

# The Signs of the Times.

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

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## The Signs of the Times.

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### GOD'S BUILDING.

'Tis said that the temple so stately,  
That crowned Moriah's hill,  
Was built without sound of hammer,  
The toilers working so still.  
Far off from the grand foundation  
Was all the noise and strain,  
Of fitting one stone to another,  
From base to turret's fane.

And when all were brought together,  
The stones of every size,  
The columns, so strong and graceful,  
Each in its place to rise—  
They formed so grand a temple  
As never before was seen;  
So true in its great proportions,  
So bright in its glittering sheen.

Yet there is a greater temple,  
And God is he who plans;  
Now gath'ring His stones together  
For His "house not made with hands,"  
And each ransomed soul will be there,  
Which evermore, day by day,  
He's fitting for this great temple,  
Which will last forever and aye.

Our pains, temptation and perils,  
Our sufferings, sighs and tears,  
Are God's chisels, tools and hammers  
Before "the angel appears,"  
Let no one shrink from the process,  
Let none of the Lord complain;  
But wait with a meek submission,  
'Twill not be long or in vain.

Away from the noise of the furnace,  
Away from the toil and sin,  
Will He carry each of His children,  
The beautiful gates within;  
Where each in appointed stations  
He will fashion one by one,  
And Christ will complete the temple  
Himself for the corner stone.

## General Articles.

### THE GREAT CONTROVERSY.

BETWEEN CHRIST AND HIS ANGELS AND SATAN  
AND HIS ANGELS.

#### CHAPTER XIII.—CONTINUED.

##### Jacob and the Angel.

BY MRS. E. G. WHITE.

JACOB and Esau represent two classes. Jacob, the righteous; and Esau, the wicked. Jacob's night of wrestling and anguish represents the time of trouble through which the people of God must pass just prior to the second coming of Christ. Jeremiah refers to this time: "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Daniel, in prophetic vision looking down to this point, says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Isaiah speaks of the same time: "Come, my people, enter thou into thy chambers, and shut thy door about thee, hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

In his distress, Jacob laid hold of the angel, and held him and wrestled with him all night. So also will the righteous, in the time of their trouble wrestle with God in prayer. Jacob prayed all night for deliverance from the hand of Esau. The righteous in their mental anguish will cry to God day and night for de-

liverance from the hands of the wicked who surround them. Jacob confessed his unworthiness: "I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant." The righteous will have a deep sense of their shortcomings, and with many tears will acknowledge their utter unworthiness, and, like Jacob, will plead the promises of God through Christ, made to just such dependent, helpless, repenting sinners.

Jacob took firm hold of the angel and would not let him go. As he made supplication with tears, the angel reminded him of his past wrongs, and endeavored to escape from him, to test and prove him. So will the righteous in the day of their anguish, be tested, proved, and tried, to manifest their strength of faith, their perseverance, and unshaken confidence in the power of God to deliver them.

Jacob would not be turned away. He knew that God was merciful, and he appealed to his mercy. He pointed back to his past sorrow for, and repentance of, his wrongs, and urged his petition for deliverance from the hand of Esau. Thus his importuning continued all night. As he reviewed his past wrongs, he was driven almost to despair. But he knew that he must have help from God or perish. He held the angel fast, and urged his petition with agonizing, earnest cries, until he prevailed. Thus will it be with the righteous. As they review the events of their past lives, their hopes will almost sink. But as they realize that it is a case of life or death, they will earnestly cry unto God, and appeal to him in regard to their past sorrow for, and humble repentance of, their many sins, and then will refer to his promise: "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Thus will their earnest petitions be offered to God day and night. God would not have heard the prayer of Jacob, and mercifully saved his life, if he had not previously repented of his wrongs in obtaining the blessing by fraud. Every effort was put forward by Satan and his host to discourage Jacob and break his hold upon God by forcing upon him a sense of the sin of his falsehood and deception. But Jacob was not left alone; the Captain of the Lord's host, attended by an army of angels, was close beside the depressed, fear-stricken man, that he might not perish.

The righteous, like Jacob, will manifest unyielding faith and earnest determination, which will take no denial. They will feel their unworthiness, but will have no concealed wrongs to reveal. If they had sins, unconfessed and unrepented of, to appear then before them, while tortured with fear and anguish, they would be overwhelmed. Despair would cut off their earnest faith, and they could not have confidence to plead with God thus earnestly for deliverance, their precious moments would be spent in confessing hidden sins, and bewailing their hopeless condition.

In these days of peril those who have been unfaithful in their duties in life, and whose mistakes and sins of neglect are registered against them in the book in Heaven, unrepented of and unforgiven, will be overcome by Satan. Every one is to be tested and severely tried. Satan will exert all his energies, and call to his aid his evil host, who will exercise all their experience, artifice, and cunning, to deceive souls and wrest them from the hands of Jesus Christ. He makes them believe they may be unfaithful in the minor duties of life, and God will not see, God will not notice; but that Being who numbers the hairs of our head, and marks the fall of the little sparrow, notices every deviation from truth, every departure from honor and integrity in both secular and religious things. These errors and sins corrupt the man, and disqualify him for the society of heavenly angels. By his defiled character he has placed himself under the flag of Satan. The arch deceiver has power over this class. The more exalted their profession, the more honorable the position they have held, the more grievous their course in the sight of God, the more sure the triumph of Satan. These will have no shelter in the time of Jacob's trouble. Their sins will then appear of such magnitude that they will have no confidence to pray, no heart to wrestle as did Jacob. On the other hand, those who have been of like passion, erring and sinful in their lives, but who have re-

pented of their sins, and in genuine sorrow confessed them, will have pardon written against their names in the heavenly records. They will be hid in the day of the Lord's anger. Satan will attack this class, but like Jacob they have taken hold of the strength of God, and true to his character he is at peace with them, and sends angels to comfort and bless and sustain them in their time of peril. The time of Jacob's trouble will test every one, and distinguish the genuine Christian from the one who is so only in name.

Those professed believers who come up to the time of trouble unprepared, will, in their despair, confess their sins before the world in words of burning anguish, while the wicked exult over their distress. The case of all such is hopeless. When Christ stands up, and leaves the most holy place, the time of trouble commences, the case of every soul is decided, and there will be no atoning blood to cleanse from sin and pollution. As Jesus leaves the most holy, he speaks in tones of decision and kingly authority: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Those who have delayed a preparation for the day of God, cannot obtain it in the time of trouble, or at any future period. The righteous will not cease their earnest, agonizing cries for deliverance. They cannot bring to mind any particular sins; but in their whole life they can see little good. Their sins have gone before hand to judgment, and pardon has been written. Their sins have been borne away into the land of forgetfulness, and they can not bring them to remembrance. Certain destruction threatens them, and, like Jacob, they will not suffer their faith to grow weak because their prayers are not immediately answered. Though suffering the pangs of hunger, they will not cease their intercessions. They lay hold of the strength of God, as Jacob laid hold of the angel; and the language of their soul is, "I will not let thee go except thou bless me."

That season of distress and anguish will require an effort of earnestness and determined faith that can endure delay and hunger, and will not fail under weakness, though severely tried. The period of probation is the time granted to all to prepare for the day of God. If any neglect the preparation, and heed not the faithful warnings given, they will be without excuse. Jacob's course in wrestling with the angel, should be an example for Christians. Jacob prevailed because he was persevering and determined. All who desire the blessing of God, as did Jacob, and who will lay hold of the promises as he did, and be as earnest and persevering as he was, will succeed as he succeeded. The reason there is so little exercise of true faith, and so little of the weight of truth resting upon many professed believers, is they are indolent in spiritual things. They are unwilling to make exertions, to deny self, to agonize before God, to pray long and earnestly for the blessing, and therefore they do not obtain it. That faith which will live through the time of trouble must be developed now. Those who do not make strong efforts now to exercise persevering faith, will be unable to stand in the day of trouble.

At the transfiguration, Jesus was glorified by his Father. From his lips came these words: "Now is the Son of man glorified, and God is glorified in him." Before his betrayal and crucifixion he was strengthened for his last dreadful sufferings. As the members of Christ's body approach the period of their final conflict they will grow up into him, and will possess symmetrical characters. As the message of the third angel swells to a loud cry, great power and glory will attend the closing work. It is the latter rain, which revives and strengthens the people of God to pass through the time of Jacob's trouble referred to by the prophets. The glory of that light which attends the third angel will be reflected upon them. God will preserve his people through that time of peril.

