempt Jesus to depart from the will of his Father, as he had done in his temptation with Adam and Eve, then his object would be gained.

The time was to come when Jesus should redeem the possession of Satan by giving his own life, and, after a season, all in Heaven and earth should submit to him. Jesus was steadfast. He chose his life of suffering, his ignominious death, and, in the way appointed by his Father, to become a lawful ruler of the kingdoms of the earth, and have them given into his hands as an everlasting possession. Satan also will be given into his hands to be destroyed by death, never more to annoy Jesus, nor the saints in glory.

Jesus said to this wily foe, "Get thee hence Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had asked Christ to give him evidence that he was the Son of God, and he had in this instance the proof he had asked. At the divine command of Christ he is compelled to obey. He is repulsed and silenced. He had no power to enable him to withstand the peremptory dismissal. He was compelled without another word to instantly desist and to leave the world's Redeemer.

The hateful presence of Satan was withdrawn. The contest was ended. With immense suffering Christ's victory in the wilderness was complete as was the failure of Adam. And for a season he stood freed from the presence of his powerful adversary, and from his legions of angels.

After Satan had ended his temptations he departed from Jesus for a little season. The foe was conquered, but the conflict had been long and exceedingly trying. And after it was ended Christ was exhausted and fainting. He fell upon the ground as though dying. Heavenly angels who had bowed before him in the royal courts, and who had been with intense, yet painful interest watching their loved commander, and with amazement had witnessed the terrible contest he had endured with Satan, now came and ministered unto him. They prepared him food and strengthened him, for he lay as one dead. Angels were filled with amazement and awe, as they knew the world's Redeemer was passing through inexpressible suffering to achieve the

redemption for man. He who was equal with God in the royal courts, was before them emaciated from nearly six weeks of fasting. Solitary and alone he had been pursued by the rebel chief, who had been expelled from Heaven. He had endured a more close and severe test than would ever be brought to bear upon man. The warfare with the power of darkness had been long and intensely trying to Christ's human nature in his weak and suffering condition. The angels brought messages of love and comfort from the Father to his Son, and also the assurance that all Heaven triumphed in the full and entire victory he had gained in behalf of man.

The cost of the redemption of the race can never be fully realized until the redeemed shall stand with the Redeemer, by the throne of God. And as they have capacity to appreciate the value of immortal life, and the eternal reward, they will swell the song of victory and immortal triumph, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings." "And every creature," says John, "which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Although Satan had failed in his strongest efforts, and most powerful temptations, yet he had not given up all hope that he might, at some future time, be more successful in his efforts. He looked forward to the period of Christ's ministry, when he should have opportunities to try his power and artifices against him. Satan laid his plans to blind the understanding of the Jews, God's chosen people, that they would not discern in Christ the world's Redeemer. He thought he could fill their hearts with envy, jealousy and hatred against the Son of God, so that they would not receive him, but make his life upon earth as bitter as possible.

Satan held a counsel with his angels as to the course they should pursue to prevent the people from having faith in Christ as the Messiah whom the Jews had so long been anxiously expecting. He was disappointed and enraged that he had prevailed nothing against Jesus in the manifold temptations in the wilderness. He thought if he could inspire unbelief in the hearts of Christ's own people, as to his being the promised One, he might discourage Jesus in his mission, and secure the Jews as his agents to carry out his purposes.

Prophecy.

BY ELD. M. E. CORNELL.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation." 2 Pet. 1: 19, 20.

This is one of the most expressive and interesting texts found in the Bible. It speaks volumes without note or comment. It contains the following points:

1. The prophecy is a sure word.
2. That taking heed unto it is well doing.
3. That it is to shine until the day dawn, or the very dawn of the day of glory.
4. That all prophecy may be understood.

And while the text affirms these important facts, it stands as a complete refutation of several very dangerous errors, which are quite popular.

1. That prophecy is uncertain.
2. That it is difficult to be understood.
3. That it is unimportant.
4. That prophecy was all fulfilled at the first advent.

But every feature of the text proclaims its importance. Prophecy is like a light in a dark place, hence, those who disregard it walk in the dark. The truth stated is indispensable. No other truths can supply its place. It will not admit of a substitute. A light is provided that we may not stumble and fall in the perils of the last days. But if men will not take heed unto it, they must grope their way in the dark to perish at last. There is no danger that we will overestimate the importance of the prophetic word at this time.

