

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

VOLUME 5.

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The Signs of the Times. ISSUED WEEKLY BY THE PRCIAC Seventh-day Adventist Publishing Association

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BRANCHES OF THE TRUE VINE.

How happy they whose thoughts toward others going, Live not for self alone;A wealth of love on other hearts bestowing By act, and look, and tone.

Far, far above all worldly, selfish thinking, The way found in the word, Where love divine the human closely linking. Makes mortals like the Lord,

Jesus! whose glorious precept and fulfilling, Left such a path of light;

Thy love upon our hearts like dew distilling, Shall help us live aright.

As when in Galilee thou walkedst weary By others' woes opprest, Thy joy to make earth's homes less sad and dreary, And point to heavenly rest.

Thus may we be earth's weary ones uplifting, With words of hope and peace, Till, anchored in that port to which we're drifting,

All pain and sorrow cease.

In these blest days of joyful expectation, Our hearts beat firm and high; So sure the promise of Christ's revelation,— His coming draweth nigh.

And he will say, "Ye blessed of my Father, Ye did it unto me."And all the hosts round him, with joy shall gather,

To live eternally. J. E. LLOYD.

Brooklyn, Cal.

General Articles.

THE GREAT CONTROVERSY. ETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER XIII. Jacob and the Angel.

BY MRS. E. G. WHITE.

THE sinful course which Jacob had pursued in deceiving his father was ever before him. He knew that his long exile was the result of his own deviation from strict integrity, the law of right. He pondered over these things day and night, his conscience accusing him, and making his journey very sad. How he longed to again go over the ground where he had stumbled and brought the stain of sin upon his soul. Before his transgression he had a sense of God's approval which made him brave under difficulties, and cheerful amid trouble and gloom. To this deep, abiding peace, he had long been a stranger. Yet he remembered with gratitude the favor which God had shown him, the vision of the shining ladder, and the promises of help and guidance. In solemn review of the mistakes and errors of his life, and the dealings of God with him, he humbly acknowledged his own unworthiness, the great mercy of God, and the prosperity which had crowned his labors. As the hills of his native land appeared before him in the distance, the heart of the patriarch was deeply stirred. He had proved his God, and found his promises unfailing; he believed that God would be with him; yet as he drew near to Edom he had many fears of Esau, who was now able to do his younger brother great injury if so disposed. Again the Lord encouraged the heart of his servant with a token of divine care and protection. Directly before him, as if leading the way, he beheld two armies of heavenly angels marching as a guide and guard; and when he saw them he broke forth in language of praise, and exclaimed, "This is God's host." And he called the name of the place Mahanaim, which signifies two hosts, or camps. Although Jacob had so great evidence that God would protect him, he felt that he himself had something to do for his own safety. He therefore sent his servants with a conciliatory message to Esau, who dwelt at Mount

Seir, in the country of Edom. He did not claim the precedence for himself, but courteously addressed his brother as a superior, hoping thus to appease the anger which his former course had excited. Esau was informed of his younger brother's safe return with ibundant possessions of cattle and servants, and that he would be most happy to meet him with fraternal feelings. The messengers returned to their master with the tidings that Esau was advancing to meet him attended by four hundred men; and no response was sent to the friendly message.

It appeared certain that Esau was coming in anger to seek revenge. A feeling of terror pervaded the entire camp. Jacob was in distress. He could not go back, and he feared to advance. His company was few in numbers, and wholly unprepared for an encounter. He accordingly divided them into two bands. that if one should be attacked, the other might have an opportunity to escape. He would not fail to do all in his power to preserve his own life and the life of those dependent upon him, and then he pleaded with God for his presence and protecting care. He did not rely upon his feelings, nor upon any goodness which he possessed, but on the sure promise of God: "Thou saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee. I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now am I become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children.

Jacob halted in his journey to mature plans for appeasing the wrath of his brother. He would not rush recklessly into danger, but sent large presents to Esau by the hands of his servants, with a message well calculated to make a favorable impression. He sent his wives and children, with all his substance forword on the journey, while he himself remained behind. He thought the sight of that helpless little company would touch the feelings of Esau, who, though bold and revengeful, was yet pitiful and tender toward the weak and unprotected. If his eye rested first upon Jacob, his rage might be excited, and they would all perish.

Jacob wished to be alone with his God. It was midnight. All that made life dear to him was at a distance, exposed to danger and death. The bitterest drop in his cup of anguish was the thought that his own sin had brought this great peril upon his wives and children, who were innocent of the sin of which he was guilty. He had decided to spend the night in humiliation and prayer. God could soften the heart of his brother. God was his only refuge and strength. In a desolate place, infested by robbers and murderers, he bowed in deep distress upon the earth; his soul was rent with anguish, and with earnest cries mingled with tears he made his prayer before God. Strong hands are suddenly laid upon his shoulders. He immediately grapples his assailant, for he feels that this attack is a design upon his life; that he is in the hands of a robber or murderer. The contest is severe; neither utters a word; but Jacob puts forth all his strength, and does not relax his efforts for a moment. Thus the struggle continued, until near the break of day, when the stranger placed his finger upon Jacobs thigh, and he was crippled instantly. The patriarch now discerns the character of his antagonist. He knows that he has been in bodily conflict with a heavenly messenger, and this is why his almost superhuman efforts did not gain for him the victory. He is now disabled and suffering keenest pain, but he will not loosen his hold. He falls, a conquered foe, all penitent and broken, upon the neck of the angel. In the inspired history of this event, the one who wrestled with Jacob is called a man Hosea calls him the angel; while Jacob said, "I have seen God face to face." He is also said to have had power with God. It was the Majesty of Heaven, the Angel of the covenant, that came, in the form and appearance of a man, to Jacob. The divine messenger uses some force to release himself from the grasp of Jacob; he pleads with him, "Let me

go, for the day breaketh." But Jacob had been pleading the promises of God; he had been trusting his pledged word, which is as sure and unfailing as his throne; and now, through humiliation, repentance, and selfsurrender, this sinful, erring mortal, can make terms with Jesus Christ: "I will not let thee go, except thou bless me." What boldness is here manifested! What lofty faith, what perseverance and holy trust! Was this presumption and undue familiarity on the part of Jacob? Had it been of this character he would not have lived through the scene. His was not a self-exalted, boastful, presumptuous claim, but the assurance of one who realizes his weakness and unworthiness and the ability of God to fulfill his promise. The mistake which had led to Jacob's sin in obtaining the birthright by fraud was now opened before him. He had not trusted God and his promises as he should have done. He had sought by his own works and power to bring about that which God was abundantly able to perform in his own time and way.

"And when he saw that he prevailed not against him"—the Majesty of Heaven prevailed not against a man of dust, a sinful mortal! The reason is, that man has fastened the trembling hand of faith upon the promise of God, and the divine messeuger cannot leave him who is hanging repentant, weeping, helpless upon his neck. His great heart of love cannot turn away from the suppliant without granting his request. Christ did not wish to leave him unblest when his soul was shrouded with despair; for he is more willing to give good things to them that ask him than are parents to give to their children.

The angel inquired of Jacob, "What is thy name?" and on being informed he said, "Thy name shall be called no more Jacob, [the supplanter] but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Jacob had received the blessing for which his soul had longed; his sin as a supplanter and deceiver was pardoned. The crisis in his life had passed. God shows, in his dealing with Jacob, that he will not sanction the least wrong in any of his children; neither will he cast off and leave to despair and destruction those who are deceived and tempted and betrayed into sin. Doubt, perplexity, and remorse had embittered Jacob's life; but now all was changed, and how sweet was the rest and peace in God, in the assurance of his restored favor.

"Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him; he found him in Bethel, and there he spake with us, even the Lord God of hosts; the Lord is his memorial." What a morning of light and joy dawned upon Jacob. The dark, despairing shadows brooding over him the previous night had disappeared. The brightness of the sun, shining in its glory, fitly represented the heavenly light that filled his soul. He was crippled in body, but his spirit was strong in God. He bore NUMBER 44.

The two companies at last approach each other; the sturdy chieftain with his soldiers on one side, and on the other, Jacob, pale from his recent conflict, and halting at every step, yet with a benignity and peaceful light reflected upon his countenance; in the rear an unarmed company of men, women, and children, followed by the flocks and herds. Supported by his staff the patriarch went forward to meet that band of warriors, bowing himself repeatedly to the ground as a token of respect, while his little retinue awaited the issue with the deepest anxiety. They saw the arms of Esau thrown about the neck of Jacob, pressing to his bosom him whom he had so long threatened with direst vengeance. Revenge is now changed to tender affection, and he who once thirsted for his brother's blood shed tears of joy, his heart melted with the softest endearments of love and tenderness. The soldiers in Esau's army saw the result of that night of weeping and of prayer; but they knew nothing of the conflict and the victory. They understood the feelings of the patriarch, the husband and father, for his family and his possessions; but they could not see the connection that he had with God, which had gained thé heart of Esau from Him who has all hearts in his hand. Thus it has ever been with worldlings; the secret of the Christian's strength is not discerned by them. His inner life they cannot understand.

Esau looked with pleasure upon his brother's possessions. He acknowledged the presents tendered to him by Jacob, but declined to accept them, as he already possessed abundance. But Jacob urged the matter. He was a prince with God, yet as subdued and humble as a little child. "And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it."

Esau invited Jacob to his home in Seir, and offered to accompany him on the journey. But Jacob had no disposition to accept the offer. He knew that Esau was now underthe direct influence of the Spirit of God; when another spirit should come upon him. he might greatly change in feelings. Jacob. did not refuse the offer, but presented thetrue condition of his party, his flocks and herds; that they could not travel with the expedition which would be agreeable to Esau and his band. He urged him to return to his own place, while the party would follow on slowly. Esau desired to leave with his brother soldiers to guard him and his company; bnt Jacob had evidence that they were guarded by a mighty host of heavenly angels, and he courteously declined the favor. The. brothers parted with tender feelings.

(To be Continued.)

some marks of the battle, but the victory was his.

In this instance we see of what value is man in the sight of the infinite God. When a teacher of men upon the earth, the One who appeared to Jacob said, "Are not five sparrows sold for two farthings? and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." The promises of God are so sure to those who trust in him that he will suffer the heavens and the earth to pass away, rather than fail to fulfill the desire of them that fear him. The great lessons of peace, humility, and trust, are to be learned by all the followers of Christ.

While Jacob was wrestling with the angel on that eventful night, another angel, one of the host which the patriarch had seen guarding him in the way, was sent to move upon the heart of Esau in his sleeping hours. In his dream he saw his brother an exile from his father's house for twenty years through fear of his anger; he witnessed his sorrow to to find his mother dead; and he beheld him encompassed with the hosts of God. Esau related this dream to his four hundred armed men, and charged them not to injure Jacob, for the God of his father was with him. A Wonderful Fact About the Bible.

THE words 'immortal soul,' 'deathless soul,' 'undying soul,' 'deathless spirit,' 'disembodied soul,' 'disembodied spirit,' 'eternal torment,' 'eternal suffering in conscious misery,' 'eternal misery,' 'unending misery,' 'unending torment,' 'everlasting woe,' 'endless woe,' 'never-dying soul,' and all their kindred words are words that never, in a single instance, are found in the Bible. But from the copious manner in which these words are passed to us from the pulpit, and through the press, we should, without reading, suppose the Bible to be full of them! The word 'immortal' occurs but once in the whole Bible.—*The Gouverneur (N.* Y.) Herald.

"I TELL you, as a rule, women are more faithful than men—ten times as faithful as men. I never saw a man pursue his wife into the very ditch and dust of degradation, and take her in his arms. I never saw a man stand at the shore where she had been morally wrecked, waiting for the waves to bring back even her corpse to his arms; but I have seen woman with her white arms lift man from the mire of degradation, and hold him to her bosom as though he were an angel."— Col. Robert G. Ingersoll.

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THE SIGNS OF THE TIMES.

The Immortality of the Soul–History of the Doctrine.

(Continued.)

So thoroughly was Origen possessed with Plato's doctrine of the immortal soul, that, though he professed to be a Christian and to believe the Bible, yet, says Hagenback, in his "History of Christian Doctrine," "Origen teaches that a belief in the doctrine of the resurrection of the body is not absolutely essential to the profession of Christianity, provided the immortality of the soul be maintained." (Vol. ii. p. 404.)

This is but the natural fruit of that doctrine. If the soul is immortal, and lives without the body, what is the use of a resurrection ?

The influence and authority of Origen ex tended far and wide, so much so that Mosheim says: "It would therefore be no mistake to say, that, as Constantine the Great imparted a new form to the civil state, so this Egyptian imparted a new form to the theology of Christians. . . . Origen introduced the Academy almost entire into the church.' (Com. Vol. ii. cent. iii. sec. 27, p. 145, note.) "Indeed, it is not to be concealed that he coincided with Ammonius in the belief that the popular religions, if their fables and superstitions were excluded, might, in a measure, be combined with Christianity." (Ibid., p. 153.) "He unhesitatingly applied to Christ's soul whatever he had learned respecting the human soul in the school of his master, Ammonius." (Ibid., p. 147.) Thus we have traced the history of the old heathen dogma of the immortal soul from Egypt, through all its devolopments, till' it was received into the church. As we have seen, the last move was not accomplished without much opposition from the old-fashioned Christians, and a tervible distortion of the Scriptures on the part of its Platonic advocates. Platonism continued to obscure more and more the light of the gospel, till it deepened into the midnight of the Dark Ages. Thus of the fourth century we read: "Nearly all who attempted philos ophy in this century were of the sect called Modern Platonists.