By self-surrender and confiding faith Jacob gained what he had failed to gain by conflict in his own strength. God would here fully make known to his servant that it was divine

power and grace alone that could give him the life and peace he so much craved. This lesson is for all time. Those who live in the last days must pass through an experience similar to that of Jacob. Foes will be all around them, ready to condemn and destroy. Alarm and despair will seize them, for it appears to them as to Jacob in his distress, that God himself has become an avenging enemy. It is the design of God to arouse the dormant energies of his people to look out of and away from self to One who can bring help and salvation, that the promises given for just such a time may be seen in their preciousness, and relied upon with unwavering trust. Here faith is proved.

Deep anguish of soul will be felt by the people of God, yet their sufferings cannot be compared with the agony endured by our adorable Redeemer in the garden of Gethsemane. He was bearing the weight of our sins; we endure anguish on our own account. Wrestling with God—how few know what it is! To wrestle with God is to have the soul drawn out with intensity of desire until every power is on the stretch, while waves of despair that no language can express sweep over the soul; and yet the suppliant will not yield, but clings with deathlike tenacity to the promise.

Jacob specified no particular thing for the Lord to bestow upon him; he sought only a blessing; he knew that the Lord would give him a blessing appropriate to meet the necessities of the case at that time. God blessed him then and there; and on the field of conflict he was made a prince among men. Thus will it be with the agonized ones who prevail with God in the time of Jacob's trouble. Dangers thicken on every side, and it is difficult to fix the eye of faith upon the promises amidst the certain evidences of immediate destruction. But in the midst of revelry and violence, there falls upon the ear peal upon peal of the loudest thunder. The heavens have gathered blackness and are only illuminated with the blazing light and terrible glory from Heaven. God utters his voice from his holy habitation. The captivity of his people is turned. With sweet and subdued voices they say to one another, God is our friend. We shall be safe from the power of wicked men. In solemn awe they listen to the words proceeding from the throne of God. Those surrounding the righteous are then in their time of distress and inexpressible fear. The horror of despair seizes them, and these poor infatuated ones seem now to understand themselves. Those who have been deceived by the fables preached to them by, their ministers now charge upon them the loss of their souls: You have preached to us falsehoods. We have believed a lie, and are lost, forever lost.

This is the time referred to by Malachi: "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

### Delusive Religion.

A RELIGION is entirely useless in which Jesus Christ is not the principal object, and does not fill the principal place. There are only too many nominally Christian men and women who practically know nothing about Christ. Their religion consists in a few vague notions and empty expressions. They trust they are no worse than others. They keep to the church; they try to do their duty; they do nobody any harm; they hope God will be merciful to them; they trust the Almighty will pardon their sins, and take them to Heaven when they die." This is about the whole of their religion. But what do these people know practically about Christ? Nothing, nothing at all. What experimental acquaintance have they with his offices and work, his blood, his righteousness, his mediation, his priesthood, his intercession? None, none at all. Ask them about a saving faith; ask them about being born again of the Spirit; ask them about being sanctified in Christ Jesus. What answer will you get? You are a barbarian to them. You have asked them simple Bible questions. But they know no more about them experimentally than a Buddhist or a Turk. And yet this is the religion of hundreds and thousands of people who are called Christians all over the world.—Ryle.

### The Immortality of the Soul—History of the Doctrine.

(Continued.)

#### PAGAN AND CHRISTIAN DOCTRINES OF THE SOUL COMPARED.

MR. DOWLING has brought a great amount of evidence showing that popery is little more than paganism with another name. "In tracing the origin of the corrupt doctrines and practices of the Romish church," he says, "we have had frequent occasion, in the preceding chapters, to allude to the fact that most of its anti-scriptural rites and ceremonies were adopted from the pagan worship of Greece, Rome, and other heathen nations." (Book ii. chap. ii.)

In the year 1729, a distinguished scholar and divine of the Episcopal Church of England, Rev. Dr. Middleton, visited the city of Rome, not as a theologian, but as a classical scholar, to study the ancient classical antiquity of the Greek and Roman pagans. But when he reached Rome, so exact did he find the resemblance between the temples, the images, and the ceremonies of popery and paganism, that he came to the just conclusion that he could in no way so well acquaint himself with ancient paganism, in all its ceremonies of worship, as by studying the Roman Catholic worship. After carefully studying and comparing the two systems of worship, he wrote "a letter from Rome, showing an exact conformity between popery and paganism; or the religion of the present Romans derived from that of their heathen ancestors."

He has enumerated several points in which paganism and the papacy exactly agree. 1. *The burning of incense.* They practice this in just the same manner as the old heathens did. 2. *The use of holy water.* At the door of every Catholic church is a vessel of holy water, with which every one who enters is sprinkled. Just so it was in all the old heathen temples. 3. *Burning wax candles in the daytime.* Here, again, they follow the ancient pagans, as that was their custom. 4. *Votive gifts and offerings.* These are hung about the altars by those who have made a vow to God in some case of danger. Just so did the old idolaters. This was so rich a thing for the priests that it was soon imitated. 5. *Adoration of idols and images.* Pagans made images of their dead heroes, and others, and then bowed before them in prayer. So these Roman Christians make images of their martyrs and chief saints, and adore before them. 6. *The gods of the pantheon turned into popish saints.* The noblest heathen temple now remaining in the world is the pantheon in Rome, formerly dedicated by the heathen to *Jove and all the gods.* When the Christians got possession of it, it was re-consecrated to the *Blessed Virgin and all the saints.* With this single alteration, it serves as exactly for all the purposes of Christian (?) worship as it did for the pagan worship for which it was built. In many instances, even the old heathen idol was not taken down; but was only re-dressed, re-consecrated, and then worshiped as before, under another name! 7. *Road-gods and saints.* The pagans had their gods set up by the roadside at convenient distances for travelers to worship. The Catholics have the same. 8. *Processions of worshippers.* The religious pomps and processions of the heathen, according to the descriptions given of them, were so like those we see on every festival of the Virgin that none can fail to see their connection.

This comparison, says Dr. Middleton, might be easily carried on through many more instances. But the above are sufficient for my purpose. The learned doctor concludes his letter thus: "I have sufficiently made good what I undertook to prove,—an exact conformity, or uniformity rather, of worship, between popery and paganism; for since, as I have shown above, we see the present people of Rome worshipping in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies, as the old Romans, they must have more charity, as well as skill in distinguishing, than I pretend to have, who can absolve them from the same superstition and idolatry of which we condemn their pagan ancestors." (P. 280.)

In these facts all Protestants are agreed. They show clearly how terrible Christianity had become corrupted with heathen doctrines before the rise of the Reformation. But Protestants, who came out from the papal church at the time of the Reformation, did not rid themselves of every false doctrine received by their fathers from the pagans. It was too much to expect that they would cast off all their errors, and adopt all the truth. Hence there has been need of a continual reformation ever since, by such men as Wesley, Whitefield, and others. Very many Romish errors were retained, if I mistake not, by the reformers. Dr. Middleton was a member of the established church of Eng-

land. Hence there is unfortunately too much truth in what Dr. Challoner, a Roman Catholic, says in his reply to Dr. Middleton's letter from Rome. He thus turns Dr. M.'s arguments against himself and the Protestant church of England: "And by the selfsame way of arguing," says Challoner, "by which he pretends to demonstrate an exact conformity between the religion of the present Romans and that of their heathen ancestors, these same gentlemen will, with a much fairer show of probability, prove an exact conformity between the religion by law established, and popery. The consequence of which will be, if the doctor be not mistaken in his parallel, that the English Protestantism is no better than heathenish idolatry." (Catholic Christian Instructed, p. 3, Preface.)

With regard to the doctrine of the immortality of the soul and eternal misery, most of the Protestant churches have retained nearly all the tenets received by the Catholics from the pagans. With a few modifications, the orthodox Protestants still hold the same as the papists in their belief respecting the immortality of the soul. Hence, in proving the heathen origin of this doctrine among the Roman Catholics, we have shown its origin among all Christians.

Let us now compare the pagan and Christian doctrine of the soul.

1. Plato held that the soul is immortal. Christians hold the same. This was not learned from the Bible; for the Scriptures never say a word about the immortality of the soul. It was learned from the heathen Platonic philosophers, as we have seen.