The frequent references made to the prophets by the New Testament writers, are such as to give the impression that this portion of the Bible is of the utmost value. The prophecies are constantly referred to, as of the highest authority. There is no hint that they would expire by limitation, or be superceded at the first advent, or until Christ should come to make his jewels. Even the highly symbolic book of Revelation is so valuable to the inquirer after truth,

that the Author of it has promised a blessing to all who read it. See Rev. 1: 3.

The Apostle Paul has declared that, "All scripture is profitable," and the prophecies being a part of the scripture, must be profitable also. But how can that be profitable which cannot be understood? It is certain, therefore, that the whole Bible is for our learning.

Jesus told the unbelieving Jews that the reason of their stumbling and falling was, they knew not the time of their visitation. And why did they not know the time? Because they heeded not the word of prophecy. It was fulfilled before their eyes and they knew it not. And it is just so with the popular church of the present time. There are many prophecies and signs fulfilling in this generation, but the masses discern them not.

The movements are very rapid in all departments of the world, and changes are effected in a few months, that once required ages. The world is hastening to its close, and the masses are as ignorant of it as were the Jews of the first advent, or the antediluvians of a coming flood.

Because we may not know the definite day, or year, when Christ will come, many have gone over to the position that we cannot know any thing about it. They will not give the subject sufficient attention to create an interest. The prophecies are neglected, because patient investigation is required to find out the meaning.

But the precious jewel of truth must not be found out so easily as not to be appreciated. It is of infinite value, and poor perishing mortals can well afford to search diligently for it; and there is no hope of obtaining the priceless treasure in any other way. The conditions are too plainly laid down for any mistake. How sad the thought that any soul should allow just one little word of only two letters to stand in the way of their enjoying the light of truth. But so it is, we cannot get around that little "IF".

"If thou seekest her as silver, and searchest for her as hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God." "Then shalt thou understand righteousness, and judgment, and equity, yea, every good path." Prov. 2: 4, 5, 9.

Men do not expect to get gold, silver, or diamonds, except by diligent and persevering search, and they are generally well satisfied if they can obtain such precious jewels, even by the hardest. But how few, alas, are willing to make the necessary effort to gain that which is infinitely more valuable.

The Great Teacher said, "Search the scriptures," and of the prophecy of Daniel, He said, "Whoso readeth let him understand." It is absolutely certain, therefore, that those who will read and search diligently, may find the gem of heavenly truth, and when once in possession of it, the jewel is worth far more than all the wealth of earth. It brings to its possessor light, life, joy and peace, and opens the way to an immortal reward. Oh! reader, have you found the truth? Are you in possession of the immortal key to an endless life? If not, now is the favorable opportunity, and you cannot afford to let it pass. The "game of life," is being played, and can only be won by becoming vigilance. If this game is lost, all is lost. There is no second trial. It is once for all, and if lost, there is nothing left; all is gone; lost and gone forever. Heaven help us all to so take heed unto the sure word, and to so carry out our life enterprises, that we shall wear the victors crown at last.

San Jose, Cal., July 15, 1874.

A PLAIN brother was very anxious to write for *The Western Recorder*—the paper of which, at the time, Dr. Wallar had charge—had often expressed his desire, without much encouragement from the Doctor—but was finally told to write, and the article should appear. He wrote, but, said the Doctor, "SUCH A MESS!" But supposing that one effort would satisfy his correspondent, he put the article in shape, and gave it a point, thought, and connection, and next week the brother saw it under his signature. He came to the editor under a glow of delight, and said: "Why, Bro. Wallar, I did not know I could write so well! I must write again."

THE work of Bible revision is going forward rapidly in England. It will require some six years to complete the revision. The preliminary work is done by Dr. Guisburg, a clergyman of the church of England.

You can no more exercise your reason if you live in constant dread of ridicule, than you can enjoy your life if you live in constant fear of death.

The Right Sort of Religion.

We want a religion that goes into the family and keeps the husband from being spiteful when dinner is late—keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and doormat; keeps the mother patient when the baby is cross, and keeps the baby pleasant; amuses the children as well as instructs them; wins as well as governs; projects the honeymoon into the harvest moon; and makes the happy hours like the eastern fig tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripening fruit. We want a religion that bears heavily, not merely on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, small baskets from stalls, pebbles from the cotton bags, clay from paper, sand from sugar, chicory from coffee, annatto from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk cans, and buttons from the contribution box. The religion that is to save the world will not put all the big strawberries at the top, and all the bad ones at the bottom. It will not offer more baskets of foreign wine than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheatfields of New York grow, and all her mills grind. It will not make one-half a pair of shoes of good leather and the other of poor leather, so that the first shall redound to the maker's credit, and the second to his cash.