The Christians, from the time of Constantine the Great, devoted much more attention to the study of philosophy and the liberal arts than they had done before." (Mosheim's Eccl. Hist., vol. i. pp. 229, 230.)

Of the fifth century the same author remarks: "The superstitious notions and human devices by which religion was before much clogged, were very considerably augmented. . . As no one in those times objected to Christians' retaining the opinions of their pagan ancestors respecting the soul, heros, demons, temples, and the like, and then transferring them into their devotions; and as no one proposed utterly to abolish the ancient pa gan institutions, but only to alter them somewhat and purify them,-it was unavoidable that the religion and the worship of Christians should in this way become corrupted." (1bid., pp 342, 343.)

Will the reader mark well the fact here recorded, that the pagan converts were allowed to retain and bring into the Christian worship the opinions of their pagan ancestors respecting the soul? When were those pagan opinions ever cast out of the church?never; they are cherished to this day, and the man who now undertakes to reject them is branded as opposing the Bible! Alas, how hard it is to uproot an error when it has once been allowed to grow among the tender plants of truth!

But I need not pursue this painful subject further. The evidence is overwhelming that Christianity, in the third century and onward, was grossly corrupted by Platonic philosophy; ard that here was where Plato's doctrine of the soul found its way into the church. I will close with the following candid confession from an able orthodox writer: "We would express our conviction that the idea of the immortality of the soul has no source in the gospel; that it comes, on the contrary, from the Platonists; and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of. that the doctrine of the immortality of the soul came in to replace that of the resurrection. This was about the time of Origen." (Darby's Hopes of the Church.)

same. I have quoted good authors to prove that Christianity was deeply corrupted with pagan doctrines and practices from the last part of the second century till Catholicism was fully established, and the night of the Dark Ages spread its gloomy pall of superstition and heathenism over all the world.

Inspired men foresaw and forewarned the church of this apostasy. To the elders of the "Ephesian church, Paul said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29, 30.) This apostasy from the truth was to begin, then, even in the days of the apostles, and was to arise among their own disciples. To the Thessalonians, Paul wrote: For the mystery of iniquity doth already work." (2 Thess, 2: 7.) Even while the apostles were alive had this delusion begun. Paul warned his brethren not to be deceived by any man, but to "prove all things," and "hold fast that which is good." (1 Thess. 5: 21.) Yet men now think that the teachings of any professed Christian who lived as early as that, or even two hundred years later, are as good as the Bible, and not to be questioned. Hence, notwithstanding Paul's warning, many have been deceived. Some were so far deceived by vain philosophy, even in a large and flourishing church which had long enjoyed the watch-care of the apostle, as to deny the resurrection. Hence Paul's inquiry of the Corinthians, "How say some among you that there is no resurrection of the dead?" (1 Cor. 15: 12.) As we have seen, all the authority of the apostles was not able to crush this false doctrine; so of other heresies. Of these early corruptions, Mr. Dowling, in his "History of Romanism," thus remarks: "There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity which are embodied in the Romish system took their rise.'

Robinson author of the "History of Baptism," thus writes: "Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause." (Eccl. Researches, chap. vi.) Yes; and this new-modeling was done to make it fit their old pagan doctrines. Archibald Bower, in his valuable "History of the Popes," has clearly demonstrated that Catholicism is only paganism with another name. This he repeatedly declares and proves. He says that the Christians of Rome, in the fifth century, who had come over from heathenism, "were yet but half Christians, and had only grafted the Christian religion on the old stock of pagan (Vol. i, p. 286, Gelasius.) superstition."

Of the influence of heathen converts upon Christianity, Mr. Bower says: "For those rites and ceremonies, however heathenish, instead of ever being given up by them, were by degrees adopted by the Christian inhabitants of the countries where the new-comers settled. And thus the half Christians, for they were no better, remained half Christians. while the true Christians became half pagans. Thus we may well account for the many errors and corruptions that overspread and disfigured the whole face of the church, after the irruption and conversion of the barbarous nations that broke into the empire in the fourth and fifth centuries. Their usages were first connived at, and afterward adopted by the

times even to death. Taking it all in all, it may be said with safety that drunkenness is a very rare thing in Burmah, and the country people there are among the soberest on earth. It will please the temperance people to learn that the prime refreshment among the Burmese is pure water. It matters not where one goes in Burmah, along the roads and all over the country, there is everywhere to be found the little shed with a drinking fountain within it, and an adjoining seat for the weary traveler to rest."

"That Blessed Hope."

THE following remarks are taken from an address by Colonel Rowlandson, at the Prophetic Conference in England:-

But this is what many of the Lord's redeemed people say about the "sure word of prophecy," to which they are directed to take heed. Jesus said, "All things that I have heard of My Father I have made known unto you," and yet there are some who say, "It is a dark subject: I pray thee have me excused." And because there may be a little difficulty in understanding the Revelation, they decline to avail themselves of the privilege of receiving it. The Christian who puts away from him the doctrine of the second coming of the Lord Jesus puts away his strength, and is like a wounded lark, unable to soar to elevated heights. He who looks for his reunion with his Lord only at the hour of death is like the maimed bird, and cannot sing anything but Lenten dirges. It is a sad thing thus to shut out the comfort and joy of this precious hope.

If there were in this village of Surrey a poor cottages living in great poverty, a mere pauper, who had in his little cottage a window looking out on an estate to which he was heir, which was strictly entailed upon him, and must eventually come into his possession, would he not be often looking out at it, and comforting himself in his indigence by the sight of his future inheritance? And in like manner the well-instructed Christian gazes through the window of God's promises upon his future inheritance, incorruptible, undefiled, and that fadeth not away.

Three great doctrines stand prominently forward in the Christian revelation: 1. That Jesus once came and died for the sins of His people, and rose again for our justification. 2. That when Jesus ascended up on high the That when Jesus ascended up on high the Holy Ghost descended as the Comforter. 3. That the Lord Jesus is coming again, and from this doctrine great comfort will come if the believer enjoys sweet fellowship with his Lord.

The truth of the Lord's second coming has a double aspect, both sides of which must be kept in mind. It has the aspect of warning to the worldly man, who says, "I know I must die some day," but when he is in health and strength that day may seem far off. But to him it may be said, "Hold, dear friend, you may not die; the Lord may come before you die, and will He find you ready?"

But to God's dear children the aspect of this doctrine is one of comfort and encouragement. The Christian may have a great load on his soul; it may be on his conscience; if it is; let him take it to the blood of Jesus, and reflect that he will soon be presented faultless before the throne of God (Rev. 14:4). Or it may be outward affliction; if so, let him meditate on the near approach of the Lord, who will soon take him out of it, and he will find comfort.

On the subject of the two resurrections the world seems wholly to loose sight of one of them, and to associate the thought of the resurrection only with the judgment day of the reat assize. But at the first resurrection, which will consist exclusively of the blessed and holy (Rev. 20:6), there will be for the children of God no condemnation. They are already justified in this life (see Acts 13:38, 39), and it is remarkable that in this and similar passages the present tense should have always been used. A poor girl in the city of Bath, a short time ago, was lying very ill, and was in great spiritual darkness, when a Christian lady visited her, and explained to her the way of salvation. The girl listened, but no peace came. She said she believed that Jesus had died for her, but it gave her no assurance of hope. At last the lady took her New Testament, and, turning to the passage, Acts 13: 39, underscored the word "are" in the passage, "By Christ all that believe are justified from all things," and then left her. At her next visit she found the girl full of peace. "O, ma'am," she said, "that little ' are ' has done it. I see it all now." It was of the first resurrection the Apostle Paul spoke in Philippians 3:7-11, which, in the original, was called the special eclectic resurrection, and is the same which is spoken | and action, that I think it deserves to be reof in Revelation 20:6, where a clear distinction is made, for it is expressly stated that the record, I commend the example to all mansubjects. This will show them to be the Then he is beaten still more severely-some | "the rest of the dead (the unblessed and un | kind for their imitation.-Lutheran Magazine.

holy) live not again till the end of the (millennial) thousand years."

The Holy Ghost taught Paul this truth in that grand chapter, 1 Cor. 15:51, where he says, "Behold, I show you a mystery." The mystery consisted in this, that although all men are appointed once to die as their common lot, and all are to rise, yet there is to be a special, a first resurrection of the righteous from among the dead, and a translation of the living righteous, one thousand years before the resurrection of the wicked. This first resurrection will take place at the Second Coming of Christ. .

An Idol of Christian Lands.

TOBACCO, to the amount of \$250,000,000. is used in the United States annually. This is about seven dollars for each person, or thirty for each man. And what does it mean?

One drop of nicotine—extract of tobaccoplaced on the tongue of a dog, will kill him in a minute; the hundredth part of a grain pricked under the skin of a man's arm, will produce nausea and fainting. That which blackens old tobacco pipes is empyreumatic oil, a grain of which would kill a man in a few seconds.

The half dozen cigars which most smokers use a day, contain six or seven grains—enough, if concentrated and absorbed, to kill three men; and a pound of tobacco, according to its quality, contains from one quarter to one and quarter ounces.

Is it strange then that smokers and chewers have a thousand ailments? that German physicians attribute one-half of the deaths among the young men of that country to tobacco? that the French Polytechnic Institute had to prohibit its use on account of its effects on the mind? that men grow dyspeptic, hypochondriac, insane, delirious, from its use? One of the direct effects of tobacco is to weaken the heart. Note the multitude of "sudden deaths," and see how many are smokers and chewers. In a small country town seven of these "mysterious providences" occurred within the circuit of a mile, all directly traceable to tobacco; and any physician, on a few moments' reflection, can match this fact by his own observation. And then, such powerful acids produce irritation and thirst-thirst which water does not quench. Hence a re-sort to cider and beer. The more this thirst is fed, the more insatiate it becomes, and more fiery drink is needed.

Out of seven hundred convicts examined at the New York State prison, six hundred were confined for crimes committed under the influence of liquor, and five hundred said they had been led to drink by the use of tobacco.-J. E. Vose.

Good Example by a Dog.

My eldest son was crossing the fields in the country, some distance from any dwelling, when he was pursued by a large and fierce dog, belonging to the gentleman whose land he was crossing. The lad was alarmed, and ran for his life. He struck into the woods, and the dog gained upon him, when he looked around to see how near the creature was, and stumbling over a stone, he pitched over a rock and broke his leg. Unable to move, and at the mercy of the beast, the poor fellow saw the dog coming down upon him, and expected to be siezed and torn; when, to his surprise, the dog came near, perceived that the boy was hurt, instantly wheeled about and went off for that aid which he could not render himself. There was no one within reach of the child's voice, and he must have perished there, or have dragged his broken limb along, and destroyed it so as to render amputation necessary, if the dog did not bring him help. He drew up his leg, and it hung at a right angle, showing him plainly the nature of his misfortune, and the necessity of lying still. The dog went off to the nearest house and barked for help. Unable to arrest attention, he made another visit of sympathy to the boy and then ran to the house, there making such demonstrations of anxiety that the family followed him to the place where the child lay. Now, observe that this dog was pursuing this boy as an enemy; but the moment he saw his enemy prostrate and in distress, his rage was turned to pity, and he flew to his relief. Here was true feeling, and the course he pursued showed good judgment. He was a dog of heart and head. Very few men, not all Christians, help their enemies when they are down. Some do not help their friends when they fall. This dog was better than many men who claim to be good men. I do not say that he *reasoned* in this matter; but there is something in his conduct on this occasion that looks so much like the right kind of feeling corded to his credit. As few dogs will read

PAGAN AND CHRISTIAN DOCTRINES OF THE SOUL COMPARED.

I have already shown that the early Christians received from Platonism their doctrine of the soul. I have also shown that Christianity was grossly corrupted by the reception of pagan tenets, and that great numbers of the pagans who embraced Christianity still retained all their former notions, especially with regard to the soul. I will now present a few more points, and compare the pagan doctrine of the soul, and hell torments, with the views held by Christians on these

(16id., p. 416.) church.

Can any one wonder that pagan doctrines came into the church and supplanted the doctrines of Christ? D. M. C. (To be continued).

Drunkenness in Heathendom.

DRUNKENNESS is largely a vice of so called Christian nations." The Mohammedans The Mohammedans and Hindoos are kept from it by their religion; the Chinese are not addicted to intemperance, and many of the uncivilized people knew nothing of alcoholic stimulants until "Christian nations" brought them. Some of the heathen nations could teach the conceited sinners of Christendom very useful lessons in sobriety and abstinence.

"In Burmah, according to the statement of a correspondent of a Liverpool paper, strong drink is condemned. The laws of the country provide somewhat stringently against the evil. A man convicted of drunkenness is, for the first offence, paraded.through the streets with his hands tied behind his back, and this exposure to the public gaze has generally a good effect. When he is found guilty a second time he is beaten severely. Is he found guilty of drunkenness a third time?

NOVEMBER 20, 1879.

THE SIGNS OF THE TIMES.

BEHOLD YOUR KING.

"Behold, and see if there be any sorrow like unto my sorrow."-Lam. 1:12.

BEHOLD your King! Though the moonlight steals Through the silvery shade of the olive-tree, No star-gemmed scepter or crown it reveals,

In the solemn shades of Gethsemane; Only a form of prostrate grief Fallen, crushed, like a broken leaf. Oh, think of this sorrow, that we may know The depth of love in the depth of woel

Behold your King! Is it nothing to you, That the crimson tokens of agony From the kingly brow must fall like dew, Through the shuddering shades of Gethsemane? Jesus himself, the Prince of Life, Bows in mysterious mortal strife. Oh, think of this sorrow, that we may know The unknown love in the unknown woe!