2. Plato held that the soul was of a very ethereal nature. Christians teach that it is immaterial. Neither was this learned from the Bible, as that book never once mentions such a thing.

3. One of the arguments on which Plato most relied to prove the immortality of the soul was its spirituality. So it is with Christians. Bible writers are never found using that argument.

4. Plato held the soul to be a part of God. The same is often heard from Christians. Says the Christian poet,—

"Our souls are his immortal breath."

D. W. Clarke, D. D., a bishop in the M. E. church, may be considered a fair exponent of orthodox faith on this subject. In his late popular work, "Man all Immortal," he uses this language with regard to the soul: "Can we wonder that the undying spirit—that emanation of light and glory from the bosom of the Eternal—should rise above our comprehension?" Once more: "It is the high and indisputable proof of the divinity that dwells within us." (Chap. I. p. 18.) So exactly like the language and sentiments of the ancient heathen philosophers is the above, that one would readily suppose that he was listening to Plato himself, if he were not informed that this is the language of a *Christian bishop!* As we have seen, this idea that the soul is an emanation from God, a part of divinity, right from the bosom of the Eternal, is the very heart of the pagan doctrine of the soul. Who, then, can fail to see the heathen fountain whence this came? It did not come from the word of God, as nothing of the kind is there taught.

5. Plato, and all the pagans who argued for the soul's immortality, likewise held to its pre-existence. Many of the early Christians held the same, and some hold it now. (Alger's Doctrine of a Future Life, part i. chap. i. p. 6.)

6. Plato taught that the soul alone was the real man. So thought Origen, and so teach Christians now. How often we hear ministers of to-day say, as they point to a corpse, "This is not your friend. He is not dead. He is in Heaven. This is only the old tenement in which he lived,—the prison of his now freed soul." The very original of this may be found in Plato's *Phædo*. Here it is: "Crito having asked him afterward in what manner he wished to be buried, 'as you please, said Socrates, 'if you can lay hold of me, and I do not escape out of your hands.' At the same time looking upon his friends with a smile, 'I can never persuade Crito,' says he, 'that Socrates is he who converses with you, and disposes the several parts of his discourse; for he always imagines that I am what he is going to see dead in a little while. He confounds me with my carcass, and therefore asks me how I would be interred.'" (Rollin's Anct. Hist., vol. i. book ix. chap. iv. sec. 6, p. 365.)

7. Plato, and all pagans who taught the immortality of the soul, held that the *body* was the *prison* of the soul. Christians believe the same.

8. Plato taught that matter in the gross, and the body in particular, was naturally corrupt, and the origin of all evil. Many Christians teach the same.

9. This doctrine, when received among the pagans, immediately gave birth to that abom-

inable set of gloomy and misanthropic men, the Eremites and Ascetics. So, as soon as this doctrine of the immortality of the soul was received among Christians, it produced an exactly similar class of men.—The Monks, Hermits, Anchorites, etc.

10. Plato and the pagans held that the soul not only does not die with the death of the body, but is actually a gainer in that catastrophe. Here, again, Christians teach exactly the same as those old pagans.

11. The pagans had a purgatory prepared, in which to partially purge impure souls immediately after death. The Catholics have the same.

12. Plato taught that those who were pure from all sin went immediately to Heaven, on the death of the body. Exactly like this, Christians send their righteous saints straight to Heaven at the death of the body. In this they have again faithfully copied Plato.

13. Plato and the other heathens sent the incurable wicked straight to hell at death. Here, again, we have the original of the modern doctrine of sending the wicked immediately to hell at death.

14. The pagans deified their dead friends, exalted them into angels, demi-gods, and gods, made images of them, and then prayed to them for assistance. Christians have done the same thing with their saints. The saint and image worship of the Roman Catholics is a facsimile of the old pagan worship of heroes.

15. The pagans taught that little children would go to hell. Thus, Virgil describing the miseries of the damned, says,—

"And now wild shouts, and wailings dire,

And shrieking infants, swell the dreadful choir."

(Pitt's *Æneid*, VI. 385, etc., quoted in Origen and Hist. of End. Pun., p. 77.)

Christians, both Catholic and Protestant, teach the same horrid doctrine. "The condemnation of children dying without having been baptized," says the Catholic Bossuet, "is an article of firm faith of the church. They are guilty, since they die in the wrath of God, and in the powers of darkness. Children of wrath by nature, objects of hatred and aversion, cast into hell with the other damned." (Quoted by the same.) The Calvinistic doctrine on this point is well known. This tenet is well worthy of its heathen origin.

16. The heathens gave most terrible descriptions of hell, and the woe and torment of the damned there, comparing well with modern orthodox descriptions of hell.

Here are sixteen points of identity between the pagan and Christian doctrine of the immortality of the soul, which embraces the whole doctrine in about all its phases. This, with the historical evidence already presented, makes it quite certain where this doctrine originated, and how it came among Christians.

#### Christ's Second Coming.

THE Second Advent of Christ is no question of sentiment or opinion, but a great fact which the Lord Himself has revealed. Let us seek to answer the question, not by any trick of argument, but by the application of God's own word to the subject. You have only to get two men clever on either side of their argument to confuse their audience. That is not my desire, nor did I get the deep conviction I have on this subject from reading the books of men, but by *simple and earnest study of God's word.*

If people would only get the word and study it for themselves, how many questions would be settled at once! Let us search the Scripture, and we shall see the fact of the Lord's second coming, and in that study we shall find good reasons for believing that under present agencies we shall not see any improvement in the governmental policy of the world.

Verily do we believe that human rule has nearly run its course. "The six thousand years are nigh their close," and are consummating the highest national responsibility ever known.

Without egotism it may be said that England is the representative nation of the earth. Her power is the might of a highly civilized and intellectual people, and she has gradually come to her meridian life, side by side with an open Bible, and the wonderful privilege of the dispensation of the Holy Spirit. No other nation on the face of the earth has known, to anything like the same extent, these high privileges, and we are watching with intense interest the result.

Is it too much to say that the intellectual culture of England is throwing aside the Bible as the word of God, thus rejecting the testimony of the Holy Spirit, and while complimenting the Lord Jesus Christ upon his system of morals, and the tone of his personal life, nevertheless arraigns him before the world as guilty of the most awful blasphemy, by denying his Godhead and impugning his creative power? That this unholy

spirit will increase, and ripen into an intellectual skepticism that will ere long deny openly both the Father and the Son, the word of our Lord solemnly declares (1 John 2: 22); and at this point let me say, there are no reserves of power to be put forth by the mighty God—his Son, his work, his word, his Spirit, his ministry, all have been given, and the chief nation in the world rejects his government, and is rejecting his grace.

This momentous experience and history marks, as we believe, the crisis of this world's course, and the end of the age. Should centuries again be given there are no other nations of the earth to rise higher than England, and if it were so, what reason have we to suppose that they would receive the Lord to reign over them?

Seeing that human nature is the same all the world over, and that the most powerful and intelligent nation of the earth, having come to maturity in its national life, has rejected, and is now rejecting, the Lord, his word, and his Spirit, with deeper emphasis than ever sending the insulting message to the Lord God of Sabaoth, "We will not have this man to reign over us," we may be assured that the insults offered to his grace and government will bring speedily the great day of his power, when the Lord Jesus shall be revealed from Heaven with his mighty angels in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ (2 Thess. 1: 7, 8).—Rev. Henry Varley.

#### The Kingdom of God—What is It?

UNDER this head appears the following note of inquiry in the *Evangel*, the Baptist paper of San Francisco. The wise men of "the only church" cannot agree in regard to the answer:—

"MR. EDITOR:—Will you be kind enough to give me an answer to the above question? Is the kingdom of God the same thing as the church of God? If so, why does Christ say strive to enter into the kingdom, while he nowhere says strive to enter into the church? Why does Paul say "the kingdom of God is righteousness and peace and joy in the Holy Ghost" and not say the same of the church? Why did not Christ say, whoever shall not receive the church as a little child shall not enter into it if the church and the kingdom are the same? Why is the kingdom the great subject of prophecy and not the church, if both are the same institution? Why do we read of "the everlasting kingdom," but never of the everlasting church. Why are we commanded to cast the tares out of the church, but are forbidden to cast them out of the kingdom? Why is the church never made the great objective in preaching, but 'the Gospel of the kingdom is to be preached to all nations as a witness?'