It will not put Jouvin's stamp on Jenkin's kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards, be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yard-stick fifty of the two hundred yards of promise that was given to the eye, nor yard wide cloth measure less than thirty-six inches from selvage to selvage, nor all wool delaines and all linen handkerchiefs be amalgamized with clandestine cotton, nor coats made of woolen rags pressed together be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars a thousand into chimneys it contracted to build of seven-dollar materials, nor smuggle white pine floors that have paid for hard pine, nor leave yawning cracks in closets where boards ought to join, nor daub ceilings that ought to be smoothly plastered, nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to the law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty-dollars on demand with interest, and who neglects to pay it on demand, with or without interest, as a liar.

Bad Air vs. Religion.

MANY a farmer and housekeeper wonders why it is that they must need take a nap every Sabbath in sermon time. When the parson gets comfortably into the second or third head of his discourse, and his congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his argument less cogent than it seemed when prepared in the solitude of his study. At home, the busy matron never thinks of eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question, should a friend propose a half hour's nap at that hour of the day. Nevertheless, they both sleep like kittens, in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain attempt to rouse their sluggish souls. The question of the poet, so often sung in our assemblies,

"My drowsy powers, why sleep ye so!"

is exactly in point, and we propose as an answer, "Because we are all breathing carbonic acid gas—deadly poison; because the sexton didn't let the foul air of last Sunday's congregation out of the doors and windows, and let the fresh, pure air of heaven in."

Look around at the audience; that feverish flush isn't heat, it is poison. The lady nodding over there, her nose and cheeks like a scarlet rose, is not too warm, for the thermometer doesn't stand over 70 degrees; she is

partially suffocating; what she wants is fresh air. The hard-working mechanic and farmer doesn't sleep because he watched with a sick child last night, but simply for want of oxygen to keep the flame of intellectual and physical activity brightly burning.

Nobody can rise on wings of faith in a poisonous atmosphere. Oxygen and religion cannot be separated in this unrighteous manner. We cannot live in conformity to spiritual laws while in open violation of the physical.

Is your sexton a man of intelligence sufficient to understand the necessity and reason of ample ventilation? Does he know that every human being vitiate, at the least estimate, four cubic feet of air every minute? Linger when the congregation leaves, and see if he shuts every door and window tight, to keep in all the heat till evening service; then see how thin the lamps burn in the vitiated air; how hard the minister tries to raise himself and listeners to the height of some argument, and how stupid they are—nothing but bad air.

Now for the remedy, which costs labor and money; for ventilation is a question of dollars and cents. Saturday the sexton should be instructed to open all the doors and windows, to let out all the dead and foul air, and let in such as is fresh. It takes no more coal on Sunday morning to heat the church to seventy degrees because of this purification. Sunday noon, let the opening of the church be again thrown wide—warmth and bad air will alike disappear, and though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the sacred word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—*Educational Monthly.*

Height of the New Jerusalem.

"AND the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Rev. 21:16.

It has been inferred from the above text that the New Jerusalem city is to be as high as it is long, and that its length will be twelve thousand furlongs, or fifteen hundred miles. It seems to us entirely unnecessary to place such a construction upon the language. The word equal does not always mean the same as to dimensions or position; it is frequently used in the sense of proportion. If we were to say that the length and the breadth and the height of the city were in proportion we should not violate the language. This view is taken of the text by Jas. Du Pui, A. M., in his "Exposition of the Apocalypse." The following from Thomas Wicks, author of Lectures on the Apocalypse, presents the same idea: "The language, however, will bear another meaning, which is far more natural. It is not that the length and breadth and height were severally equal to each other, but equal with themselves; that is, the length was everywhere the same, and the breadth everywhere the same, and the height the same. It was perfect and symmetrical in all its proportions. This is confirmed by the fact distinctly stated, that the wall was one hundred and forty-four cubits high, or two hundred and sixteen feet, a proper height for a wall; while it is said that the length is as large as the breadth."

The Greek word *Isos*, which is translated equal, will, according to Pickering, bear the meaning of proportion. Greenfield, in defining another form of this word (*Isotes*), gives to it the sense of "equal proportion," and refers to 2 Corinthians, 8:13, 14, as an example where this definition is quite admissible.

Granville Penn gives quite another turn to the text and claims the following as the true rendering: "And he measured the city with the reed, twelve thousand furlongs. The length and the breadth of it are equal. And he measured the height of the wall thereof, a hundred and forty and four cubits, according to the measure of man, that is the angel."