Behold your king, with his sorrow crowned ! Alone, alone in the valley is He! The shadows of death are gathering round, And the Cross must follow Gethsemane. Darker and darker the gloom must fall, Filled is the cup-He must drink it all!

Oh, think of His sorrow, that we may know His wondrous love in His wondrous woe! -Francis Ridley Havergal.

Modern Spiritualism.

THEY OPPOSE MARRIAGE. (Continued.)

AT the National Convention of Spiritualists in Chicago about three years since, almost the only subject of discussion was that of free love and freedom from the restraints of marriage. The following extracts from the report of that convention, given in the Chicago Times, give a good idea of the spirit of the meeting

"Mrs. Woodhull contended that the issue was before them clearly. They had to vote whether they were in favor of free sexual relations, unrestricted by law, or whether they were in favor of tyranny.

"The speech was received throughout with cheers from the thronged galleries, and the delegates in the body of the hall."

"She defined freedom to be in general terms, that each and every individual has the right in his or her own proper person to make use of all his or her powers and capacities as he or she may elect to do."

"It is simply none of your business what other people do, nor any of the business of society what any of its members do, unless they interfere with somebody else without his or her consent."

"What does it matter whether the child or any one knows who is the father? Is he, or is society, any the better for the knowledge

"If it cannot be determined what will become of the children, that fact should not be held as an obstacle to freedom, if it be proved that freedom itself is right.'

"Relationship in the future will be based upon kindredness of spirit, rather than upon ties of blood; while family clanship, like all similar cliqueisnis, the remnants of barbarism, will be forever banished from the earth."

"They say I have come to break up the family. I say, Amen, to that with all my heart. I hope I may break up every family in the world that exists by virtue of sexual slaverv."

"Mrs. Loomis, of Battle Creek, wanted to read a poem on 'progression.' She did so, and at its close announced that copies could be had for 25 cents each. There was an immediate rush to get copies. The poem was rather blasphemous."

"Mr. B. Tod, of Michigan, also was moved by the spirit. His address was devoted chiefly to proving that no law prevented the free use of his eyes, his hands, and his feet; that it was wrong altogether to impose any restrictions upon the use of his sexual organs.' "Laura Cuppy Smith ascended the platform and delivered a thrilling address, in which she defied all the elements of society, religion, politics, etc." A delegate charged Mrs. Woodhull with resorting to prostitution to advance the cause she was advocating. To this she replied in terms which we do not wish to publish, that it was nobody's business what she had done; and she was not ashamed of anything she had done. This convention was largely attended from all parts of the country, and did not lack in intelligence. But Mrs. Woodhull was the leading spirit; the platform adopted fully indorsed her position, and she was elected president of the National Association of Spiritualists. Soon after that, the State Convention of Michigan also indorsed her.

grand speech of the occasion was delivered by the notorious Victoria Woodhull. It was characterized by almost revolting coarseness and hurled defiance at every precept that social law has enacted for social decency. This was no more than was to be expected from such a woman, and the fact would scarcely be worth the chronicling were it not that it was warmly applauded throughout by her listeners, who only too plainly showed the goal whither Spiritualism was tending. She calmly advocated the abolition of marriage, and was proclaimed by Mrs. Laura Cuppy Smith as the 'Redeemer,' while virthe and respectability were stigmatized by the same eloquent creature as 'the two thieves on the cross. It was argued that every married couple should separate, and the wife was denounced as a creature worse than the she has declared relentless warfare against marriage, and has sworn to wage it 'until the last vestige of this remnant of savagery shall be wiped from the otherwise fair face of present civilization.""

"These reformers, who defy God and so ciety, assume the tone of philanthropists, and pretend to work for the good of their species: but, after all, they simply attempt to defend their own vicious practices by advocating, a general indulgence to them. . . . After having blasphemed religion, laughed at the decencies of social life, scoffed at marriage, and advocated universal prostitution, this notorious woman concluded by stating that it was the sublime mission of Spiritualism to free the human race from the thralldom of matrimony and to establish sexual emancipation. There was not one word of dissent from her listeners. On the contrary, the filthy theories and the disgusting arguments were applauded to the echo. No woman was shocked and no man offended by the upholding of a theory that would reduce humanity to the level of beasts

"We would not dwell upon this revolting subject were it not for the fact that the sentiments so boldly uttered by Mrs. Woodhull were fully indorsed by a large body of Spiritualists. We do not intend to enter upon the question of the truthfulness or the falsity of Spiritualism. We simply take its teachings as here exemplified, for the past fifteen years. What the few timid hangers-on to the skirts of this great delusion may do or believe is nothing to the point, while it is indubitable that the leaders give their support to the vilest and most destructive of doctrines. It matters not how many tables may have jumped about the room, how many raps have been heard upon the wall, how many folded papers may have been read unopened, or how many people have been told things that nobody but themselves could have known; the fact is undeniable that the most disgusting theories are accepted by Spiritualists, and that the most advanced advocates of the 'new religion ' receive the vicious ravings of a Woodhull with cheers and enthusiasm unbounded. Lord Brougham, Louis Napoleon, Bulwer, Lytton, and a score of other eminent men, may have been believers in the manifestations, but their belief will in no wise palliate the fact that immorality and Spiritualism go hand in hand. Even as we write we learn that one of the leading female lights of Spiritualism has just eloped with another woman's husband. In this case, it is evident that Spiritualism is progressing, since her three previous ventures she submitted to matrimony. There must be something wrong in a religion that accepts a Woodhull as its high priestess, and numbers a Cora L. V. Hatch Clafflin's Weekly, avowed that he was practicing what so many were avowing in theory. A few sentences will give an idea of the whole:-

"I lived years 'in the gall of bitterness and the bonds of iniquity,' especially the bond that said: 'Forsaking all others I will cleave unto thee.'

But he is now free from those bonds, and the reasons he urges in justification of his course are sickening and sometimes blasphemous. For what is it but blasphemy to denominate the depraved lusts of the flesh, "the law of God written in the heart"? See the following as an instance:-

"Several years have passed since the first choice between the law of Gcd and the law of man, and I have never regretted the step, but have continued to repeat the offense against street-walker. This woman announced that man-made institutions whenever God's law in me commanded."

Of his home relations, he said:---

"My wife, so far as I am concerned, has had the same privileges I had taken. Whether she used them or not is not for me to say."

His wife, in the same paper of date Aug. 20, 1873, avowed the same position; and she said:---

"I am a firm believer in the doctrine, and my friends who know me best will say that I will not preach what I dare not practice."

The Banner of Light, seeming to forget its indorsement of Dr. Child's book, denounced Mr. Hull for avowing his practice. It said: "If such ideas are an integral part of the

church to which he some time since belonged, he had better go back to it again. Spiritualism has no affinity with such grossness." To which Mr. Hull replies:

"Why does Luther make a dash at the church of which we were once a member? More than ten years since, we renounced that for Spiritualism, where we found just what we preach, write, and practice."

In view of the general teachings of Spiritualist authors for several years past, and of the well-known practices of some of the most celebrated mediums and lecturers, their condemnation of Mr. Hull would seem beyond explanation. But he gives a reason, as follows:--

"The result was that every spiritual scciety with whom I had a contract, broke its engagement. In every instance where the reason was assigned, it was not my course of life, but its publication. I have more than twoscore of letters on file now, indorsing my course, yet condemning its publication. Hundreds have said: 'This is right for you, and it is right for me, but it is not right for the world.'... My crime was, not that I urged others to believe and practice as I did, but that I published my experience.'

It is a most disagreeable task to note the follies and vices of our fellow-creatures, especially when they assume a form to meet the words of the apostle in Eph. 5:12: "For it. is a shame even to speak of those things which are done of them in secret." We cannot record their actions, even in their own language; but justice to the truth requires that the warning should be given, that those who have been slow to believe that our ideas of the signs of the times, of the fulfillment of prophecy, and of the nature of the coming perils, were correct, may be convinced by what is now transpiring before their eyes.

Mrs. Woodhull and her followers talk long and loud of the tyranny of the marriage tie, and they clamor for "freedom" and "social rights" with as much boldness as if right was on their side. They have no higher idea of freedom than that of following their own inclinations without legal or social restraint. They make no distinction between liberty and licentiousness. They are not only fitly characterized, but, we believe, directly referred to by the apostle Peter in his letter which speaks so much of the last days and of the coming of Christ:---"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption." 2 Pet. 2:18, 19. Marriage and the marriage institution are much abused; this all must regret. If the Spiritualists were aiming to correct these abuses of a beneficent institution we should heartily second their efforts. But they are not; they are seeking to destroy the institution itself, because it is abused; and this they call reform / as reasonable, and no more so, as to abolish the laws against theft because some men steal! Why, the fact that men show a disposition to abuse the institution and to commit adultery, is sufficient reason whvthere should be laws to restrain them, and thus protect society from their outrages. And

exists, but it is increasing by the increasing restlessness and lawlessness of the vicious, who are incited on to this "rebellion" and "anarchy" by just such teachings as we quote from Moses Hull, Warren Chase, and others. They are lighting the torch which must "result in a conflagration." They are opening the flood-gates of iniquity; and when we think what lies before us; of our Saviour's prophecy that the last days will be as the day when Lot went out of Sodom; of the youth and children growing up surrounded by such influences, we can but earnestly cry, "Come, Lord Jesus, come quickly.' EDITOR.

Clergymen like the Stand-bys.

THE simple presence of such persons in the church is of itself to every minister a powerful help and encouragement. He is glad, of course, to see new faces coming in from time to time. The poor mother, the stand-by at home, who has a breakfast and a husband and half a dozen children to get ready in the morning, so that she herself can come out only now and then, whenever she does come is seen, with pleasure. The young men of his flock, flowers of the kingdom, whose eyes and religious natures open usually only in the latter part of the day, but who occasionally under the inspiration of a new suit of Sunday clothes blossom out in the forenoon, excite in him till he learns better, a gleam of hope. The religious casual, the small and infrequent worshiper described by Horace, owning a pew but occupying it so seldom that when he does use it it has to be found for him by the sexton, is not by any means unwelcome; and there is always an inspiration of some sort in the great crowd of strangers who appear Sunday nights when it has been advertised that he is going to speak on the kingdom of Satan, or the deings of the devil, or the sowing of wild oats, or some kindred theme. But after all it is the stand-bys, the men-usually old ones-and the women living often farthest from the church, who are absolutely sure of being in their places punctually every Sunday, Thanksgiving and even Fast day, whatever the season or the weather or the subject may be-these that he looks upon with special delight and finds to be the fountains of his greatest earthly inspiration.-Sunday Afternoon.

Missionaries in Zululand.

THE London Times correspondent at Durban states that John Dunn, the Zuluized Scotchman, who is now the most important of the thirteen new chiefs of Zululand, has announced to the veteran missionary of Tebro, over which John Dunn is appointed, that he does not intend to allow any missionaries to settle in his territory. This is the most important of the new districts, and the nearest to Natal. The Zulus were gladly welcoming the missionaries back when they were thus stopped. It is much to be feared that the bad example thus set by John Dunn, who is a European although polygamist, may be followed by the other chiefs.

The *Times* says: "It will hardly be reckoned among the satisfactory results of the war now happily at an end that the missions scattered throughout Zululand should be abandoned. and that many peaceful examples of a civilized and a self-denying, not to speak of a Christian life, should hereafter be withdrawn from the country.

The Gulf Stream,

THERE is a river in the ocean. In the severest drouths it never fails, and in the mightiest flood it never overflows. Its banks and the bottom are of cold water, while its current is of warm. The Gulf of Mexico is its fountain, and its mouth is the Arctic seas. It is the Gulf stream. There is in the world no other so majestic a flow of water. Its current is more swift than the Mississippi or the Amazon, and its volume more than 1000 times greater. Its waters, so far as the Carolina coasts, are of indigo blue. They are so distinctly marked that the common sea water can be traced with the eye. Often one-half the vessel may be perceived floating in the Gulf stream water, while the other half is in the common water of the sea, so sharp is the line and the want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of those of the Gulf stream to mingle with the common waters of the sea. In addition to this, there is another peculiar fact. The fishermen on the coast of Norway are supplied with wood from the tropics by the Gulf stream. Think of the Arctic fishermen burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and the Orinoco.

The following we take from the Boston Daily Globe, being extracts from a report of a meeting in Vineland, N. J.:---

"Free love, atheism, ignorance, and pre-, sumption were the most noticeable features of the addresses then and there delivered. The

Daniels Tappan among its most active prose lytes and propagandists."

At this meeting a Dr. Fairfield said :----

"The Jews needed a Moses to lead them out of Egyptian bondage; so we need a Vic toria C. Woodhull to lead society from the bondage of the marriage relations."

And the same speaker, professing to be ' inspired" by the spirit of Lorenzo Dow, dismissed the meeting with the following "benediction ":-

"And now may the life and power, the wisdom, love, and mercy, of Victoria C. Woodhull save us from all our married curses, and bring us into individual and universal freedom, with love and good-will for all. Amen.

These are not the utterances of a few ultra fanatical Spiritualists, but they are the words which received the assent and the cheers of the whole body, with comparatively few exceptions. To prove this, Mrs. Woodhull contrasts the last with other meetings in Vineland. Formerly, the conservative element prevailed, and they, she says, "were numbered by fifties;" in this was hailed "with yells of delight the most extraordinary radical speech ever uttered," and its attendants were counted " by thousands."