"Except a man be born of water and the spirit he cannot enter the kingdom of God,' whereas a man may enter the Baptist church even and not be born of the spirit, although he might be born of the water. How is this if a church and the kingdom are the same? I heard Dr. Graves say, in one of his lectures, that as it takes all the United States to make this great Republic, and all the German States to make the German Empire, and all the British States to make the kingdom of Great Britain, so it takes all the churches (Baptist churches he meant) to make the kingdom of God. Now, Mr. Editor, is this thus? Is the kingdom and the church, or churches, the same conception? Do *Ecclesia* and *Basileia* mean the same? I believe that is the Greek for church and kingdom; you will know, of course, if I do not. But I am troubled; I am perplexed; I want light; the church of God, What is it? The kingdom of God, What is it? I sent you the former question some weeks ago; but the "solid men" of our denomination seem afraid to touch it. Now, as an editor is made on purpose to answer questions, will you not answer these two questions, and so relieve the perplexity of an INQUIRER?"

#### A Postal Race Round the Earth.

A GENTLEMAN in Sweden despatched on the 18th of April last two post-office cards, the one to the British consulate at Madras, and the other to a commercial firm at San Francisco, with the request to forward them on to himself, the former *via* Japan and San Francisco back to Ljungskile, Sweden, and the latter *via* Japan and Madras back to Ljungskile, the one eastward and the other westward, the object being to ascertain which of the cards would come back sooner to the sender. The result has been that the card which went eastward returned on the 11th of August, and the other on the following day, the former after 116 days, and the latter after 117 days' journey round the world

**AFTER THE STORM.**

AFTER the storm, a calm;  
 After the bruise, a balm;  
 For the ill brings good in the Lord's own time,  
 And the sigh becomes the psalm.  
 After the drought, the dew;  
 After the cloud, the blue;  
 For the sky will smile in the sun's good time,  
 And the earth grow glad and new.  
 Bloom is the heir of blight,  
 Dawn is the child of night;  
 And the rolling change of the busy world  
 Bids the wrong yield back the right.  
 Under the fount of ill  
 Many a cup doth fill,  
 And the patient lip, though it drinketh oft,  
 Finds only the bitter still.  
 Truth seemeth oft to sleep,  
 Blessing so slow to reap,  
 Till the hours of waiting are weary to bear,  
 And the courage is hard to keep.  
 Nevertheless, I know  
 Out of the dark must grow,  
 Sooner or later, whatever is fair,  
 Since the heavens have willed it so.  
 —Advance.

**Modern Spiritualism.**

(Continued.)

**PROGRESS OF SPIRITUALISM.**

We do not say that all Spiritualists have ignored the institution of marriage, but *Spiritualism has*. No matter how strongly some may deny having any sympathy with such teachings, it cannot be denied that such is the tendency of Spiritualism. On this, as on other points which have been noticed, the tendency is to immorality—to unrestrained license to every evil work.

And while the obligation of marriage, and the institution itself, are derided, it is honored only in mockery. For we can only call that mockery of marriage which was transacted not long since in Kansas. Mr. Isaac E. Eaton, of Leavenworth, Kansas, is a member of the National Democratic Committee. His daughter died in 1845, aged but six weeks. In 1853, by a railroad accident, Benny, son of President Pierce, was killed, near Andover, Mass. His age was twelve years. Sarah Catharine Eaton and Benjamin Pearce were said to be married "in the spheres," June 20, 1879. Mr. and Mrs. Eaton made it the occasion of great rejoicing. Mr. Eaton first asked the question to what purported to be his spirit daughter, if she had not some chosen associate whom they could call son. On this hint grew up the whole affair.

A medium was "obsessed" to see and describe the scene. The ceremony was performed by Swedenborg, and, of course, a great number of celebrated personages were present. Among them we find the well-known names of Presidents Martin Van Buren, Polk, and Taylor, and S. A. Douglas, Lewis Cass, Winfield Scott, Levi Woodbury, Rufus Choate, John Wesley, etc. Mr. Eaton wrote a lengthy report of the affair to the *Leavenworth Times*, which affords clear evidence of his sincerity and his credulity. The correspondence between the father and daughter (professedly), is "medium to silly." From the comments of the *St. Louis Globe-Democrat* we take the following:—

"It is impossible for the unprejudiced reader to avoid seeing upon what a slender base the whole structure stands. Both father and mother accepted without question the assurance that the young woman who appeared to them in the cabinet was their daughter, and from this simple acceptance flowed the whole after occurrences. After Mott saw the effect his materialization had produced on Mr. Eaton's mind, he turned him over to medium Mansfield, of New York, who is gifted, it seems, with the possession of extraordinary facilities for inducing the spirits to put down their thoughts in black and white. There is not a single occurrence related that does not bear the taint of the original fraud which made Mr. Eaton believe that he saw his daughter in the cabinet figure. . . . The whole affair is only another proof of the ease with which many intelligent men and women may be duped to believe what they ardently want to believe. The mediums took advantage of this condition of their victims' minds, and led them on at pleasure."

But the point of principal interest to us in this case is found in the following expression in the correspondence. Thus the spirit through the medium writes to Mr. Eaton:—  
 "It was said that they are not given in marriage here. That was simply a saying of the priests in early days to induce not only early but frequent marriages for the money they derived from such ceremony. But that marriage takes place here—that is, that conjugal souls are united more frequently than is the custom in earth life, I tell you such is the fact."

The readiness with which our Saviour's

motives are misrepresented, and his words denied and ascribed to "the priests," shows the origin of the whole transaction. Though the mediums always thus reproach the gospel and its author and its ministers, it is a well-known truth that they themselves are greedy of gain, and deceive others for their own profit.

This affair has attracted but little attention, and why? It is because the facts and marvels of Spiritualism have become so very common. The most eminent men now accept its teachings without attracting much notice. On this account many suppose that it is dying away. To the contrary, it never was growing more rapidly. Its successes are now carried on with a class who will soon give it a popularity which it has never yet had.

The following is from the *San Francisco Chronicle*:—

"Until quite recently, science has coldly ignored the alleged phenomena of Spiritualism, and treated Andrew Jackson Davis, Home, and the Davenport brothers, as if they belonged to the common fraternity of showmen and mountebanks. But now there has come a most noteworthy change. We learn from such high authority as the *Fortnightly Review* that Alfred R. Wallace, F. R. S., William Crooks, F. R. S., and editor of the *Quarterly Journal of Science*, W. H. Harrison, F. R. S., and president of the British Ethnological Society, with others occupying a high position in the scientific and literary world, have been seriously investigating the phenomena of Spiritism. The report which those learned gentlemen make is simply astounding. There is no fairy tale, no story of myth or miracle, that is more incredible than their narrative. They tell us, in grave and sober speech, that the spirit of a girl who died a hundred years ago, appeared to them in visible form. She talked with them, gave them locks of her hair, pieces of her dress, and her autograph. They saw her in bodily presence, felt her person, heard her voice; she entered the room in which they were, and disappeared without the opening of a door. The savants declare that they have had numerous interviews with her under conditions forbidding the idea of trickery or imposture.

"Now that men eminent in the scientific world have taken up the investigation, spiritism has entered upon a new phase. It can no longer be treated with silent contempt. Mr. Wallace's articles in the *Fortnightly* have attracted general attention, and many of the leading English reviews and newspapers are discussing the matter. The *New York World* devotes three columns of its space to a summary of the last article in the *Fortnightly*, and declares editorially that the 'phenomena' thus attested 'deserve the rigid scientific examination which Mr. Wallace invites for them.' This is treating the matter in the right way. Let all the well attested facts be collected, and then let us see what conclusions they justify. If spirit communication is a fact, it is certainly a most interesting one. In the language which the *World* attributes to John Bright, 'If it is a fact, it is the one beside which every other fact of human existence sinks into insignificance.'"

Our late minister to England, Hon. Edward Pierpont, addressed a letter through a medium to an ancestral lady of England making inquiries about the family genealogy. A writer under date of London, Aug. 12, 1876, says:—

"The currents which show the tendency and growth of Spiritualism in public ways and places are great enough, but the extent to which it prevails in private circles, unknown to the public, is surprisingly great. This is known to a portion of the evangelical fraternity, and meetings have lately been held, presided over by bishops, archbishops, and laymen, to discuss what means shall be taken to check the growing 'irreligion of the age.'"