Prof. C. F. Hudson, an eminent scholar, claims that the above is "no rash conjecture," but quite probable.

It would appear, therefore, that the height of the city was proportionate to its length and breadth, and not that it was as high as it was long. The text certainly admits of a more rational interpretation, and the one suggested above frees it from all ambiguity, and shows perfect harmony in the general description.—*Millenarian.*

At Rome Protestantism now numbers more than forty chapels or places of worship open every Sunday and several times during the week. A Scripture Reader's Association has been formed for the purpose of reading the Bible from house to house.

A Question with Only One Answer.

A YOUNG man who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to say: There is no God—God is only a word. After staying several years in the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all was entertaining themselves with news, pleasure, and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young man approached them and asked:

"What romance are you reading so attentively, my young ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, that there is a God?"

"And you, sir, do not believe it?"

"Once I believed it; but, after living in Paris, and studying philosophy, mathematics and politics, I am convinced that God is an empty word."

"I, sir, was never in Paris; I have never studied philosophy or mathematics; but since you are so learned and say there is no God, you can easily tell me whence the egg comes?"

"A funny question truly; the egg comes from the hen?"

"And now, sir, whence comes the hen?"

"You know that as well as I do, miss; the hen comes from the egg."

"Which of them existed first; the egg or the hen?"

"I really do not know what you intend with this question, and with your hen; but yet that which existed first was the hen."

"There is a hen, then, which did not come from an egg?"

"Beg pardon, miss, I did not take notice that the egg existed first?"

"There is, then, an egg which did not come from a hen?"

"Oh! if you—beg pardon—that is—you see—"

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well; there is, then, a hen which did not come from an egg. Tell me, who made this first hen, from which all other hens and eggs came?"

"With your hens and your eggs it seems to me, you take me for a poultry dealer."

"By no means, sir; I only asked you to tell me whence the mother of all hens and eggs came."

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or, as you would rather have it, the first egg, is the same who created the world; and this being we call God. You who cannot explain the existence of a hen or an egg without God, still maintain that you are able to explain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame departed.—*From the French.*

The Father's Duty.

We estimate a mother's importance in her family as high as any one; and yet we do not believe that she monopolizes all the qualities needed in the great work of training up human beings. Her familiarity with her children places her, in some respects, at a disadvantage for the exercise of wholesome authority. The wise father will not indeed take the reins of the family government from his wife; but he will make his children feel that her gentle sway is sustained by a firm and steady hand; that behind their mother's tender heart stands a cool judgment, and a will stronger even than their own, and that they cannot impose upon the one nor resist the other. But if he would be truly the father of his family, he must not be a stranger to them. It will answer no purpose for him to come in once in a while to meet some great emergency, and awe down rebellion by hard authority. He must be the companion, the friend of his children. Strong natural love must be the basis of all beneficial discipline. To preserve an affection for and retain companionship with the young, is a sure way for a man to remain always young himself.

But this is also, we had almost said, equally necessary for the father himself. Nothing keeps the heart so fresh and young, saves it from bitterness and corrosion through the cares, and conflicts, and disappointments of life, as daily enjoyment of a happy home. A man of business, or a scholar, who thus allows himself time for relaxation, and for the play of the domestic affections, will in the course of years have accomplished more, with less wear of mind and body, than one who has been all the time on the stretch, seeking "to catch the nearest way" to wealth or any other object of personal or public good.

Deserted on the Hills.

REV. NEWMAN HALL delivered a very earnest address to the "unemployed," in the hall of the Boston Young Men's Christian Association on Thanksgiving afternoon, in which he related the following touching story:—

As I was traveling over the mountains of Cumberland some years ago, I heard a lamb bleating. I listened, detained, as I am sure, by a loving Providence. It was a pitiful cry. It seemed to say, "Help me, pity me, save me!"

I started in the direction whence it came. The little thing saw me, and came running to meet me. "Help me, pity me, save me!" It was half starved. I took it up in my arms. I think I talked to it. I saw an old sheep near by, and carried it to her. She would not notice it, and as I walked away, the little creature came tottering after me,—"Help me, pity me, save me!"

I thought, "I cannot leave ye, little one, to perish. I wouldn't mind carrying ye seven miles in my arms; but if I should meet the shepherd, what would he think of me! would he believe me!"

Just then I saw the tall form of a man rising above the top of one of the hills. It was my friend Richardson, the shepherd with whom I passed the night before. I had left some papers at his house, and he had hurried to bring them to me.