Moses Hull, in a letter in Woodhull and this necessity for laws on this subject not only without anything in it.

IT is not advisable to go out of doors with out anything on your head, nor into company

THE SIGNS OF THE TIMES.

The Signe	s of	th	e Ti	imes.
" Can ye not disce	orn the s	igns o	f the tim	es?"
OAKLAND, CAL., I	IFTH-	DAY,	Nov. 2	20, 1879.
JAMER WHITE, J. N. ANDREWS, URIAH SMITH,	EWS, EDITORS.		R8.	
J. H. WAGGONER, -	• •	•	RESIDENT	EDITOR.

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Matthew XXIV.

SEVERAL times we have been requested to make some remarks on certain parts of Matt. 24. Hitherto we have refrained, because we cannot consent to write so fully as others have on this portion of the sacred word, and we felt inclined to let the writings of others suffice. Several works have been published on this chapter. One is in our list of publications; a pamphlet of 80 pages, by Elder James White We recommend this to all readers as full of instruction, and doubtless the best on this subject. It sheds great light on this and kindred scriptures.

- But some questions are still presented by those who have read on this subject, as to the literalness of the coming of Christ, that is, whether he will come in person, or only by his Spirit; and as to the chronology of Matthew 24, that is, whether it refers to events in the past or in the future. Now we have no idea that all will be satisfied on these questions by any evidence that may be presented; for, at this age, a strong effort is being made by many styling themselves evangelical, to do away with the faith of Christ's personality in the second advent. The second question really depends upon this.

In complying with these several requests we do not propose to traverse the ground at length which has been thoroughly examined by others, but shall confine ourselves as nearly as possible to the points stated.

Perhaps there is no chapter in the entire Bible which has been the subject of greater controversy than Matt. 24. But the nature of the controversy has almost entirely changed within the last forty years. Forty years ago the controversy was between the Universalists and orthodox Christians. The Universalists denied that there is to be any future judgment and punishment. Of course they referred the 24th chapter of Matthew altogether to the destruction of Jerusalem-to the past. Evangelical Christians then denied that it referred solely to the destruction of Jerusalem; they affirmed that it taught a personal coming of Christ, to reward his saints and to take vengeance on his foes. Those commentators who referred it in general to the destruction of Jerusalem in their expositions, yet admitted that it had a further reference to the second advent and the end of the world. They uniformly applied part of the Saviour's discourse in chapters 24 and 25 to the latter event.

The Universalists now take a different position; they have mostly become Restorationists, admitting that there will be some punishment, even in the future. But they contend that it will be disciplinary or reformatory. They still maintain their former position that Matt. 24 has no relation to that future punishment, but refers to the destruction of Jerusalem.

The opponents of Universalism, in the churches, have also changed their base, in part. While they yet contend that there will be a future judgment and eternal punishment. they now deny that Matt. 24 proves anything in regard to that day, or event, and affirm that it was all fulfilled at the destruction of Jerusalem. They are also extensively changing their position in regard to the nature of the second advent, many of them agreeing with the Universalists, saying that the advent is figurative or spiritual and has already taken place. From present indications we think that this will very soon be the prevailing opinion in all the popular churches. Many of their ablest and most influential men now advocate this view. 'A little more change in the same direction will unite them fully with the Universalists in a denial of the future coming of Christ, of a personal, literal advent, and of any real, tangible punishment of the wicked. They find it no more difficult to spiritualize the judgment and punishment, than the coming of the Lord. Very many of them now assert that the Bible expressions concerning the perdition of the wicked, such as those in 2 Thess. 1, and 2 Peter 3, and Rev. 20, are to be taken figuratively-not at all literally. We think we do not over-estimate the extent and importance of the changes which are taking place in the churches. They are fast wheeling into line under the banner of old-

fashioned Universalism on the points here indicated, which, indeed, cover nearly all the former ground of difference between them.

We are very confident that Matt. 24 reaches to matters beyond the destruction of Jerusalem, and into the yet future; and that it refers to a literal, personal, visible coming again of our glorified Saviour. But the instruction which it contains was not given to prove this truth-that his coming will be personal or literal. This, now, has become the chief point of controversy on the chapter, whereas it is not made a point at all in the chapter. To this we shall call further attention hereafter. Two questions were asked by the disciples:-

1. "When shall these things be?" On this no controversy has ever been raised. It is universally conceded that it refers to the destruction of Jerusalem, or the overthrow of the temple, of which he had but recently spoken.

2. "What shall be the sign of thy coming, and the end of the world?" This is but one question. The coming of Christ and the end of the world are so closely related that they may properly be embraced in one statement. See a parallel case in the first letter to the Thessalonians. The writer speaks of the coming of the Lord (the Lord himself), and adds; "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." The "times and seasons" of the advent and the resurrection, of which he had just spoken, are identical with those of the day of the Lord. This phrase-the day of the Lord-covers a period immediately subsequent to "the day of salvation," this latter being applied to this present dispensation.

Several points of query must be noticed :--(1.) "The end of the world." It is asserted that this is a wrong translation ; that it should be "the end of the age," and that it refers to "the Jewish age." If we grant the first part of this statement, we cannot also grant the second. But we do not admit the first. We believe that the Authorized Version gives correctly the idea of such passages as Luke 1:70; John 9:32; and Heb. 1:2. The rendering of this latter text by the Emphatic Diaglott (on account of whom he constituted the ages), is not sustained by the lexicons, by authorities, nor by such passages as Col. 1:16. The point is not of sufficient importance in the discussion of this question to warrant an extended criticism. We will only say that Greenfield gives as one meaning of the original, "the world, universe;" and this is sustained by other authorities.

But, allowing that it should be rendered, "end of the age," it does not follow, by any means, that it refers to the Jewish age, or past dispensation. It certainly does not in Matt. 28:20. The promise that He will be with his ministers "until the end of the age," certainly refers to that age in which they are to preach the gospel, for these words are in the gospel commission. It is to the end of this same age to which Matt. 24:14 refers. The question was in regard to the end of the world (or age, if preferred). He said, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." This is decisive on the point, for (a.) they were to tarry at Jerusalem, after receiving their commission. until the day of pentecost, and then they were to be his witnesses to the nations. (b.) The Jewish age ended before the preaching to the nations commenced; therefore it is impossible that Matt. 24 and 28 should refer to that age. An effort has been made to put forward the ending of the Jewish age to the destruction of Jerusalem. But it is exceedingly lame. To prove that, it will be necessary to show that the Christian dispensation was not fully opened until the destruction of Jerusalem! This is disproved by the whole body of the teachings of the New Testament. Paul settles the question in affirming that the peculiarities of that age were taken out of the way-nailed to the cross. Col. 2:14. If the gospel dispensation was not opened by the preaching of the apostles on the day of pentecost, and afterward by turning to the Gentiles to preach the gospel to them, then it has not yet been opened.

A Solemn Question.

Two men were conversing at the close of a meeting. One seemed to be making excuses. as though we were too particular on some points. Said the other, "We must consider how God regards sin. If one sin involved the whole race in ruin, how must God regard the condition of the race in their multitude of sins? How does he look upon our daily sins?"

A great error prevails in regard to God's estimate of the nature and desert of sin. Many seem to think that sin is easily set aside now, since Christ has died; that God does not greatly abhor it, if we only have faith in Christ. This laxity of morality and disregard of the precept of the law because of faith in Christ, is a perversion of the gospel, and a standing reproach to the cause of Christianity. Jesus said that his coming into the world removed all cloak or excuse for sin. Paul regarded it as impossible to escape if we neglect so great salvation as is brought to us in the gospel. That is, our sins are more inexcusable and blame-worthy now than if Jesus had not died. The sinner now not only tramples on the holy law of God, but he despises the blood of the covenant of grace. Violation of the law is rebellion against the authority of God: neglect of the gospel is adding to that rebellion by the abuse of his mercy. By the first the justice of God is dishonored; by the second his love is trampled under foot.

We learn somewhat of God's hatred of sin by his dealing with Adam, and with the race of which Adam was the head. But if we wish to know more fully how God abhors sin, we must go to Gethsemane and to Calvary. See Jesus in his agony praying that if it be possible the bitter cup may pass from him. Behold him on the cross, as he cries out in the anguish of his soul, "My God, my God, why hast thou forsaken me?" Why did he endure all this? Because his Father's law had been transgressed, and he was "magnifying the law and making it honorable" (Isa. 42:21), by suffering its desert, that God "may be just, and the justifier of him who believeth in Jesus." Rom. 3:26.

O sinner, if the blessed Son of God thus suffered because sin was laid upon him for the sake of man, how will you appear before God in the Judgment with your many sins upon your head?

> "Will you see him bleed in vain? Still to death pursue your Lord? Open tear those wounds again? Trample on his precious blood?'

"Shall we sin that grace may abound? God forbid." "He that sinneth is the servant of sin." Jesus came-not as the minister of sin, but the minister of righteousness-to save his people from their sins; to put away sin by the sacrifice of himself. To put away whose sin? Not his own, for he had none. Does he, can he, put away our sin if we continue to sin?

His heart is yet grieved by the reproach put upon his Father's law by the transgressor, and by the carnal professor who seeks to "make void the law through faith." Blessed Saviour. help us to follow thee in thy love to do the Father's will; to be fully reconciled, so that, we may "delight in the law of God after the inward man."

The Sanctuary.

In the great Advent movement under the preaching of William Miller and his fellow priest ministers before God for the sins of the laborers, the evidence was brought out with great clearness that the 2300 days would end in 1844. He believed that the sanctuary to be cleansed is our earth. He found no testimony in the Bible that the earth is the sanctuary, but he did find that the earth is to be purified by fire (2 Pet. 3:7-13), and so he inferred that this was the sanctuary which Michael said should be cleansed at the end of 2300 days. He therefore concluded that this period was given to mark the time of Christ's coming. And as it was sufficiently evident from the several great lines of prophecy in Daniel and Revelation, and from the signs of the times, that the advent of Christ was at the doors, the time was preached in connection with the signs with very great solemnity and power. But though it could be clearly shown that the 2300 days actually ended in 1844, the Advent people were doomed to a great disappointment. The ending of the 2300 days was not the time appointed of God for the coming of Christ, nor for the burning of the earth. But the great Advent disappointment made it necessary that two important questions should be carefully studied.

2. What is meant by the cleansing of the

sanctuary? The fact that the cleansing of the sanctuary is an event located in the prophecy in the

very conclusion of one of Daniel's great prophetic chains, shows that it is an event of deep interest to mankind. And as we live at a time when the 2300 days are in the past, we are most deeply concerned to understand the nature of the work called the cleansing of the sanctuary.

The Bible is full of the subject of the sanctuary, and we shall find it a theme of intense. interest if we give it careful study. The Bible doctrine of the sanctuary is this: That the sanctuary is the place where the high priest stands to offer blood before God for the sins of those who come to God through him. The central object in the sanctuary is the ark which contains the law of God that man has broken. The cover of this ark was called the mercy-seat, because mercy came to those who had broken the law beneath it, when the high priest sprinkled the blood of sin-offering upon it, provided they accompanied his work by repentance and faith. Last of all was the work of cleansing the sanctuary when the high priest by blood removed the sins of the people from the sanctuary into which they had been borne by the ministration of the priests before God. We now invite attention to the testimony of the Bible respecting the sanctuary.

1. There are two covenants; the first, or old covenant, extends from the time of Moses to the death of Christ; the second, or new covenant, begins at the death of Christ and extends forward to the consummation. Gal. 4:24-26; Heb. 8:7-13; Luke 22:20.

2. The first covenant had a sanctuary, which was the tabernacle erected by Moses. Heb. 9:1-17.

3. The new covenant has a sanctuary which is the temple of God in Heaven, into which our High Priest entered when he ascended up on high. Heb. 8:1-5.

4. When Moses erected the tabernacle, he was commanded by God to make it according to the pattern which he showed to him; and this pattern must have been a representation of the temple of God in Heaven; for the earthly sanctuary is declared to be a pattern of the heavenly. Ex. 25:9, 40; Heb. 8:5; 9:23.

5. The earthly sanctuary consisted of two holy places; the first of which contained the table of shew-bread, the candlestick with seven lamps, and the golden altar of incense; and the second contained the ark of God's testament with the tables on which the ten commandments were written by the finger of God, and over which was the mercy-seat with the cherubim of glory overshadowing it. Ex. 40: 18-28; Heb. 9:1-5.

6. The temple of God in Heaven is not only spoken of as the original from which the earthly sanctuary was copied, (Heb. 9:23, 24: 1 Chron. 28:11, 12, 19;) but it is also spoken of as consisting of holy places, in the plural, Heb. 8:2; 9:8, 12, 24; 10:19, in each of which verses the original is holy places, in the plural, and they are so rendered in various translations.

The word sanctuary in the Bible, except in the few cases where it is used figuratively. refers always to the place in which the high people. It was first the tabernacle erected by Moses; then it was the temple built by Solomon, which was a more glorious structure than the tabernacle, but with the same two holy places; and when the typical sacrifices ended in the death of Christ, who is the true sin-offering, the earthly sanctuary, or holy places, ceased to be the center of God's worship, and Christ entered the temple in Heaven as a great High Priest-the Minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. The temple of God in Heaven is the sanctuary from which the psalmist says the Lord beheld the earth (Ps. 102:19), and which Jeremiah speaks of as being where the throne of God is found. Jer. 17:12; Rev. 16:17. The ministration in the earthly sanctuary could not actually take away sins; for it had only the blood of bulls and goats to offer. Heb. 10:4. It was ordained for the purpose of instructing men with reference to the work of Christ, and of encouraging them to look forward to his work. It is a shadow or representation of the service of Christ in the sanotuary of God in Heaven. Heb. 8:5; 10:1; Col. 2:17. It took one year to complete the round of service in the earthly sanctuary, at

It is a settled question. The end of the age, or end of the world, in Matt. 24, is the utmost limit of the gospel dispensation. And we shall offer proof most positive that the second coming of Christ is at the end of this dispensation.