The well-known newspaper writer, Don Piatt, speaking of society in Washington City, said:—

"I was surprised to find, after my attention was called to the subject, what a number of cultured persons I encountered here, confirmed believers in Spiritualism. I am told that the same fact exists in Europe. For example, when Foster was here, some three months since, his visitors were mainly composed of leading members of the senate, house, and secretaries of the cabinet, who openly consulted this man as to matters existing beyond the grave. Were I to give you your names my letter would be rather interesting, but spiteful, for there are few of these believers who do not shrink from being publicly known as such."

The *Christian at Work* of Aug. 17, 1876, under the head of "Witches and Fools," says:

"But we do not know how many judges, bankers, merchants, prominent men in nearly every occupation in life, there are who make it a constant practice to visit clairvoyants, sight-seers, and so-called spirit mediums; yet it can scarcely be doubted that their name is

legion; that not only the unreligious man, but professing Christians, men and women, are in the habit of consulting spirits from the vasty deep for information concerning both the dead and living. Many who pass for intelligent people, who would be shocked to have their Christianity called in question, are constantly engaged in this disreputable business. They go to these dens—though as for that matter these mediums occupy some of the best houses in the most fashionable localities in the city—pay from two to five dollars, propound their inquiries, and get their answers. . . . We know that these clairvoyants are sought as preliminary to business ventures, that they are appealed to in behalf of sick friends," etc. "And yet the duty of the Christian is clear and unmistakable. He has no right whatever to consult these familiar spirits. Saul consulted the witch of Endor and he received a revelation; but it was Saul's perverted, wicked heart that drove him for refuge to a witch instead of to his God, and God did not approve his method; nor does he ever approve it."

The great reason why church members and ministers are so easily deceived by these spirits, is their ignorance of the Bible. The members have left the reading of the Scriptures to their ministers, while they have turned their whole attention to making money. The ministers have been trained in theological schools to read the "classics," instead of the writings of the prophets and apostles. All unite in their efforts to please the world, and hold forth a religion without a cross, which fosters pride and gratifies ambition. What little they read of the Bible is not with a desire to learn their duty there, so much as to find arguments to sustain their pre-adopted creeds and to build up their several denominations. A visit from a "test medium" to a village often fills the churches with the deepest surprise and both ministers and members will sit for hours to listen to their seducing words, and to behold the manifestations, utterly disregarding the precept of the Lord, to seek not unto them that have familiar spirits, without once thinking that it is a subject of prophecy; and they are unwilling to believe the Bible statements concerning the dead, which prove it to be a deception of the enemy. Where they have been found reasoning together concerning these things, an individual has quoted the words of the Scriptures that "the dead know not anything," and that their love, hatred, envy, and all their thoughts, are perished, and they would avoid him as they would a contagion. Errors that are popular, though their origin can be traced to the superstitions of the heathen, are preferred to the plainest truths of the Bible, if a belief in them brings reproach. And by this love of popularity, so manifest among professors, we are reminded of the words of N. P. Tallmadge in regard to the ultimate spread of Spiritualism, in the introduction to the "Healing of the Nations," page 29:—

"The time is near at hand when no one will hesitate to avow his or her opinion on this subject. Spiritualism is making rapid advances in the highest classes of society, and its onward progress will soon render it fashionable, and then no human power can resist it."

With the evidence of the Scriptures before us that they are the spirits of devils, we cannot hesitate to decide that wherever they are admitted, whether in political or ecclesiastical bodies, such bodies thereby become "the habitation of devils." How fearful the condition of such bodies, and how marked the fulfillment of prophecy in the present and prospective attitude of the political and religious world!

(To be continued.)

**Study the Book of Revelation.**

It is related of a Gospel minister, that as he came to the book of Revelation in his family reading, he said hastily to his children: "This book is full of wild beasts, serpents, demons, plagues and mysteries; let us turn back to something which we can understand." After he retired from the morning worship to his study the thought followed him that he had treated a part of God's revelation of truth to men with neglect and irreverence. He bowed humbly before God and confessed his sin, and from that time he began to study and profit by the Book of Revelation.

Because this book has sometimes been a source of visionary speculation, it is commonly treated with more or less neglect or prejudice, so that to the great mass of God's dear people it remains almost as a sealed book. Is this right?

Every part of divine revelation is profitable (2 Tim. 3: 16). At the opening of this book God singularly pronounces a blessing on those that read and hear the words of the book.—Rev. 1: 3. John was expressly commanded to "Seal not the words of the prophecy of

this book," because its fulfillment was at hand (Rev. 22: 10). No mysteries in it should induce any one to close and neglect it. At its close the book is sacredly guarded against the additions of human speculations or the detractions of human prejudice (Rev. 22: 18, 19). It is the last, most graphic, picturesque and glorious of all the books of revelation. It presents a living and moving panorama of prophecy, and as it is of the utmost importance for us to know "the things that must shortly come to pass," we ought to study the book diligently, prayerfully, and reverently. If it is more difficult than other parts of revelation, we should devote the more study to it.

Is it possible for us to understand, at least the main scope of the book, and to derive profit from it? If not, why was it given to us by Infinite Wisdom? God calls it a *Revelation* (chap. 1: 1), an unveiling or unfolding of the future, and not a concealment or an enigma. It is closely allied to Daniel and the 24th chapter of Matthew. All these parts of divine writ were given to reveal the future to God's people, that like the sons of Issacher they might "have understanding of the times, to know what Israel ought to do." As Jesus rebuked the Pharisees, because they could discern fair or foul weather by the face of the sky but could not discern the signs of the times, so he may justly reprove many of us in these latter times for neglecting to study and mark the prophetic signs that are hung out by Divine wisdom and love, on our moral sky.—Rev. E. P. Marvin.

**The Golden Calf Reduced to Powder.**

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it."—Exodus 32: 20.

MANY persons, and amongst them some learned men, have supposed that the calf which is here spoken of could not have been made of gold, because this metal, being extremely malleable, spreads itself under the hammer, and does not break. M. Rieu, a lawyer, in Lausanne, gives the following narrative in the *Chretien Evangelique*, which removes all doubt upon the subject:—

"Many years ago, being in a neighboring city, where the working up of gold constitutes the chief employment, I asked permission of one of the principal masters to visit his workshop. One of the clerks at once very politely placed himself at my disposal. We could hear from the office the anvil resounding with the blows of the hammer; but on entering the workshop, there was nothing to be seen of metal dazzling from the furnace, nor the bright showers of splinters which would be thrown off in working—all the metal in process was cold. On expressing my surprise to my guide, he said: 'Gold is always worked cold, because it crumbles when hot. Show this gentleman,' said he, calling a workman, who immediately took a bar of gold, and placing the end of it in the fire, stirred the coal, and used a powerful pair of bellows. In a few minutes he drew it out quite hot; the part thus prepared was placed on the anvil, and the first blow, although moderate, broke it off instantly from the bar. A few more blows sufficed to break it into innumerable pieces, the splinters of which spread all round. Thus, while iron, silver, platina, become more malleable when hot, gold is an exception, and becomes brittle as glass. The text which I have quoted, and all the disputes of which it has been the subject, came then to my mind. There was the means employed by Moses under my eyes; and, more than this, it has been three thousand three hundred years in the revelation, which, always exact, says expressly that Moses put the golden calf 'in the fire, and ground it to powder.'"

Gold is one of the most precious substances; nevertheless, Moses hesitates not to reduce to powder that which had served for the idolatry of the Israelites. God never hesitates to break the idols that his children make for themselves, however precious they may be in their eyes, or in themselves; because an idol, not destroyed, destroys him who serves it.—*Lay Preacher, (Eng.)*

**The Sun's Energy.**

AN approximate idea may be formed of the sun's energy from the following calculation of the rainfall in Cincinnati, which was recently published in the *Cincinnati Commercial*: "The weight of the rain which fell on Cincinnati on Tuesday of last week was 2,333,571 tons. The weight of one cubic foot of water is 62½ pounds; the weight of 1½ inches of water spread over one acre is 340,312½ pounds; the weight of 1½ inches of water, spread over one square mile is 217,800,000 pounds. The area of Cincinnati is 24 square miles. Over the entire area of Cincinnati there fell, therefore, 5,227,200,000 pounds, or 2,333,571 tons weight. This enormous body of water was lifted up from the earth by the evaporative power of the sun."