I told him about the lamb. "Yes," he said, "sheep will abandon them sometimes at this season of the year, when feed is so scarce. I will take it."

He took the lamb in his arms and held it against his bosom; and as I saw him going away over the hills, I could but think of the great Shepherd, who carries "the lambs in his bosom." And I thought if I, a sinful man, pity a little creature God has made, with how much greater tenderness will he pity us, who is the father of us all. Do you think that when the weakest of you cry to Jesus, "Help me, pity me, save me!" he will refuse to listen? Never.

Two years afterward, I visited friend Richardson, the shepherd, and asked him what became of the little lamb.

"Why," said he, "it is now the finest of the flock."

"So may the feeblest soul that cries to Heaven for help be strengthened by grace, and become the noblest and most useful in the flock of God."

After the telling of this story the whole audience rose and sung,—

"Jesus like a shepherd leads us."

The Table and the Altar.

Was there ever a period when such pains were taken as now with what we should eat and drink? Was there a date, even in the luxurious days of imperial Rome, when cooks commanded a better salary than clergymen, and more money was spent for liquor than all the machinery of government? Look at any of our great hotels, or well-established private mansions. What is the central spot to which the greatest care and expense are devoted? Evidently the dining room. No corner of the earth but is ransacked to find additional delicacies for the appetite. What vastly more attention is given to the stomach than the brain!

Again. In the real centers of business, our homes, what is the great subject of thought? Marriage. A British writer states that the one object in the households of England is the eligible settlement of the sons and daughters at the hymeneal altar—this he declares to be the pivotal point of ambition and labor. Is it different here? And then look at our newspapers. The leading events of the day, with which every journal is full, of which the slightest particulars are coned with eagerness, are the marriages of Victoria's son and of our President's daughter. What crowds, what magnificence, what costly presents!

Would it be wrong to say that the two foci of our social system to-day are the table and the altar? But if so, does it not recall to the Christian mind the startling fact that this very state of things is mentioned by the Saviour, as premonitions of his Second Advent? Hear what he says:—

"As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of Man be."

Brethren, let us be ready.—*Church Union.*

The new liquor law of Illinois, which went into effect July 1st, prohibits the granting of a license to any saloon within two miles of the limits of any city, and allows the majority of the people of a township to determine whether a license shall be granted.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY JULY 23, 1874.

THIS WEEK'S PAPER.

THERE is not, probably, a more instructive and important chapter in the Bible than the seventh of Daniel. A brief exposition of this chapter occupies the first page and part of the second. The period of overwhelming interest to which this line of prophecy leads is the inauguration of the King of kings, the judgment, and the reward of all the just. Let the reader, as he travels past the several monuments which mark the way to the city of God, carefully consider his relative nearness to the last great judgment, and the glory of Christ and his people.

The subject of the "Ministration of Angels" is one that enters very largely into sacred history. Its history is the history of the Bible. And we suggest that holy angels are always present to minister in connection with the work of the Spirit upon the mind and heart. Elder Canright is invited to continue this subject for the SIGNS.

It is with pleasure that we learn of the interest of the citizens of Battle Creek, Michigan, upon the subject of temperance. Since the report of the Battle Creek Daily Journal, copied on page 35, was in type, we learn that Mrs. White has, by request of leading citizens, spoken in the City Park to an attentive audience of about one thousand. Temperance is the foundation of moral and religious character. Intemperance blasts the hopes of the life that now is, and of that which is to come.

"Moses Like Christ, or the Jewish and Christian ages not Contrasted," is a subject of intense interest to those who regard the Law and the Gospel as running parallel in the ages of human probation. We propose to continue this subject, and show a harmony of Bible expression with the positions taken. Suggestions from those who have studied the subject will be gratefully received.

We are very glad to give in this paper the law regulating the mailing of papers, and more fully stating our plans and wishes, that our friends may better understand how to co-operate with us.

Mrs. White will continue her articles which will be regarded as rich in thought upon the great subject of salvation through Jesus Christ.

And we are happy to give a better variety of valuable articles from the pens of Elders Loughborough, Canright, Cornell, and Cottrell.

Our Future.

UNTIL about the first of November the SIGNS will be issued only occasionally. We leave Oakland the 29th to attend the Eastern Camp Meetings, and design to attend the California Camp Meeting before we return to the Office.

It becomes our duty to fully lay before our Eastern brethren what we have done, and our future plans in conducting the SIGNS. They have taken so deep an interest in the publication of the SIGNS, which is designed for very extensive circulation, that they should be consulted relative to it.