(To be Continued.) "WATCH, for the time is short."

1. What is the sanctuary of the Bible?

NOVEMBER 20, 1879.

THE SIGNS OF THE TIMES.

the end of which the cleansing of the sanctuary took place. The round of service was repeated each year, even as a shadow is renewed each day. But the ministration of Christ which casts this shadow fills out each part of the work once for all, and is not repeated. We shall therefore find the study of the service in the earthly sanctuary full of instruction as to the work of Christ in the sanctuary above.

The ministration in the first apartment occupied the entire year, with the exception of one day, which was devoted to work in the sceond apartment, or most holy place, to close up the work which had been wrought in the first apartment. The work in the first apartment was on this wise: When a man repeated of his sin, he brought a sin-offering to the priest to the door of the sanctuary. Then he confessed his sin to the priest, and put his hand upon the head of his offering to indicate the transfer of the guilt from himself to his offering. Then the victim was slain because of that guilt thus transferred to it, and the blood, representing the life of the victim, was taken by the priest and carried into the sanctuary, and sprinkled there before God. This act was the offering of the life of an innocent victim in the place of the life of him who had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Lev. 4, and the parallel scriptures. This was the most important feature of the work in the first apartment, and by it the guilt of the penitents was transferred from themselves to the tabernacle.

On the tenth day of the seventh month, which was called the day of atonement, the ministration was transferred to the second apartment, or most holy place. Lev. 16. By God's direction, the high priest on this day caused two goats to be brought to the door of the sanctuary. On these he was to cast lots. One was for the Lord, the other was for Azazel. Then he slew the goat upon which the Lord's lot fell, and took his blood to present it before God as a sin-offering in the most holy place, sprinkling it upon the mercy-seat. He did this for two purposes: 1. To make atonement for the people. 2. To cleanse the sanctuary by removing from it the sins of the people of God. Lev. 16:15-19.

The sanctuary being cleansed, the high priest comes out of the building, and having caused the other goat to be brought, which was for Azazel, he lays both his hands upon his head, and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat, and sends him away by the hand of a fit man into the wilderness. And it is said that "the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 20-22.

The work of the high priest on this great day of atonement was for the purpose of completing the work which had been partially accomplished in the first apartment. By the work in that apartment. the sins had been transferred to the sanctuary through the blood of sin offering. By the work in the second apartment, the sanctuary is cleansed and the sins of the people of God blotted out. Such was the work in the earthly sanctuary, and such was the cleansing of the sanctuary as set forth in the example and shadow of heavenly things.

The earthly sanctuary was only made as the

The United States in Prophecy. (Continued.)

"Our growth in population has been steadily increased by immigration from Europe. It began very moderately after the Revolution. From 1784 to 1794 the average number of immigrants a year was 4,000. During the last ten years the number of persons who have emigrated to the United States f.om Europe is estimated at over 2,000,000, who brought with them, in the aggregate, \$200,000,000 in money. This capital, and the productive labor of the immigrants, have added much to the wealth of our country. This emigration and wealth is less than during the ten years preceding the civil war, during which time there came to this country from Europe 2,814,554 persons, bringing with them an average of at least \$100, or an aggregate of over \$281,000,000.

"Associations have been formed for improvements in the Arts of Design. The first was organized in Philadelphia in 1791, by C. W. Peale, in connection with Ceracchi, the Italian sculptor. It failed. In 1802 the American Academy of Fine Arts was organized in the city of New York, and in 1807 the Pennsylvania Academy of Fine Arts, yet in existence, was established in Philadelphia. In 1826 the American Academy of Fine Arts was superseded by the National Academy of Design, in the city of New York, which is now a flourishing institution.

"In education and literature our progress has kept pace with other things. At the very beginning of seltlements, the common school was made the special care of the State in New England. Not so much attention was given to this matter elsewhere in the Colonies. The need of higher institutions of learning was early felt; and eighteen years after the landing of the Pilgrins from the May-flower, Harvard College was founded. When the war of independence began there were nine colleges in the Colonies, namely, Harvard, at Cambridge, Mass.; William and Mary, at Williamsburg, Va.; Yale, at New Haven, Conn.; College of New Jersev, at Princeton; University of Pennsylvania, at Philadelphia; King's (now Columbia) in the city of New York; Brown University, at Providence, R. I.; Dartmouth, at Hanover, N. H.; and Rutgers, at New Brunswick, N. J. There are now about 300 colleges in the United States.

"At the period of the Revolution, teaching in the common schools was very meager, and remained so for full thirty years. Only reading, spelling, and arithmetic, were regularly taught. The Psalter, the New Testament, and the Bible, constituted the reading-books. No history was read; no geography or grammar was taught; and until the putting forth of Webster's spelling-book in 1783, pronunciation was left to the judgment of teachers. That book produced a revolution.

"In the year 1801, a new impetus was given to the book trade by the formation of the 'American Company of Booksellers'-a kind of 'union.' Twenty years later competition broke up the association. Before the war of 1812 the book trade in the United States was small. School books only had very large sales. Webster's Spelling-book was an example of the increasing demand for such helps to education. During the twenty years he was engaged on his dictionary, the income from his Spelling-book supported him and his family. of gold and iron and coal and copper, to be It was published in 1783, and its sales have continually increased to the present time, when they amount to over 1,000,000 copies a year. Other school books of every kind now have an immense annual circulation. "The printing-press, at the time of the Revolution, is shown in that used by Franklin, in which the pressure force was obtained by means of a screw. The ink was applied by huge balls; and an expert workman could furnish about fifty impressions an hour. This was improved by Earl Stanhope in 1815, by substituting for the screw a jointed lever. Then came inking machines, and one man could work off 250 copies an hour. Years passed on and the cylinder press was invented; and in 1847 it was perfected by Richard M. Hoe of New York. This has been further improved lately, and a printing press is now used which will strike off 15,000 newspapers printed on both sides every hour. "The newspapers printed in the United States at the beginning of the Revolution were few in number, small in size, and very meager in information of any kind. They were issued weekly, semi-weekly, and tri-weekly. The first daily newspaper issued in this country was the American Daily Advertiser, established in Philadelphia in 1784. In 1775 there were

37 newspapers and periodicals in the United States, with an aggregate issue that year of 1.200.000 copies. In 1870 the number of daily newspapers in the United States was 542; and of weeklies, 4,425. Of the dailies, 800,000,000 were issued that year; of the weeklies, 600,-000,000, and of other serial publications 100,-000,000, making an aggregate of full 1,500,000,-000 copies, To these figures should be made a large addition at the close of 1875. There are now about forty newspapers in the United States which have existed over fifty years.

One of the most conspicuous examples of the growth of our republic is represented by the postal service. Dr. Franklin had been Colonial Postmaster General, and he was appointed to the same office for one year by the Continental Congress in the summer of 1775. He held the position a little more than a year. and at the end of his official term there were about 50 post-offices in the United States. All the accounts of the General Post-office Department during that period were contained in a small book consisting of about two quires of foolscap paper, which is preserved in the Department at Washington City. Through all the gloomy years of the weak Confederacy, the business of the Department was comparatively light; and when the national government began its career in 1789 there were only about seventy-five post-offices, with an aggregate length of post-roads of about 1,900 miles. The annual income was \$28,000, and the annual exenditures were \$32,000. The mails were carried by postmen on horseback, and sometimes on foot. Now the number of postoffices is over 23,000; the aggregate length of post-routes is 256,000 miles; the annual revenue, \$23,000,000, and the annual expenditures \$29,000,000."

The following paragraphs which are going the rounds of the papers just now present a good summary of the success "Brother Jonathan" has achieved thus far in his career:---

"Brother Jonathan commenced business in 1776, with thirteen States and 815,615 square miles of territory, which was occupied by about 3,000,000 of civilized human beings. He has now a family of 43,000,000, who occupy thirty-seven States and nine Territories, which embrace over 3,000,000 of square miles. He has 65,000 miles of railroad, more than sufficient to reach twice and a half round the globe. The value of his annual agricultural productions is \$2,500,000,000, and his gold mines are capable of producing \$70,000,000 a year. He has more than 1000 cotton factories, 580 daily newspapers, 4300 weeklies, and 625 monthly publications. He has also many other things too numerous and too notorious to mention."

"The United States of America issue more newspapers, in number and in aggregate circulation, than all the rest of the world combined. They outnumber the press of Great Britain six to one, and have nearly half a dozeu daily papers which print more copies every issue than does the London Times."

And nature herself, by the physical features she has stamped upon our country, has seemed to lay it out as a field for national development on the most magnificent scale. Here we have the largest lakes, the longest rivers, the mightiest cataracts, the deepest caves, the broadest and most fertile prairies, and the richest mines found upon the globe. "When America was discovered, there were but sixty millions of gold in Europe. California and the Territories round her have produced one thousand millions of dollars in gold in twenty years. Sixty one million dollars was the largest annual gold yield ever made in Australia. California has several times produced ninety millions of gold in a year." (Townsend, p. 384.) "The area of workable coal beds in all the world outside the United States is estimated at 26,000 square miles. That of the United States, not including Alaska, is estimated at over 200,000 square miles, or eight times as large as the available coal area of all the rest of the globe !" (American Year Book for 1869, p. 655.) "The iron product and manufacture of the United States has increased enormously within the last few years, and the vast beds of iron convenient to coal in various parts of the Union are destined to make America the chief source of supply for the world." "Three mountains of solid iron [in Missouri], known as Iron Mountain, Pilot Knob, and Shepherd's Mountain, are among the most remarkable natural curiosities on our continent." (Id. p. 654.) **U.** S.

A Light Is Approaching.

IT is not the light of a friendly star, neither the gentle rays of the silvery moon, nor the more brilliant rays of the sun in his splendor. It is the lurid glare of the devouring fire-the awful luster of the everlasting burnings. Isa. 33:14.

How fearful the destruction of villages and cities' by the all-devouring element. How awful the convulsions of a trembling earth swallowing up man and beast, opening and shutting in fearful commotion. Terrible was the raging of the watery element in which the ancient world did perish. But more terrible -a world on fire!

"Sinners in Zion are afraid. Fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The sky is ablaze with lightnings. Fearful thunders shake the air. The earth trembles. The foundations of the mountains are on fire. The hot lava pours forth like mighty cataracts. Yonder sinks into the fiery stream a great and populous city. Its costly towers tumble into ruins. The mirth and pleasure have ceased. The vain conversation is hushed in silence. Hear the frantic shrieks of despair from thousands of unhappy creatures who obeyed not the gospel of our Lord. Their wailing and weeping is more faint. Now they are silent.

The lake of fire rushes on. Now it is on my right and left. Behind me the way is closed up, and before me is nothing but darkness. Whither shall I flee? Now my fine farm and costly dwellings are to be devoured. I labored hard to satisfy my soul below, and obtain what my heart desired. I was successful. Alas, my success proves my greatest failure. I intended also to have a treasure in Heaven -treasure in Heaven !---oh ! I have no treasure in Heaven. I intended to do something for the Lord in the future, but now it is too late, too late!

Here is my poor family. What shall I do for them? I did not take time to pray with them, or read to them. I was not very anxious to take them to the meeting or Sabbath-school. I have lost my interest in the kingdom, and they never had any. Oh! I remember-once my heart was touched with love divine. The warning was faithfully given. What a kind invitation I had to come to Jesus! I sought him. I found sweetness in his precious truth. The hope of immortality looked good to me. Alas! the world, the world came between me and my Saviour. I neglected such great salvation. Mercy lingers no longer. The faithful messenger warns me no more. The summer is past, the harvest is ended. Oh! what shall I do? I remember my past sins--I see them one by one. What a miserable wretch I am! How I have sinned against God, and my fellow-men, and my family--oh! my poor family !

I see yonder a glorified company. The mighty power of God shields them against these awful burnings. There is that poor brother whom I never thought much of. Yet I remember his earnest prayers. I remember how foolishly he would often divide the last he had with those who were more needy than himself. Often he would give to what he called the cause of God. I see angels and saints, an innumerable company. Where are they going, I wonder? Perhaps to the heavenly city. Yes, they are going to live with Jesus forever. Eternal life! precious gift of God! Can not I have eternal life? Must I perish here?-Perish without hope, in dark despair? Not one glimmering ray of hope? Not one? Oh! that terrible voice: "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." Cursed be the day that I was born. Cursed be my folly and sin. I must die. I must lose honor, glory, and immortality-eternal life. Is this a dream? Oh, no! Fearful realities, foretold by the never-erring word of prophecy, soon to be realized by thousands of poor deceived professors, who shall say: Lord, Lord, open unto us. But the Lord says: "Depart from me, ye that work iniquity." Dear reader, let us well consider the end of the race, and work out our own salvation with fear aud trembling. Be not satisfied until God's Spirit bears witness with your spirit that you are his child, until the dear Lord shall smile to you through your penitent tears. Seek daily a new consecration to God and his work. Daily hold sweet communion with Jesus. Lay up your treasure above, and soon you will reap a rich reward. John G. Matteson.

pattern of the sanctuary in Heaven. Heb. 8 and 9. Itself and its services pertained only to the first covenant. Heb. 9:1. With the introduction of the new covenant came the real sanctuary of God, the tabernacle which the Lord pitched, and not man. Heb. 8:1, 2. While the first tabernacle stood, it signified that the way into the holy places of the heavenly temple was not opened. Heb. 9:8, 'But when our Lord ascended on high, he became a great High Priest, and by his own blood he entered the temple of God. Verses 11, 12. The order of his ministration is clearly indicated by the service in the two apartments of the earthly sanctuary. Heb. 8:5; 9:8-12; 10:1. And we are able to trace the ministration of Christ in these two apartments of the temple above in the New Testament.