## The Signs of the Times.

"Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, NOV. 27, 1879.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH,

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

### The Sabbath a Test.

SEVENTH-DAY ADVENTISTS are charged with making the Sabbath a test. And some will have it that we denounce and reject all who do not believe as we do. It is true that we teach that God is testing the people by his law. But we deny the charge that we denounce and reject those that differ with us. Our course toward all men whom we can reach with our publications, our sermons, and our entreaties, proves the charge false. We beseech all men, without respect to professors of religion, color, or rank in society, to turn from their sins, keep God's commandments, and live. And we manifest a zeal and earnestness in this matter somewhat in proportion to the importance of the testing message we bear. And because our testimony is pointed and earnest, condemning those who choose to pass along with the popular current, and violate the law of God, some are disturbed, and with feelings of retaliation, falsely charge us. It is not our work to test, condemn, and denounce the people. It is not in our hearts to unnecessarily injure the feelings of any. But with our present convictions of truth and duty, we should do great violence to our own consciences, and sin against God, should we cease to declare to the people the purpose of God in testing the world by his law, just before the day of wrath.

And God has greatly blessed such testimony. As a people, Seventh-day Adventists were heard of, as it were, but yesterday. As a people, they do not claim to be more than a quarter of a century old. And yet in point of numbers and efficiency they have a little strength. And why? Because, when they have borne a pointed and earnest testimony, God has been with them, and added to their numbers and strength.

But if the Sabbath is not a test, it is not worth our while to be in the trouble of teaching and observing it in the face of decided opposition. If we can be as good Christians while breaking the fourth commandment, as while keeping it, should we not at once seek to be in harmony with the rest of the Christian world? Why be so odd as to obey the commandment of God, if one can be as good a Christian while living in violation of it? And there are frequent inconveniences and pecuniary sacrifices, to be suffered by those who are so particular concerning the observance of the fourth commandment. If the Sabbath is of so little importance as not to be a test of Christian fellowship and eternal salvation; if men who break the Sabbath should be embraced in our fellowship the same as if they observed it; and if they can reach Heaven as surely in violating the fourth commandment as in keeping it; why not abandon it at once, and cease to agitate the public mind with a question of no real importance which is so unpleasant and annoying!

Seventh-day Adventists believe that in the restoration of the Bible Sabbath, under the last message of mercy, God designs to make it a test to the people. Hence many of them labor with earnestness to teach it, and are ready to make any sacrifices in order to observe it, and do their duty in teaching it to others. Convince them that it is not a test, and they will not trouble the people nor themselves longer with it. But should they give the people to understand that they regard the Sabbath of so little importance as not to be a test, "the sword of the Spirit," on that subject at least, would become in their hands as powerless as a straw. They could not then convict the people upon this subject. Indeed, their position before the people, in earnestly calling their attention to a subject that is of so little importance as not to constitute a test of Christian character, and which would subject them to a heavy cross, much inconvenience, sacrifice, and reproach, would be but little less than solemn mockery. With our present view of the importance of the subject, we have sufficient reason for earnestly urging the claims of the fourth commandment upon our fellowmen.

J. W.

"EVERY man according to his ability," is the Christian rule for giving. They who have much and give little, and they who have little and give nothing, are alike transgressors.

Matt. xxiv.

IN connection with the claim put forth in regard to "the end of the world," another is presented, as follows:—

2. The disciples associated together all that the question contained, and placed "these things," that is, the overthrow of the city, with the coming of Christ and the end of the world, or age. But that is only conjecture. No one has a reason for affirming that such was the idea of the apostles. Here we might safely leave the affirmation, for no one is bound to disprove a conjecture. But we will further notice it.

If it were something more than conjecture—if it were possible even to prove that such was their idea of the order of events then future, that fact would not be evidence that they were or are to be fulfilled at the same time. For we know that, at that time, the disciples were laboring under mistakes in regard to the time and order of the fulfillment of future events. Take as proof of this, the parable which the Lord spake when he was going into Jerusalem; Luke 19. They thought that the kingdom of God should immediately appear. To correct this impression the parable of the nobleman was spoken. If they understood the parable at the time when it was spoken, it did not fully do away with the impression in their minds, as is proved by what they did when they entered Jerusalem. We cannot believe that they would have hailed him as the son of David, and rejoiced before him as a king in his triumph, if they had realized that he was going into the city to be condemned and crucified as a malefactor. Palm branches and shouts of triumph did not attend the steps of the lowly and the condemned.

Again, after his resurrection he reproved two of his disciples who, though they had trusted that he would redeem Israel, were then sad and disheartened. They did not then yet understand that Christ ought "to have suffered these things, and to enter into his glory." The suffering part was still a mystery unto them. And some of the apostles were so slow to realize that which he had spoken to them that they could hardly be persuaded that he was indeed risen from the dead. And after he had been with them full forty days, speaking to them of the things pertaining to the kingdom, they did not yet understand "the times and the seasons," and therefore asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?"

Would it, then, be surprising if they had been mistaken in the order of the events of which the Saviour spoke, at the time of his speaking as recorded in Matt. 24? It would be quite natural for them to suppose that the holy city and the temple of the Most High would stand until the judgment and the final consummation. As we now see, had such been their opinion, it would not be proof that such was the chronological relation of these events. But, we repeat, that cannot be proved; it is only conjecture.

3. It is necessary to notice that prophecy is not always fulfilled in the order in which it is given. This is often seen in the Old Testament, where the two advents are sometimes spoken of so closely together that the reader might suppose they would occur nearly together. It is seen in the book of Revelation, which contains several lines of prophecy, each reaching down to the close of the present dispensation. So in Matt. 24, and parallel chapters; we can only learn the correct application of some of the statements contained therein by comparing them with other scriptures. There is no dispute that they refer to the destruction of the temple and the overthrow of the city, as well as to the second coming of the Lord.

We will now offer several points of proof that this chapter was not all fulfilled at the destruction of Jerusalem by the Romans; and that the coming of Christ, spoken of in Matt. 24, did not then take place, and has not yet taken place.

#### 1. KINGDOM AGAINST KINGDOM.

Said the Saviour, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." No point has been argued in favor of what we have been used to call the Universalist view, of the past complete fulfillment of Matt. 24, with greater show of plausibility than this. Yet it remains decidedly against that view. Dr. Clarke, for whose honesty and ability we entertain the highest respect, says: "This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of

other nations, who dwelt in the same cities together;" &c. We say we respect Dr. Clarke, and it is no disparagement of him to believe there is more light now shining out from this chapter, with the greater investigation, and the later fulfillment of prophecy, than he saw in his day. We insist that all that he produced in regard to the dissensions among the Jews, their insurrections, &c., do not meet the demands of this text. On the latter part of the verse he says: "This portended the open wars of the different tetrarchies and provinces against each other."

In this chapter the Saviour refers us to Daniel the prophet, by whom we learn, which indeed we can learn from any history, that the kingdom of Rome was universal in power at the time of which we are speaking. The dissensions and insurrections of tribes and provinces were not sufficient to meet the prophecy.

But the Saviour further says: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." The overthrow of Jerusalem was caused by an "insurrection" of one of the "provinces" of the Roman kingdom. But these are not even connectives of the final event which was mentioned by our Saviour. These things—wars, and rumors of wars—shall come, "but the end is not yet." And kingdom rising against kingdom—which, we insist, was not fulfilled by provincial insurrections—"are but the beginning of sorrows,"—"the end is not yet." This point will be yet more clearly settled when others are considered.

#### 2. THE GREATEST TRIBULATION.

It is contended that the greatest tribulation that ever befell the Jews was in the siege and destruction of Jerusalem by the Romans. Against this we interpose two objections:—

(1.) It is by no means clear that the overthrow of Jerusalem by the Romans was the greatest tribulation the Jews ever suffered. All the scenes of horror described by historians, as occurring at that time, are by the inspired records ascribed also to the conquest of the Babylonians. See the Lamentations of Jeremiah, especially chap. 4:10.—"The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people." Also, Daniel 9:11-13, "The curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us."