Cause in California.

WE are receiving cheering accounts of good quarterly meetings at different points among the churches in the absence of ministerial labor. Our people in this city have fitted a hall for meetings. We have spoken to them the past two Sabbaths with freedom. One of the California tents is at San Jose; Elders Canright and Cornell speakers; the other Elder Loughborough has at Vallejo. Both have good and attentive congregations. Our people are all looking forward with hope to the Camp Meeting which will probably be held October 2-12.

Escape from Fire.

ON the evening of the 4th of this month a fire was discovered in the SIGNS Office building. The fire was subdued, but while the engines were at work at a fire in Brooklyn, it again broke out. By the use of pails it was held in check until the engine reached the spot and extinguished it. By the efforts of friends not a dollar's worth of material was injured, although the fire was above us and to one side of us.

Especial thanks are due to Mr. Jas. Booth, Business Manager of the Transcript, who saved our type from being indiscriminately dumped from the cases and galleys into boxes and carried into the streets.

WE design to have a complete assortment of Books, Bibles, Charts, and The Way of Life at the Camp Meeting.

North Pacific Mission.

Elder Van Horn reports a good state of things at Walla Walla. His last report made the 8th, say:—

"We can see that the cause of truth is moving on with us here. We are having quite a sharp contest with the ministers of the place. They do not offer to debate. But in their own places of worship they hold forth against us on the questions of the Sabbath, the nature of man, and the second advent of Christ. We have replied to them in the tent. The truth has lost no friends by the contest so far.

"Two of the ministers have now closed up, and have given out publicly that they will carry it no farther. The Methodist minister will probably close up next Sunday. We have many warm friends here who have not yet accepted the truth."

There is still due us of the \$1,000 for this mission the sum of \$209.57, which we shall be glad to receive from the friends of the cause as they regard it their duty to donate.

Exchanges.

THE Sabbath Recorder, the organ of the Seventh-day Baptists. "Published by the American Sabbath Tract Society," weekly at Alfred Center, N. Y.

The Bible Banner. Published Monthly at 75 Barclay street, New York City.

The Christian. Published at 30 Hanover street, Boston.

American Protestant. Published weekly at 89 Court street, Boston.

World's Crisis. Published at 160 Hanover street, Boston.

The Michigan Tribune. Published weekly at Battle Creek, Michigan.

The Reasons Why.

WE are frequently asked what use there is in preaching the sleep of the dead, the destruction of the wicked, etc. Even granting that our views on this subject are correct. What good will it do? Is it worth while to make divisions upon mere theoretical doctrines? We reply, that we preach these doctrines

1. Because they are true; and it is through the truth that we are to be sanctified, and not through error, John 17:17; 8:32; 2 Thess. 2:13.

2. Because the word of God teaches them, and we are commanded: "Preach the word." 2 Tim. 4:1.

3. Because these doctrines commend themselves to the reason, judgment and conscience of men, to which we are to appeal. Isa. 1:18; 1 Cor. 11:13; 2 Cor. 4:2.

4. Because the opposite of these truths, namely, the immortality of the soul, the conscious state of the dead, and the eternal torment of the wicked, is a virtual repetition of one of Satan's earliest falsehoods. See Gen. 3:1-5.

5. Because the absurdity of the doctrine of an endless hell, has driven thousands into universalism.

6. Because the unreasonableness and injustice of eternal torment have driven tens of thousands into infidelity.

7. Because the doctrine of the immortality of the soul is the very corner stone and foundation of spiritualism.

8. Because the preaching of the horrors of a never ending hell, does not, as it is claimed, drive men to love God as daily observation shows.

9. Because the preaching of the truth concerning the just punishment which God will inflict upon the sinner, does win multitudes from skepticism to faith in the Bible and to embrace Christianity, as we are able to testify.

10. Because the principle of interpretation adopted to sustain these doctrines, compels men to make the Bible mean just the opposite of what it plainly says. Thus, when the word of God says that man is mortal, Job. 4:17, it means that he is immortal; to die means to live; to fall asleep, means to wake up; to know nothing, Eccl. 9:5, means to know everything; to go into the grave, Eccl. 3:10, means to go to Heaven; to perish, John 3:16, means to preserve eternally; to destroy, 2 Pet. 2:12, is to render indestructible; to be burned up, Mal. 4:1 is to be made a living salamander; the lake of fire, Rev. 21:8, means a guilty conscience, etc.