Thus, when John looked into the temple of God in Heaven, he saw the Father sitting upon the throne, and before the throne were seven lamps burning. Rev. 4. In this place also he saw the Son of God. Rev. 5. Before the throne also stood the golden altar of incense. Rev. 8:3. These things do clearly mark the first apartment of the heavenly sanctuary, and show that this was the place where our Lord began his ministration as our High Priest. J. N. A.

(To be Concluded.)

(To be Continued.)

OPEN rebuke is better than secret love.

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THE SIGNS OF THE TIMES.

Vol. 5, No. 44.

The Home Circle.

ANTE-MORTEM

How much would I care for it, could I know That when I am under the grass or snow, The raveled garment of life's brief day. Folded, and quietly laid away. How much do you think it would matter then What praise was lavished upon me, when, Whatever might be its stint or store, It neither could help nor harm me more?

If, while I was toiling, they had but thought To stretch a finger, I would have caught Gladly such aid to buoy me through Some bitter duty I had to do: Though when it was done, they said (may be, To others-they never said to me-The word of applause so craved, whose worth Had been the supremest boon on earth If granted me then,) "We are proud to know That one of ourselves had triumphed so.

What use for the rope, if it be not flung Till the swimmer's grasp to the rock has clung? What help in a comrade's bugle-blast, When the peril of Alpine height is past? What need that the spurring pæan roll When the runner is safe beyond the goal? That worth in eulogy's blandest breath, When whispered in ears that are hushed in death? No! no! if you have but a word of cheer, Speak it while I am alive to hear!

M. J. Preston, in Frank Leslie's Sunday Magazine.

Our Wants and Our Work.

"I would like to have a real work to do, somewhere in this world," said Emily Gray, coming in from the missionary meeting one Saturday afternoon.

"You don't mean to turn missionary, do you, Em?" exclaimed her brother Arthur, looking up from his books in sudden wonder as he spoke.

"N-no, I don't want to go away from home entirely," said Emily, doubtfully. "But I wish I could have some great, glorious work to do-something that could employ all my energies and yet leave me with you, mamma, dear," and she turned to her mother as she spoke.

Mrs. Gray smiled first and sighed afterwards. The smile was for her young daughter's enthusiasm-the sigh for her want of purpose and steadiness. But she only said pleasantly, "There is work ever ready and waiting for us all, dear, if we will but take it up.

Emily looked impatient and a little scornful.

"I've heard all that so often," she answered quickly, "and I don't think it has anything to do with me. What I want is, as I said first, a real, great work, something plainly marked out and just adapted to meinvolving toil and sacrifice, no doubt, but bearing fruit so abundantly that I should be cheered and comforted through all my sacrifices.'

"Upon my word, mother, Em. is thinking of joining the missionaries, I know she is!" cried Arthur, with a look of well-acted alarm. "If I were you, mother, I'd shut her up till the fever passes off, for we can't let her go, you know.

"Don't be absurd, Arthur, I'm talking to mamma, and I wish you wouldn't interrupt," said his sister, and Mrs. Gray added in a different tone :--

"Don't tease, my boy; Emily is too much in earnest to like it, and I quite appreciate her desire to be useful."

"Well then, I'll help her to be useful," replied Arthur with more gravity. "Here is a piece of work. Look at this frightful Athletic Club' m muniform lacket, Emily. Can't you mend it before Monday afternoon, sis? You'll have the satisfaction of doing a hard thing then.' And Arthur laughed again as he held out the dilapidated jacket. But Emily looked annoved, and made no answer until her brother had left the room. Then turning to her mother she said more earnestly than ever: "You do understand me, don't you mamma? You know that I am capable of effort, and that I would not hesitate at any hardship in the way of my duty. Only, I want something better than that round of daily drudgeries-this darning and patching for Arthur and the boys, or making puddings and cakes, or keeping the little ones quiet-it is all so tiresome, and it has to be done right over again day after day.' "That has been the experience of all life's duties, my child," said Mrs. Gray gently. "They all must be done right over again, day after day as you say, and in that very repetition is found the education they give us. Patience, thoroughness, system, all these and more, we learn through the monotonous routine of every day cares and duties. I am quite sure that-but hark! was not that Bridget's voice? I told her to call me when the fire was good, for I must preserve those

plums this afternoon. I'm afraid they won't keep till Monday," and Mrs. Gray folded up her work, and took her large apron out of the closet as she talked.

Emily heard her mother's words with a sharp, uneasy consciousness that here was something for her to do if she chose. But she hated "kitchen work," as she called everything in the way of cooking, and though she was fond of inviting company to enjoy the dainties of their well-spread table, she was always unwilling to assist in the preparation of those dainties. So now, as usual, she silenced her conscience as it whispered that her mother was tired and needed help, and taking up the book which she was reading just then-"Society and Solitude," chose a comfortable chair and was soon deep in enjoyment of Emerson.

An hour passed unnoted, and then a sudden hubbub arose. The door of the sitting-room flew open, and Jack, Emily's second brother, aged twelve, appeared with a pale face and a hand streaming with blood.

"Oh! Em, can't you help me?" began the boy; "won't you get some rags or salve or something, quick! My, how it bleeds!" winding his pocket hankerchief closer as he spoke. But Emily only covered her face with her hands and screamed:

"Oh, Jack, how dreadful! Go to mamma, do, I can't bear the sight of blood, it makes me sick, and you'll bleed to death, I'm sure! Run, Jacky, run to mamma, she's in the kitchen-hurry!" and after one look of disgust and a muttered exclamation that "Em. never was good for any thing when you Jack went. wanted her.

Once more Emily felt uncomfortable, and somehow her book had lost its charm. She threw it down and went to her room to smooth her hair for tea, and on the stairs she met Bridget, flying down in headlong haste, with a roll of old linen in her hand. It was for Jack's wounded hand, she knew but she said not a word.

Arrived in her room she found her new cashmere dress, which had been sent home during her absence. Emily was a very pretty girl, and she was fond of pretty clothes. This new dress of navy blue was just to her taste. It fitted perfectly, and once on she felt that she must wear it to tea. But just as the last fold was adjusted, and the last bow in place, her mother's voice was heard, calling from the foot of the stairs: "Emily, can't you come and put the preserves into the jars? They are all ready now."

"Oh, mamma, I'm all dressed in my new cashmere, and I hate to come into the kitchen with it," she answered hastily. "Couldn't you leave them in the safe until morning? I could do it then."

"Never mind, I can manage it; you needn't come down.

"Why don't you let Bridget finish the plums, mamma? I'm sure she could, and you might as well rest yourself." But her mother had gone back to the kitchen and shut the door without answering, so Emily concluded that she had not heard her last suggestion. While she was yet considering, she saw Arthur coming in with a letter which he held-up for her to see."

"It's for you, Em., from your confidential chum," he called out, and Emily rushed down and out in the porch to secure her welcome letter. Carrying it back to the room she read it with all the delight and interest with which a young girl of sixteen always reads a letter from "her dearest friend." Twice she went over the closely written pages; then, seizing her writing desk, she began an immediate answer. Absorbed in her task Emily covered sheet after sheet of note paper, without noticing that the tea hour had long passed. When at length the bell summoned her to the evening meal she was surprised to see that the hands of her little clock were pointing to seven instead of six.

the conflict, to draw nearer day by day to the lofty aims we long ago set for ourselves. But alas! dear friend, life is so commonplace, so unheroic-and I feel so deeply the want of congenial companionship, like your own, to encourage my drooping heart. It is strange, is it not, that one meets with so little comprehension or sympathy from one's own family? Mamma is always quoting a line about 'the trivial round, the common task,' but I look higher than that. I cannot grovel, dear; I must soar onward and upward, above grovelling common place, into realms----

And as Emily took up her pen to finish her letter, she heard her mother saying in the cate. hall:-

"Oh, dear, I must see that the children have their evening bath, and I am so tired."

And Emily wrote six pages more before she went to bed. - Christian Intelligencer.

Be Thoughtful of the Aged.

ONLY a few weeks since while making a visit at a neighbor's house, an old lady entered the room and was thus introduced: "This is our auntie, Mrs. Mason, she has come all the way from Wisconsin to see us, and is seventynine years old. It isn't likely that we shall ever see her again."

These consecutive sentences were uttered in the gentlest and tenderest possible tone, but I noticed that the bright cheerful look on the old lady's face instantly gave place to one of sadness, and was not recovered again during my stay; though I made reply, "that we did not know, she might live much longer," and then gave instances personally known to me, of healthful and happy persons much older than her aunt.

In these remarks on the age of Mrs. Mason, no unkindness was even thought of, and even a feeling of affection was manifested in its utterance. But its extreme thoughtlessness gave me a thrill of pain, which those who have been much with, or observed, aged persons will readily understand.

The young and middle aged are absorbed in the pleasures and cares of the present and future of this life, and are generally as much occupied in them as though this life had no end; and, their sympathies thus confined, give little heed to the entirely different circumstances and feelings of the aged, who have passed all the periods of buoyant health and youthful gayety, middle life enjoyment, and come to that period when they no longer feel strong, and independent; and are naturally drawn to lean on those who are strong, and take pleasure and comfort in reviewing and living over again their past life in the constant reminding they have of it in the happy and active lives of their younger friends and acquaintances; and are never so happy as when made to forget their age and its infirmities in the ready sympathy and tact which puts out of sight all reference to their own personalities and makes them feel as if they had a place and an interest in life, which indeed, they have while life and friends remain.

The old have many trials and temptations of which the young cannot know, and they merit our sincere reverence, kindest sympathy, tender forbearance and most thoughtful care. Much of the bitterness and querulousness of the aged would be avoided by unselfish regard for their comfort, and indeed, they have a right to demand it from our hands, even when they bear not the tender tie of a near and dear relationship. And we should consider, also, our solemn duty in this respect, and let it take the form of pleasure, rather than of trial and vrouble.-Household.

your prospects, no matter what your friends may do for you, or how you may try to conceal from good people that you do these things. Just as long as you allow yourself to practice the habits that are condemned by pure, upright, straightforward people of integritywhether you do it openly or on the sly-you will make no progress in the formation of a fine character, or in building up a good reputation. So when you are tempted to any low, tricky, dishonest, mean or unworthy act, stop long enough to think what the effect is going to be upon your own soul, your own mind, your own reputation, if that is your strong-est motive, and don't do it.—*Christian Advo*-

Thorn in the Flesh.

ARCHBISHOP WHATELY, in the early part of his life, was painfully oppressed by the sense of shyness. When at Oxford his white, rough coat, and white hat obtained for him the sobriquet of "The White Bear," and his manners, according to his own account of himself, corresponded with the appellation. He was directed, by way of remedy, to copy the example of the best-mannered men in society, but the attempt to do this only increased his shyness.

Finding that he was making no progress, Whately was driven to utter despair, and said to himself: "Why should I endure this corture all my life to no purpose? I would bear it if there was any success to be hoped for, but since there is not, I will die quietly without taking any more doses. I have tried my utmost and find that I must be as awkward as a bear all my life. I will endeavor to think as little about it as a bear, and make up my mind to endure what can't be cured."

In adopting this course, he says: "I succeeded beyond my expectations, for I not only got rid of the personal sufferings of shyness, but also most of those faults of manner which consciousness produces; and acquired at once an easy and natural manner-rough and awkward, for smoothness and grace are quite out of my way-but unconscious, and therefore giving expression to that good will towards men which I really feel; and these, I believe, are the main points."--Character.

GENTLENESS which belongs to virtue is to be carefully distinguished from the mean spirit of cowardice and the fawning assent of sycophants.

Reports from the Field.

Los Angeles Co., Cal.

THE cause of "present truth" in this county is still progressing, for which we feel to thank the Lord, and take courage. Several took a stand on the truth while I had the tent in Westminster. A large amount of unreasonable prejudice exists against the truth in this part of the country; but here, as in most places, as the gathering message goes forth, it gathers the most conscientious and substantial people of the community; and as these souls embracing the truth live it out, it produces an argument that none are able to meet. Thus we read, "For so is the will of God, that with well doing ye may put to silence the ignor-ance of foolish men." 1 Pet. 2:15.

The Lord has blessed our labors and we now have quite a company who meet to worship on the true Sabbath. Brother and sister A. F. Brown, who were among the first to obey the truth on this coast, over ten years ago, have been a great help in getting the work started in this section; and for their faithfuless they now have the pleasure of their children, who are old enough, walking in the light of the message. I have put away the tent, and will now work in school-houses as the way opens until tent season again. Last Sabbath was a good day for us; while four willing souls followed their Lord in baptism the Spirit of (4od was in our midst. Anaheim, Nov. 10. J. L. WOOD.

"Why, did you know, mamma, that tea is a whole hour late to-night?" she asked as she took her seat. Looking at her mother as she spoke, Emily observed that she was very pale, and that she still wore her morning wrapper. She answered wearily:-

"Yes, I know we are very late, but I could not help it; I had not even time to change my dress."