(2.) It is quite certain that the tribulation here spoken of was not upon the Jews, but upon the disciples of Christ. It was for "the elect's sake" that those days should be shortened; and this does not refer to the enemies of Christ. In Daniel 12:1, it is said there shall be a time of trouble, such as was not since there was a nation." Now there cannot be two times of trouble, each the greatest, and each greater than ever shall be. But there can be the greatest tribulation which shall ever come upon the followers of Christ, and it be distinct from the greatest time of trouble which ever comes upon the nations or the rejectors of Christ. In that time of trouble spoken of by Daniel, the saints, instead of coming under it, are "delivered, every one whose name is found written in the book."

#### 3. THE SAINTS GATHERED TOGETHER.

At the coming of Christ, as in Matt. 24, the elect of God, the saints of Christ, will be gathered "from the four winds, from one end of heaven to the other." Verse 31. This cannot be referred to the destruction of Jerusalem. Nothing occurred at that time to which it will possibly apply. Paul, speaking of the coming of Christ, mentions the same fact, as follows:—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2 Thess. 2:1. How did the Lord come to Jerusalem at the time of its overthrow? We are answered, "It was a figurative coming." If it was not literal and actual, what was the nature of the figure used? It is said that he visited the Jews in judgment; that Titus, or the Roman army really executed the judgment upon the doomed city. Then the coming of Titus, or of the Roman army, is represented as the coming of Christ. Was it a fact, then, that the saints of God, the followers of Christ, from the four winds, were gathered together unto Titus, in that day? This must

have been so if the coming of Titus represented the coming of Christ, or if Christ came figuratively in the person of Titus. It is as sure as the scriptures are true, that the saints will be gathered unto Christ in the day of his coming; which did not occur even in a figure, at the time of the destruction of Jerusalem, for the saints, instead of being gathered unto Christ, or to any person or thing which came to Jerusalem as his representative, were scattered from the city, fleeing from the presence of that which represented Christ! So absurd is that theory.

#### 4. MAN OF SIN REVEALED.

The fact of Christ's coming, and the gathering of the saints at that time, being stated alike in Matt. 24, and 2 Thess. 2, proves that these chapters refer to the same time and event. We therefore in this connection notice a circumstance mentioned by Paul, as one to take place before the Lord comes. And we call the special attention, to this point, of all who deny the literal advent of our Lord. Paul cautions his brethren not to look for the coming of Christ until the man of sin is revealed. Who, or what, is that man of sin? Paul wrote this about eighteen years before Jerusalem was overthrown. What arose within those eighteen years which filled the outline of this prophecy? Nothing at all. The old and well-accepted view of the Reformers—the Protestants,—that this man of sin is the "Sovereign Pontiff" of Rome, is every way reasonable, and, to produce a harmony of the prophetic scriptures, is unavoidable. Notice these points:—

1. Paul wrote only eighteen years before the overthrow of Jerusalem, but he looked forward to the future for the revealing of the man of sin. The elements were then already operating, but hindering causes had to be removed. Consequently, as he said, the coming of the Lord was not "impending" in his day.

2. It was not merely a sinful man to be revealed; there were many such then; "that man of sin;" who legalizes and enforces sin. Not merely one who breaks law, but one who overrides and breaks down law. Such has been the character of the Roman Pontiff. Many readers will remember his indictment on this point by Alexander Campbell, in his debate with Bishop Purcell.

3. Exalting himself above God. This he has done, not merely by assuming the prerogatives of God, but, by legislating on the law of God, which can be done only by a superior, in fact or assumed.

4. Claiming to be God. See the titles which have been given to, and assumed by, the Pope; and most recently, the assumption of infallibility.

These, and other specifications of prophecy, have been fulfilled by the Popes of Rome, and by no other. And we shall find that the proofs grow even stronger and clearer as we proceed.

(To be Continued.)

#### The Sanctuary.

(Concluded.)

BUT there is a time when his ministration is to be within the second apartment. This is marked in John's statement of the events under the seventh trumpet: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark marks the second apartment as the seven lamps and the golden altar of incense mark the first. The second apartment is therefore opened under the seventh angel, and the days (or years), at the beginning of his voice, constitute the period in which the mystery of God or work of the gospel for fallen man is finished. Rev. 10:7; Eph. 3:4-6. It is certain, therefore, that as there was a time each year devoted to the finishing up of the round of service in "the example and shadow of heavenly things," so is there such a period in the conclusion of Christ's ministration, when once for all our High Priest finishes his work of priesthood; and as this work in the former dispensation took place in the second apartment, so also under the new covenant does this work find its accomplishment within the second veil, by the ark of the ten commandments. The work in the second apartment of the earthly sanctuary does not therefore represent the work of the whole gospel dispensation, but only of that part of it devoted to the finishing of the mystery of God.

The work within the second apartment was for the cleansing of the sanctuary, and this was performed by the high priest with blood, and when it was accomplished the sins of the

people were blotted out. It was, therefore, an event of the greatest importance to the people of God. The heavenly sanctuary is to be cleansed, and for the same reason that the earthly sanctuary was cleansed. So Paul testifies in Heb. 9:23. The same word which Paul uses to express the purification in this text, is used in the Septuagint version of Dan. 8:14, for *cleansing*. The prophecy of Daniel shows us that the sanctuary of God is cleansed in the last days of the new-covenant dispensation. The sanctuary of the new covenant is in Heaven. Heb. 8:1, 2. This heavenly sanctuary is to be cleansed; for Paul affirms it. Heb. 9:23. The time marked for its cleansing is that fixed by John for the opening of the temple in Heaven, and for the finishing of the mystery of God. Rev. 11:19: 10:7. The cleansing of the sanctuary is the removal from it of the sins of the people of God that had been borne into it by the High Priest, and their blotting out from the record that stands against the saints preparatory to their being placed upon the head of the scape-goat, or Azazel.

Now this Azazel, as the word is in the original, or scape-goat, as some translations render it, can be no other than Satan. For the being that receives the sins of the righteous after the High Priest has finished his work in the sanctuary, can be no other than Satan, the author of sin. The word Azazel was understood by the ancient people of God to mean Satan. When, therefore, the goat was sent into a land not inhabited, it represents the fact that Satan at the conclusion of Christ's work as priest, shall be sent into the bottomless pit. Rev. 20.

The treading under foot of the sanctuary is not performed by literally trampling it in the dust. It is trodden under foot in the same manner that men are represented as treading under foot the Son of God who ministers in that sanctuary. Heb. 10:29.

But does Daniel's vision really take in the heavenly sanctuary? We know that the earthly sanctuary as understood by him was the temple of God. Dan. 9:17, 26. His view was in exact harmony with that of Paul in Heb. 9:1-5. And ought we not to understand that the entire 2300 days belong to the temple in old Jerusalem? Such is the view taken by some, and yet it is not at all in harmony with the statement of Gabriel. The entire period of 2300 days does not belong to old Jerusalem; for Gabriel said, "Seventy weeks are determined upon thy people, and upon thy holy city." The words literally translated from the Hebrew are, "Seventy weeks are cut off upon thy people, and upon thy holy city." Dan. 9:24. So we have the highest authority for saying that only 490 of the 2300 days pertain to the earthly sanctuary. And it is worthy of notice that the actual transition from the earthly to that of the new covenant, which is the heavenly, is in close proximity to the end of the 490 days.

And this is not all. Gabriel introduces the heavenly sanctuary itself, for the last event mentioned under the seventy weeks is the anointing of the most holy. In the Hebrew, this is the anointing of the holy of holies. This cannot mean Christ, but must mean the sanctuary of God. It cannot mean the earthly sanctuary, for that was left of God at this very time (Matt. 23:28), and was, with all the typical system, here set aside. The anointing of the sanctuary was that which prepared the way for the ministration therein. Lev. 8:10. The ministration in the earthly sanctuary was now finished, and that in the heavenly was about to commence. The sanctuary, therefore, which at this time was anointed was that which at this very point took the place of the earthly sanctuary. It was the temple of God in Heaven which Gabriel thus brings to Daniel's view. The 2300 days do, therefore, embrace the closing period of the earthly sanctuary and the entire history of the ministration in the sanctuary of the new covenant. They end in the last days of the new covenant dispensation, and the cleansing of the sanctuary is the consummation of the work of our great High Priest therein.