With such teaching as this it is no wonders that the mass of the people are turning away from the Bible as a dark book. God in his mercy to men is lifting this cloud of error, and is causing the light of truth to shine upon the doctrines of his holy word. We rejoice for the consolation, and feel like proclaiming it to all around. D. M. CANRIGHT.

San Jose, July 16, 1874.

Still Onward.

BRO. WHITE:—I rejoice with you to see the cause of truth advancing. It was over twenty-three years ago, about the beginning of 1851, that I received the Review and Herald as the first volume was published from Paris, Maine. The ideas set forth under the title, "Our Position," brought some new things to view which, however, I thought deserved investigation. And after careful and prayerful investigation, I saw no reasonable and scriptural course for me to take, but to admit the truth of the position. Accordingly the decision was made—a decision I have never regretted.

The position taken in No. 11 of that volume, that the United States was the government symbolized in Revelation as the beast with two horns like a lamb, I fully believe, and as a consequence, I have believed and taught, with my brethren, that our "peerless Constitution" must necessarily be so revised as to nullify the clause that "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof." For twenty years this position has been "to the Greeks foolishness." But now the fact of the National Association pressing their demand for the "religious amendment" of the Constitution, is arousing and alarming the Greeks, unbelievers, though still to the Jews professors, (at least many of them,) the truth though so evident is a stumbling block. But this is not specially the thing which I have to say. I rejoice at the progress of the cause of truth. The promised message which had so small and feeble a beginning, is assuming its position as a world-wide message. It is spreading over the world. And I hail with joy every advance movement; am glad that the press on the Pacific coast is employed in the work of the last message; and that the SIGNS OF THE TIMES is heralding forth the glad tidings of the everlasting gospel.

This work must go on. Soon I expect to know that an office of publication is established there, which will be controlled by those who keep the Sabbath of the Lord. The great work of the message is evidently at hand. Let all come up to the work, and keep pace with the providence of God. I have no greater desire nor higher aspiration, than that God will give me a humble part in his work. May the Lord give wisdom to guide, and energy and efficiency in the work, until probation shall close; and then, dear brother, may we partake together of the joys of endless life. R. F. COTTRELL.

Ridgeway, N. Y.

Our Fast Age.

UNDER the caption of "Our Fast Age," the Oakland Daily Transcript, of the 19th, well says:—

"The greed of gain; the passion for wealth; the eager and all-absorbing rush after riches, is sapping up all the generous and pure feelings of our natures, as a race. We can't find time either to be comfortable or happy. Especially is this the case with Americans, and more especially is this applicable to the people of the Western Coast. If riches did but add one drop of happiness to the cup of life, then we might, with some reason pursue them. But the experience of the world has been, that riches add but care and bitterness to life, especially so when that is the main object of life, to the shutting out of all that is good, and pure, and noble beside. Our very civilization has become a mercenary engine, polluting our society in all its ramifications. Merchandise is made of religion; salvation is bought and sold for a price; and toll is exacted at the very gate of Heaven. The people of this fast age cannot stop to do a good deed; our lives are made tread-mills of drudgery and feverish excitement; the days are all too short, and the nights too long for our slavish work; like Bunyan's man with the muck-rake, we see not the crown of happiness within our reach; but with eyes and soul intent upon raking together riches, which are but muck and straw compared to the higher life for which we were created—our heads become frosted and our forms bent with immature age, and the fruits of life, like the fruits of the Dead Sea, crumble to ashes in our grasp. We live too fast; the years come and go like the weaver's shuttle, because we have no time to enjoy the days as they are passing. The mania for wealth has filled our land with fraud, corruption, and dishonesty, public thieving and wholesale robbery, until we know not whom to trust. The mania for riches is filling our insane asylums with crazed unfortunates; and peopling our grave yards with victims of self-murder. It has become a disease; a plague! Let us stop for just

one short moment and reason together! Put on the brakes and slow up in this down grade to misery and perdition! Life is too short to be thus squandered, you can take nothing with you when you die. Naked you came into the world, and naked you must return. Then why not make the life worth living for; and the world happier and better than you have lived.

The Press at Ararat.