"It's too bad mother," Arthur broke in. "I wish I hadn't picked those plums this week, and then you couldn't have tired yourself out preserving them. I do wish you could get a-missionary, to help you some-times. Don't you Em.?" with a sudden significant glance at his sister.

Emily's face flushed angrily, but she made no reply, and soon after she went back to her room where her unfinished letter was waiting. And this was the last sentence she had written:-

"Yes, dear Helena, I long as you do, to

Think a Moment, Boys.

Boys do a great many thoughtless and foolish things "for fun," that mortify them very much in the remembrance. To have been caught in somebody's melon-patch, or stealing a neighbor's choice fruit, or taking a gate off its hinges, or crawling under a showman's tent, or playing any kind of a trick to the injury of another, and that has to be accomplished in a sneaking way, won't seem very smart, if you ever grow to be a man of sense. You will hate it, and wonder that you could ever have thought it sharp.

Don't flatter yourself that the worst thing about a mean act is in being caught at it, or found out. You can't be low, or vicious, or tricky, without somebody knowing it, and it does not take long for a good many to find it out. It takes extraordinary talent and deception to have a good reputation concealing a bad character, and it is never worth trying for. The way to seem to be trustworthy is to be trustworthy. There was never yet a boy who was manly, honest, and worthy of confidence, that people did not find him out, the people. and give him his due.

You can't afford to trifle with your reputation. If you descend to indecent and immoral pledge. This is a great field for labor. be about my life work-to take my place in conduct it will soil your character and hurt The South has not given much attention to

Reynolds, Georgia.

WE had a general meeting the third Sabbath in October. Brn. Wimbish and Killin were here from other counties. Three persons were baptized, one of whom was Bro. W. In receiving the faith held by S. D. Adventists, he feels that he has found a better way, more truth and light.

After the baptism we celebrated the ordi-, nances for the first time in this part of the South. The Spirit of the Lord was with us. There is but little opposition to the ordinance of humility in the South, not nearly as much as in the North. The Primitive Baptists have kept the custom alive here, and before

The few here are moving in the direction of temperance. All have signed the teetotal

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temperance of any kind; ministers and people are very intemperate. Very many have yet to learn that there is any moral wrong in the use of opium, tea, coffee, tobacco, or even alcohol. I know a minister who uses them all, and his people think him a good minister of Jesus Christ. C. O. TAYLOR.

Cloverdale, Cal.

WE pitched our tent here Oct. 1st. Have closed our meetings on account of the lateness of the season. Six have signed the covenant. W. C. GRAINGER,

J. G. HURLEY.

Nov. 7.

Mankato, Minn.

WE feel to thank God and take courage in view of the good work that has been accomplished in the tent labors here the past summer. Nearly thirty have been added to the church by the labors of Brn. Hill and Ells. Eld. Hill met with us in our recent quarterly meeting. It was the largest and most interesting meeting of Sabbath-keepers we have ever had here. Those who have lately embraced the truth, young and old, took hold in the meetings as though they had the work at heart. Bro. Hill could but weep for joy as he saw the precious fruit of his hard labor. The ordinance meeting was indeed a precious F. W. MORSE. occasion.

St Charles, Saginaw Co., Mich.

FROM Oct. 13 to 26 I labored with the church at St. Charles. There are few churches in the State better located with reference to a field of labor than is the church in that place. There seems to be but very little, if any, prejudice in the public mind. Night after night the church was quite well filled with attentive hearers. Eight or ten adults, some of whom were starting for the first time, and others re-entering the fold after long wandering therefrom, encouraged our hearts by moving out in obedience to the truth. In addition to these, there were several children who also expressed a desire to W. H. LITTLEJOHN. becomé Christians.

Mason, Mich.

Our tent was up in this place ten weeks. The Lord has blessed us abundantly. About thirty have embraced the Sabbath. Nineteen have signed the covenant, and others propose to do so. I think there will be a company of twenty-five here. A Sabbath-school has been organized. We have a comfortable place for meetings free, and the people are still interested to hear. The tent expenses have been mostly met by donations. Families have commenced family prayers that never prayed before. We feel that the Lord has done a glorious work; to him be all the praise. T. M. STEWARD.

Delta and Liberty Center, Ohio.

WE have closed our meetings at Delta. Nineteen signed the covenant to keep the commandments of God and the faith of Jesus. Others are convinced, and we hope they will yet obey.

We have now commenced work on the meeting-house at Liberty Center, which will occupy our time for some weeks.

O. F. GUILFORD, A. A. BIGELOW.

Windsor, Missouri.

place a little more than seven weeks. This one or both of whom drank liquor. But if includes the time of our annual camp-meeting, which was held here, and left a very favorable impression.

Good Health.

A Vegetable Diet.

"AT a recent meeting of the London Medical Society, Sir Joseph Fayrer said that he had seen in the northwest provinces of India, whose inhabitants are pure vegetarians,--eating not even butter, eggs, or milk,-some of the finest specimens of the human race, as regards strength, endurance, and physical development.

"Their food consists chiefly of peas, beans, and the like-articles of diet specially rich in nitrogen, which is one of the chief elements of nutrition.

"Hence, no person needs to starve who can secure a dinner of beans accompanied with good brown bread. The body finds in these the main things it requires to sustain life,heat, strength, and nourishment. Indeed, few persons could find a really better diet-provided their digestion is not impaired.'

Notwithstanding the constant accumulation of evidence of this sort, there are those who still continue to repeat over and over again the threadbare arguments which have been used for the last hundred years to show that human beings cannot live in health without consuming in their daily diet a large proportion of butcher's meat. The experience of large numbers of the hnman race is constantly proving this argument to be false, as is shown in the paragraphs quoted above. We would especially urge upon parents the importance of rearing children upon a diet including no other forms of animal food than milk and perhaps eggs occasionally, but not too freely. If diet affects the character, as is unquestionably the case, such stimulating articles of food as beefsteak and the usually accompanying condiments must be in a very appreciable degree unfavorable to the development of those temperate and amiable qualities of character which are most to be desired.-Good Health.

Sensible Suggestions

IF you wish to be healthy, follow nature's laws, eat nature's food, drink nature's drink, and you need not reduce it to a compound extract, unless you have become a compound extract yourself; then it may be consistent to use it in that form. Does nature dictate to man to expose himself to extreme cold or heat, to unusual hunger or fatigue? If it did there would no evil follow. Nature's laws are perfect, and are attended with consequences which are certain. When you violate them and bring on disease, you then send for a physician. He gives compound extracts, and if you die the Lord gets the blame! if you get well the doctor gets the credit. Nature, the true physician, that did all the work, gets nothing. Follow the dictates of nature, never eat that which hurts you, never drink any thing that injures you, never exhaust or over-heat yourself, never submit yourself to extremes, and you will not be liable to need any other doctor's assistance.

How Drunkards are Made.

DRUNKARDS are made in two ways-by habit or by inheritance; the latter is the more hopeless form, because the appetite is more remorseless, more unappeasable-it is in fact a part of the nature of the unfortunate. Three fourths of the idiotic children in WE continued our tent-meeting in this a Massachusetts asylum were born of parents the father and mother were strictly temperate, yet during the nine months previous to the birth of the child the mother uses spirituous liquors for any cause, just in proportion as she does so the child will inherit the appetite for strong drink. But if the mother is strictly temperate during the whole time previous to the child's birth, yet, while she nurses it, drinks ale or beer, or porter, or spirits, "to make milk," or for any other cause, or gives the infant food or drink mixed with liquor, the child will be impregnated with the love of it. Thus it is that the surroundings of the mother, during gestation and nursing, impress upon the child its physical and moral character; hence the regeneration of the race must come from maternal influence; hence the hope of mankind for amelioration of the condition of society in the future, its improvement in the physical constitution, in mental vigor and moral power, are found in the proper education of our daughters for maternal and domestic duties, and a higher appreciation of their vast responsibilities in the directions above suggested. On the other hand man comes in for his share in the great work, as a father and husband, by giving his cordial co-operation to the same great end by all the means possible to him in labor, selfdenial, and generous sympathies -- Hall's Journal of Health.

-The Emperor and Crown Prince of Germany have left the Free Masons.

Secular Aews.

-Abd-el Kader, the famous Algerian chief, recently died at Damascus, aged 72.

-Pennsylvania has at length passed a law which is ridding the State of tramps.

—A heavy gale, Nov. 3, caused damage to shipping in Liverpool, Dundee, and at other ports.

-The diphtheria amounts to an epidemic in several districts of Russia. The fatality is dreadful.

-Five wrecks of freight trains were reported on the Pennsylvania Railroad on the night of Nov. 11.

-The north span of the bridge across the Kansas at Lawrence, was carried away by a flood, Nov. 12.

-Three spans of a bridge of the Wabash Railroad, at Meredosia, Ill., were blown down by a hurricane, Nov. 12.

-The balance of trade between this country and other nations was \$269,000,000 in our favor for the last fiscal year.

-The schooner C. G. Breed, with 24.000 bushels of wheat, from Detroit, was lost, Nov. 14, together with her crew

-The Peace Congress in Naples broke up in great confusion. Illustrating the condition of the world, against their delusive hopes.

-A treaty has been formed between Servia. Bulgaria, and Montenegro to raise an allied army, to resist encroachments of Austria.

-Contrary to the calculations of both parties, the Republicans in New York have elected their entire State ticket except the Surveyor.

A fire at Frarbach, Prussia, between Frier and Coblentz, destroyed 60 houses, among them the town hall building, dating from the sixteenth century.

--Russia continues to make heavy arrests of Nihilists. The severity with which they are punished does not decrease their numbers or determination.

-A St. Petersburg letter to the Vienna Abend Post says: If the new British Parliament sustains Lord Beaconsfield's policy, Russia will occupy northern Afghanistan.

-A dispatch from Malta says the British fleet is ready to sail at a moment's notice. The Porte is troubled about it, and, as usual, promises any number of reforms.

-The ship Lady Octavia struck the steamer Champion, off Cape May, the morning of Nov. 8, when the steamer sunk in four minutes; thirty of the passengers and crew were lost.

-The London Times' despatch from Calcutta, says that there seems to be little doubt of the Ameer's treachery. The general opin-ion is that he will be sent as a State prisoner to India.

-Turkey is manifesting much distrust of England, and seeming more friendly to Russia. It is evident that the great powers have no confidence in each other, and those who look for peace are like to be disappointed.

-Mr. Morgan Brown, an Englishman, has invented a machine that will fire 300 shots a minute, and they will pierce an iron-plated vessel a distance of 1.000 yards. The French Government has ordered 500 of the machines. -One span of a bridge across the Missouri River at St. Charles, Mo., fell on the night of Nov. 8, precipitating cars, and killing several It is supposed the bridge was struck with lightning, as a heavy storm had just passed over.

-A desperate fight took place in Mexico, not far from the Texas line, Nov. 9, between a party of fifty men from New Mexico and a band of 200 Indians. It lasted all day. Thirtytwo of the whites were killed, and the others wounded.

-A tornado visited Western Missouri, Nov. 9, destroying a railroad bridge at Pageville, and several buildings. At Strasburg one church and three dwellings were swept entirely away, and four stores and three dwellings leveled to the ground.

Religious Aews and Hotes.

-Reports of missionary work in China are more than usually encouraging.

-It is said that Duluth has eleven churches not half of which is now used.

-Bishop Whittingham, Episcopal, of Maryland, died recently, aged 74 years.

-Tremont Temple, Boston, is to be rebuilt with a larger seating capacity than it had before.

-The Japanese Government has given permission to a native publisher to print an edition of Genesis in Chinese.

-The Mormons are offering determined resistance to the officers in their efforts to enforce the laws against polygamy.

-Dr. Loverick Pierce, "the oldest Methodist minister," died at his residence in Sparta, Georgia, Nov. 10, aged 95 years.

-The Methodists of Philadelphia, led by Mrs. Bishop Simpson, are preparing to hold a great fair to raise funds to found a Methodist orphanage in that city.

-Dr. A. J. Frost, pastor of the Baptist church of San Jose, was most active in the indorsement reception of Dr. Kalloch, which so alienated his flock that he resigned.

-The Pope is progressive enough to realize the power of the press. He is to establish a paper as an organ in Rome. the first number to appear with the beginning of the new year.

-Henry Morgan, a Boston preacher, is on a crusade against church gambling. He not only denounces it, but has given notice that he shall prosecute the first violation of the law of the State which takes place in a church fair.

-The Chinese are doing missionary work among their Mohamedan subjects in the Province of Yunan. An imperial decree offers freedom from taxation to every one who will renounce his religion and follow the teachings of Confucius.

-The Richmond Religious Herald says, "It is better that churches should grow steadily under the ministry of their pastors, than that they should increase by the spasmodic efforts of revivalists, with the reaction almost certainly consequent on them."

-Love of novelty may lead to things un-seemly. Instance the following item : "Rev. J. K. Falconer, a popular preacher in London, is an expert bicyclist, and on Sunday mornings rolls to church on one of those vehicles, fol-lowed by a crowd of friends similarly mounted."

-The Sandwich Island Friend contains an account of the organization of the first Chinese church on the Hawaiian Islands. The Rev. M. Kuza, pastor of the Kaumakapili church, having led in prayer, the hymn, "Nearer My God to Thee," was sung in Chinese and English.