THE printing press has penetrated to the base of Mount Ararat, and has been set up near the spot where Noah's Ark was set down. To the courtesy of the Rev. Dr. Bush, of the American Board, we are indebted for the sight of the first number of a little newspaper printed in that far-away and famous neighborhood by persons connected with the mission there. The paper is called Whiffs from Ararat, and in its topics and allusions there is much of local coloring that is deeply interesting. For instance, it chronicles the fact that among the Armenian villages the present price of girls sold to the holy estate of matrimony is from \$10 to \$100; that the Asiatic peasants explain earthquakes by the theory that the earth rests upon a great ox, which, being vexed by a fly, gives a violent toss of the head and sets everything reeling; and that the natives in the neighborhood of Ararat, believe that God has thrown impassable barriers around the mountain to prevent it being desecrated by mortal feet, while even the angelic hosts are stationed to keep guard on its sublime height lest one piece of the indestructible wood of the Ark should be borne away. One writer says that he determined to put to the test this latter notion. He resolved to climb to the top of Mount Ararat. The natives stood aghast at his audacity. Pushing on through the fierce Koords, and exposing himself to the fury of the hobgoblins with which the upper regions of the mountain are peopled, he passed up and up, luxuriating in its magnificent scenery, and at length actually pressing with unharmed feet the eternal snows of the summit.—Christian Union.

DISPATCHES from Calcutta state the distress from famine in India is increasing. Nearly 3,000,000 people are dependent on the government for food.

One Hundred Dollars Each.

It has been proposed to raise \$20,000 to establish the press on the Pacific coast, in sums of \$100 each. Smaller sums donated to the Pacific Mission can be used in the publication of the SIGNS OF THE TIMES, provided that two hundred persons will respond to this call.

The sum of \$1,000 has already been paid out for types and other material necessary to make ready the forms for a neighbor's press. As means shall be furnished we shall purchase a steam press, a proper site, and put up buildings.

We ask for the pledges of our people on the Pacific, that we may know what to depend upon. We can give them what time they need for the payment of pledges. In all cases where convenient we urge immediate payment, that this work may not be delayed. This statement is made most direct to our friends on the Pacific Coast.

John Morrison, \$100 Mrs E G White, pd, \$100
John Judson, 100 T M Chapman, pd, 100
J N Loughborough, pd, 100 George Drew, 100
James White, pd, 100 Jochim Pulse, 100
N S Raymond, 100 R Stickney, pd \$40, 100
E H Root, pd, 100 A C Woodbury, pd, \$25, 100
Brother L—e, 100 P W Baker, pd, 100
Benj N Berry, pd, 100 L McCoy, pd, 100
R M Pierce, pd, 100 J S Hart, pd, \$50, 100
J Shively, pd, \$20, 100 R A Hart, pd, \$50, 100
W E Newcomb, 100 Mary Hare, 100
Noah Hodges, 100 Wm Harper, pd, 100
Thos Bickle, pd, 100

North Pacific Mission.

Mrs M Benedict \$3, A friend of the cause \$3, J T Ashley \$1, H C Miller \$2, Sally M Stockwell \$4, Freeman Nichols \$5, M C Mace \$5, C A Prince \$1, L A Dodge \$1, Sarah Nichols \$5, Carrie Nichols \$5, Wm Brown \$3, Maggie Prince \$1, A H Bradford \$1, L Hobert and wife \$10, A Persing \$1.78, Caroline Starr \$4, E B Gaskill, \$10, C L Davis \$1, Carrie Fields \$1, B J Jones and wife \$5, F W Mace \$5, R J Davis \$1, Carrie Mace 50 cts, Polly D Lawrence \$1, Maria West \$5, L R and S E Chapel \$2.50.

Donations for the Signs.

\$10 EACH—Wm Potter.
\$5 EACH—A D Jones and wife, Geo Stringer, A J Richmond, C R Ogden, Eliza Bliss, Mrs E E Pugh, D W Clay.
\$2 EACH—M A Remley, E A Sanders, B Carter, U Afolter, W Farrar, N Ward, J D Downer, T Loomis, Luther Smith, T M Steward, Calvin Fleming, A M Mann, M D, S M Goodale, Kathrenia Hale, C S Briggs, John G Cook, Wm S Moon, Eliza Burbee, D C Elmer, M G Kellogg, M D, Mrs E High, Mrs R Green, A Boardman, Mrs D C Babcock, Mrs Serrena Scott, Jessie D Hull.
\$1 EACH—Mrs L S Newman (by G Newman), Leander Kellogg, Peter Baker, Geo Vickery, Alma Drouillard, J W Blake, A Paton, E L Harriman, Almira M Devoc, I O Thompson, J H Ginley, E S Morse, Wm Fowler, H F Phelps.
MISCELLANEOUS.—Wm Proctor \$50 cts, D Anderson 25 cts, John Place and wife \$12, Maria West \$2.20, W E Stillman \$5.80, Sister Holbrook \$6, W M Dumont \$1.50, L R Chapel \$2.50.