-The Christian Herald of London says that Moses Montefiore is now seeking to secure the re-establishment of the Jews in Jerusalem, and is taking steps to restore the city. He has given orders to cultivate all the land in front of the Judah Torah houses, and has caused a large cistern to be constructed which will secure a full supply of water. Terraces are to be rebuilt as they probably were in the days of Solomon.

--- "Buddhist pilgrims in India travel sometimes hundreds of miles by measuring their length on the ground, marking the place to which their head comes, then bringing their feet to that point, measuring their length again, and so on. Others roll the entire dis-tance, and others still walk on their knees. There are men in India who claim not to have risen from their knees for twelve years." Here apply the common excuse: "It will do just as well, if you are only sincere.'

A well-known clergyman who preached in a village in Massachusetts, found his hearers diminishing day by day, and consulted an old Scotch sea-faring man, who could not boast of much religion, but who stuck by the ship, why the people would not come to church. "I canna exactly tell, mon; ye preach on Spring and Autumn most eloquent discourses, and ye improve the great accident and loss of life on the sound : ye might try them with something out of the Bible, and, being fresh, maybe it would hold them another Sunday or two." -Dr. Lorimer, who read another man's sermon in Chicago, for which he was greatly praised until some one recognized it, pleads that in reading he becomes so "saturated" with the ideas of another, having also a retentive memory, that he gives utterance to their words unconsciously! The papers label it "un-conscious borrowing," which will no doubt be-come as popular to the pulpit as the plea of "moral insanity" in the courts. And all of which serves to lower the sacred office in the estimation of the world, especially that part which abhors deception.

The attendance was good to the close. We had much opposition, which helped to keep up the interest of the meetings, and bring the people to a decision in favor of the truth.

Eld. Hallam (Disciple), who claims to have held a discussion with Eld. J. N. Loughborough in Napa, Cal., ten years ago, preached three opposition discourses. We replied each time with good effect.

Eld. Bayley (Corgregationalist) read a lengthy article written by Dr. Stone of Philadelphia, in which he admitted that the Sabbath was given to man in Eden; that neither Christ nor the apostles gave any command for keeping the first day; that it came in silently and gradually; he said that Christ dared not tell the Jews of the change of the Sabbath, as it would have so imbittered the whole nation that the progress of the gospel would have been impeded.

At the close of our review, several came forward and called for the covenant to sign, pledging themselves to keep the Sabbath of the Lord. Twenty-five have taken their stand with us. Many others are fully convinced that we have the truth. We obtained fourteen subscribers for our periodicals. J. G. WOOD.

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-The Turkish newspapers are very violent against England. They declare that her denands are more unjust than the attempts of Russia to interfere in the Turkish administration, in resistance to which Turkey waged a great war. But an order has been issued sup-pressing all such newspaper expressions.

-Among the telegrams received at the Chicago reception, was the following: "Pre-sent my personal congratulations to Gen. Grant on his safe arrival to his country. He fought for his country honorably and won. I fought for mine and lost. I am ready to try it again. Death to the Union. R. TOOMBS." -Beaconsfield's knowledge is very limited for a great statesman. Sir John A. Macdonald told him that there was a large movement from "the western provinces" into Manitoba, and he thought these provinces were our West-ern States, and accordingly asserted that there were thousands of our Western farmers moving into Manitoba.

-A heavy and destructive tornado passed through Crawford connty, in North-western Arkansas, Nov. 8. The track of the storm was half a mile wide, and a clean sweep was made of everything in its path. Trees were twirled like straws, houses unroofed and overturned, and in places not even a sapling was left standing. One house was lifted and transpor-ted out of sight.

Obitnary.

DIED, near Guenoc, Lake county, Cal., Nov. 7, 1879, of brain fever, Myron C., youngestson of R. D. and S. A. Hicks, aged 6 years, 7 months, and 3 days. Little Myron had been a great sufferer for the past two years, from the perishing away of the bone of his right limb, which made him a cripple. Our brother and family have this blessed assurance in their af-fiction: If they are faithful till the Lifegiver comes, they will be united again as one family. Funeral service by the writer. Text, Jer. 31: 16, 17. J. S. HOWARD. THE SIGNS OF THE TIMES.

Vol. 5, No. 44.

The Signs of the Times. OAKLAND, CAL., FIFTH-DAY, NOV. 20, 1879.

The Great Controversy.

OUR readers will rejoice with us that we are able to resume the publication of the articles on this subject from the pen of Sister White. Many have inquired for them, but her labors during the season of Camp-meetings were so great that it was not possible for her to continue them. We hope to be permitted to publish them continuously from this time.

Music--Pearly Portals.

WE afford to the numerous patrons of the SIGNS a rare treat in the piece of music on this page. It is a page of Song Anchor, second edition, and is one of Mr. Hakes' best. It is no fault of the music that it needs fineness of execution to be well appreciated. We believe its equal will scarcely be found in any other book of Sabbath-school music.

The Song Anchor has become a favorite wherever it has been used, and it is gaining in popularity constantly. See notices in another column.

Digestion and Health.

THIS is the title of a well-printed and wellbound volume of 176 pages, which has just come to our table. It is written by Dr. J. H. Kellogg, of the Medical and Surgical Sanitarium, Battle Creek, Mich., published by the Good Health Publishing Company, of that city. It contains the valuable thoughts of Dr. K.'s pamphlet on Dyspepsia, with over one hundred pages of other matter, important to all classes. The information which it contains on the subject of the digestive organs, their structure and powers, with directions for their proper treatment, and notices of the common methods of abusing them, should not only be read but studied by all. As good digestion lies at the foundation of good health, so imperfect digestion lies at the foundation of disease or ill health. When we consider the prevalence of disease, and the enormous sums of money spent for nostrums, not to speak of the vast amount of sufferings, we can say in truth, of the knowledge imparted in this invaluable volume,---"There are millions in it." For sale at this Office. Price, 75c, retail.

Post-Office Errors.

WE are not grumblers. We have a reasonable supply of patience, which is well worn. But some things ought not to be too long endured. Some time since we received the following note, partly printed and partly written, in proper legal form:-

"Post Office at San Francisco, Cal., "To the Editor of SIGNS OF THE TIMES, Sir Pursuant to instructions from the Postmaster General. I beg leave to inform you that your paper addressed to Eliza Hunter is not taken out, but remains dead in this Office. You will

please discontinue the same. JAMES COEY, Postmaster. Reason: Not called for."

As the person indicated is an old subscriber and had paid far into 1880, we sent this notice to her, and she returned it with the following indorsement:-

"The report is not true.

ELIZA HUNTER." We might have thought there was some



him to leave it with our agent there, who is some outside interest. I now go to Gilroy, would deliver it in person next day. So he Cal., to hold a series of meetings. mailed it, and we received it the fourth day after! This for three mails a day between the cities is unparalleled. Had it been mailed to Ogden and returned, we could have received it sooner.

Swindling Advertisements.

MANY of our readers must have noticed the advertisement in many papers of "Rev. J. T. Inman," giving residence or business office at the "Bible House," in New York City, formerly a missionary in a foreign land, where he became acquainted with the wonderful healing virtues of a plant, no where else to be found, of which information could be had by applying to him. &c.

The man who put forth these advertisements, and received answers directed to "Rev. J. T. Inman," has lately died, and the followng facts have come to light:---

His name was not Inman; he never was a minister, and of course not a missionary; he was never in a foreign country; he had no room at the Bible House; efforts had been often made, without success, to compel a suspension of the publication of the falsehood; he dealt in no foreign medicinal plant; and he received from correspondents about \$250,000.

Those who sent money to this swindler may not be highly gratified to learn these facts; though they may from it learn a lesson to their profit.

The Postmaster-General has entered upon a crusade against the venders of lottery tickets, for which all sensible people will give him thanks. He forbids the carrying or delivery of their mails, and all money orders drawn in their favor are to be returned to the senders. Those who have taken the number of tickets and the amount of the prizes, at the lottery gamblers' own figures, and given large allowances for advertising, estimate that these lottery men, mostly in New Orleans, and their agents in New York, make at least \$100,000 a year each. Who feeds this constant drain of the resources of the people? Many, no doubt. are grumbling of hard times who could provide berally for their families with what they have given to lottery swindlers, saying nothing of the amount wasted in tobacco and beer, or whisky. But, unfortunately, warnings do but little good to them. They love excitement, and suffer themselves to be humbugged without complaining.

Nov. 13, 1879. B. A. STEPHENS.

Rocklin, Cal.

WE are informed by the Elder of the Rocklin church that two have lately united with that church, and more are interested in the truth.



THIS was sent in some time since but was mislaid.

The person who sends the SIGNS to Arthur M. Wade, Toronto, Canada, is requested to send their address to P. O. Box 1079.

THE sensational sermonic announcements begin with the autumnal equinox. We noted one the other day to the effect, "Sermon in the evening 'on the Man who Waxed Fat and Kicked." We wonder our sensationalist didn't announce his subject as "the gentleman whose plethoric condition bordered upon obesity, and who projected his pedal extremities forward with a convulsive movement in a rapid manner." When one is going to be a clown manner." When one is going to be a clown one ought to be the best clown possible.— Christian at Work.

Appointments.

OAKLAND-Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 11 A. M., and Sunday evening at 7:30. Prayer-meet-ing every Tuesday evening at 7:30. Sabbathschool at 9:30 o'clock Sabbath morning.

SAN FRANCISCO-Services at the Seventhday Adventist church. on Laguna street, be-tween Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30. Prayer-meeting every Wednesday evening at 7:30. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central railroad, cross Laguna street near the church.

OAKLAND--The first and third Sabbath, and the second and fourth Sunday evening of each month.

SAN FRANCISCO-The second and fourth Sabbath and the first and third Sunday evenings of each month. J. H. WAGGONER.

ready afloat upon our muical sea, we have not seen its equal for beauty, nor one to which we could ad-vise all to "Anchor" for the real excellence and true merit of the work, until the

"Song Anchor" appeared, which fully meets the de-mand. It is a California production, and one of which we may justly feel proud. - Mauvais' Musi-cal Friend, Oakland, Cal.

"THE SONG ANCHOR" has been introduced into over thirty Sabbath-schools in California, where it is giving the best of satisfaction.—Prest. Cal. S. S. Association.

FROM THE EAST.

"THE SONG ANCHOR," foremost among the most deserving candidates for public favor. We have used the "Song Anchor" in the Battle Creek College for a year, and have thus tested its wearing properties. It does not grow old, for it has some-thing for all occasions and for all tastes. He who prefers old pieces of standard merit, will here find ome of the best of these. If the fresh and sparkling combinations of the most modern style of com-position are sought, they are found in abundance We can heartily recommend it to all who here. wish to buy a book to keep.—U. SMITH, Professor of Biblical Literature in Battle Creek College.

I HAVE recently examined the new edition of the Song Anchor, and I find myself much pleased with the new music that has been added to it. It forms now a very desirable book for Sabbath-schools and praise service. The music is largely new, and many of the hymns were written expressly for this book, and both are in such variety as to meet the wants of classes of all ages. C. W. STONE. Eden Mills, Vt., Oct. 9, 1879.

ABOUT six months ago we introduced the Song ANCHOR in our Sabbath-schools in this State. It has given general satisfaction and elicited high praise from good judges of music. All our schools now use this book exclusively. We also use it in our revival services with the best of effect, as many of the songs are peculiarly adapted to such work. It is worthy of a wide circulation.—D. M. CAN-RIGHT, Prest. Ohio S. S. Association.

I GLADLY acknowledge the receipt of a copy of the new edition of the Song ANCHOR. I have no hesitancy in saying that I regard it the best book of the kind ever published.—SMITH SHARP, Prest. Kansas S. S. Association.

I NEVER have known any book to go into use so rapidly, and be so generally liked, as the SONG ANCHOR in Michigan. It is used almost exclusively in the Sabbath-schools, and much in prayer meet-ings as well as in meetings of public worship.—PROF. G. H. BELL, Prest. Michigan S. S. Association

No time or expense have been spared to make this book just what is wanted for the Sabbath-school and praise service, as the above testimonials indicate. It is printed on fine tinted paper, and sub-stantially bound in three styles of binding. Prices in board covers, 35 cts. each, \$3.60 per dozen, . \$30.00 per 100 copies. In cloth, 50 cts. each, \$10.00 per 100 copies. Schools ordering 50 or more of this style of binding can have the name of their school put on the back in gold, free of charge. In morocco, gilt edge, beautifully bound, printed on fine calendered paper, \$2.00 each; a fine holiday present. Individual names will be stamped on this style free of charge.

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unjust interference in this case if it were the only one. But two more have occurred in the same manner. One brother, a diligent worker and officer in the San Francisco church and Sabbath-school, was honored with the same kind of notice. In this case we knew the report was not true, and the brother went to the Postmaster personally, and gave him such a friendly talk as the circumstances required. informing him also that he had received his paper every week without a single failure. In this case the paper was delivered to his address by the carrier, so there was no excuse for the notice.

Very recently we have been notified that papers regularly mailed are not received, and inquiries are made as to the cause. We do not know. We do not wish to believe that there is any petty crookedness in so large and important an office as that at San Francisco.

We will not complain of slow mail between that Office and Oakland, because our experience is shared in by so many that our grievances are lost in the crowd. A daily paper here records the receipt of a letter, Nov. 11, which was mailed in S. F. Nov. 4. A man in that city wrote a business letter to this Office,

We say to all, let alone all medical advertisers in the newspapers, and all who promise to give you much for little. Earn your money honestly, throw away nothing foolishly, and practice economy strictly, and hard times will flee from you as if in disgust.

San Jose, Cal.

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