The nature of that work we will now briefly indicate. The work of the judgment is divided into two parts. The first part is the *investigative* judgment, which takes place in the heavenly sanctuary, God the Father sitting in judgment. The second part is the *execution* of the judgment, and is committed wholly to Christ, who comes to our earth to accomplish this work. John 5:22-27; Jude 14, 15. It is while the investigative judgment is in session that the cleansing of the sanctuary

takes place. Or, to speak more accurately, the cleansing of the sanctuary is identical with the work of the investigative judgment.

This part of the judgment is described in Daniel 7:9-14. God the Father sits upon the throne of judgment. Those who stand before the Father are the angels. Compare Rev. 5:11. It is not upon earth, for the Father does not come to our earth. It is before the second advent of Christ, for Christ comes to our earth as a king sitting upon his own throne (Matt. 25:31, 34; Luke 19:12, 15; 2 Tim. 4:1), but this tribunal of the Father is the very place where he is crowned king. Dan. 7:13, 14. It is the time and place where our Lord concludes his priestly office, and must, therefore, be in the second apartment of the sanctuary above. Rev. 10:7; 11:15, 18, 19.

When the Saviour comes, he gives immortality to the righteous dead. 1 Cor. 15:23, 51-55; 1 Thess. 4:15-17. The rest of the dead are left until the resurrection of the unjust. Rev. 20. But those who are thus made immortal were *previously accounted worthy* of that great salvation. Luke 20:35. There can be no examination afterward to ascertain whether they shall be saved or lost, for they are put in possession of eternal life at the moment when the trumpet sounds. And such, also, is the case with the living righteous. They are changed to immortality in the same moment with the dead in Christ. 1 Thess. 4:15-17. These are previously judged worthy of this great salvation (Luke 21:36), and can never afterward be subjected to trial for the determination of this point. The decision who shall have eternal life has, therefore, been made before Christ descends to execute the judgment.

The books are examined before the deliverance of the saints. Dan. 12:1. The opening of the books is described in Dan. 7:9, 10. The book of life shows who have ever set out in the service of God. Luke 10:20; Phil. 4:3. The book of God's remembrance shows the record of their faithfulness in his cause, and whether they have made clean work in overcoming. Mal. 3:16. Other books contain the record of men's evil deeds. Rev. 20:12, 13.

As the object of this final work in the sanctuary is to determine who are worthy of everlasting life, no cases will come before this tribunal except those who have had their names entered in the book of life. All others are left out of this investigation as having never become partakers of Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome and these will have their names blotted from the book of life, Rev. 3:5, and their sins will be retained in the record, to be visited with retribution in the resurrection to damnation.

The righteous need a high priest until their sins are blotted out. They cannot be blotted out till the Judgment; for God has decreed to bring every work into judgment whether good or evil. Eccl. 12:13, 14; 3:17. He certainly cannot bring any record into judgment after he has blotted it out. The blotting, out is therefore the last act of our High Priest, and is done when the Father has accounted each person worthy of this; which will only be when the High Priest has shown from the record in the book of God's remembrance that he has actually overcome. The blotting out of sins (Acts 3:19) is therefore the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is, to those who are alive at the coming of Christ. It is the time of the dead that they should be judged. Rev. 11:18, 19. The first angel gives notice to the inhabitants of the earth that the hour of God's judgment has come. Rev. 14:6, 7. The living are still on probation when this solemn announcement is made to mankind.

The proclamation of the third angel, which is made while Christ is closing up his work in the sanctuary, is designed to prepare the living for the decision of the Judgment. When the cases of the living are reached, probation closes up forever. The decree goes forth from the throne of God, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still." Rev. 22:11. The sins of the overcomers being blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a great High Priest. He therefore ceases from the office forever, and becomes a king for the deliverance and glorification of

his people, and for the destruction of all transgressors. Dan. 7:13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed, and will bear it with him to the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up his priesthood, that we understand the work which he is performing, and that we so walk in the light as to share in his great salvation.

J. N. A.

#### The United States in Prophecy.

(Continued.)

AND the people have taken hold to lay out their work on the grand scale that nature has indicated. Excepting only the Houses of Parliament in London, our national Capitol at Washington is the most spacious and imposing national edifice in the world. By the unparalleled feat of a subterranean tunnel two miles out under the bottom of the lake, Chicago obtains her water. The work of constructing a railroad tunnel under the Detroit river is already completed, and the traveler now passes in his steam palace under the bed of that river, while the immense commerce of the lakes is floating upon its bosom over his head. Chicago is the most extensive grain and lumber market in the world; and Philadelphia and New York contain the largest and best furnished printing establishments now in existence. The submarine cable, running like a thread of light through the depths of the broad Atlantic from the United States to England, a conception of American genius, is the greatest achievement in the telegraphic line. The Pacific railroad, that iron highway from the Atlantic to the Pacific, stands at the head of all monuments of engineering skill in modern times. Following the first Atlantic cable, soon came a second almost as a matter of course; and following the Central Pacific R. R., a northern line is now in process of rapid construction. And what results are expected to flow from these mighty enterprises? The *Scientific American* of Oct. 6, 1866, says:—

"To exaggerate the importance of this trans-continental highway is almost impossible. To a certain extent it will change the relative positions of this country, Europe and Asia. . . . With the completion of the Pacific railroad, instead of receiving our goods from India, China, Japan, and the 'isles of the sea,' by way of London and Liverpool, we shall bring them direct by way of the Sandwich Islands and the railroad, and become the carriers to a great extent for Europe. But this is but a portion of the advantage of this work. Our western mountains are almost literally mountains of gold and silver. In them the Arabian fable of Aladdin is realized. . . . Let the road be completed, and the comforts as well as the necessities furnished by Asia, the manufactures of Europe, and the productions of the States, can be brought by the iron horse almost to the miner's door; and in the production and possession of the precious metals, the blood of commerce, we shall be the richest nation on the globe. But the substantial wealth created by the improvement of the soil and the development of the resources of the country, is a still more important element in the result of this vast work."

And the extent to which we have come up is further shown by the influence which we are exerting on other nations. Speaking of America, Mr. Townsend in the work above cited, p. 462, says:—

"Out of her discovery grew the European reformation in religion; out of our revolutionary war grew the revolutionary period of Europe. And out of our rapid development among great States and happy peoples, has come an immigration more wonderful than that which invaded Europe from Asia in the latter centuries of the Roman Empire. When we raised our flag on the Atlantic, Europe sent her contributions; it appeared on the Pacific, and all orientalism felt the signal. They are coming in two endless fleets, eastward and westward, and the highway is swung between the oceans for them to tread upon. We have lightened Ireland of half her weight, and Germany is coming by the village load every day. England herself is sending the best of her working men now (1869), and in such numbers as to dismay her Jack Bunsbys. What is to be the limit of this mighty immigration?"

In passing from the subject of the manner of the "coming up" of the United States, so exactly according to the prophecy, we give one more testimony. In the N. Y. *Independent* of July 7, 1870, Hon. Schuyler Colfax, then Vice-President of the United States, glancing

briefly at the past history of this country, said:—

"Wonderful, indeed, has been that history. Springing into life from under the heel of tyranny, its progress has been onward, with the firm step of a conqueror. From the rugged clime of New England, from the banks of the Chesapeake, from the Savannahs of Carolina and Georgia, the descendants of the Puritans, the Cavalier, and the Huguenot, swept over the towering Alleghanies, but a century ago the barrier between civilization on the one side, and almost unbroken barbarism on the other; and the banners of the Republic waved from flagstaff and highland, through the broad valleys of the Ohio, the Mississippi, and the Missouri. Nor stopped its progress there. Thence onward poured the tide of American civilization and progress, over the vast regions of the Western plains; and from the snowy crests of the Sierras you look down on American States fronting the calm Pacific, an empire of themselves in resources and wealth, but loyal in our darkest hours to the nation whose authority they acknowledge and in whose glory they proudly share.

"From a territorial area of less than nine hundred thousand square miles, it has expanded into over three millions and a half—fifteen times larger than that of Great Britain and France combined—with a shore-line, including Alaska, equal to the entire circumference of the earth, and with a domain within these lines far wider than that of the Romans in their proudest days of conquest and renown. With a river, lake, and coastwise commerce estimated at over two thousand millions of dollars per year; with railway traffic of from four to six thousand millions per year, and the annual domestic exchanges of the country, running up to nearly ten thousand millions per year; with over two thousand millions of dollars invested in manufacturing, mechanical, and mining industry; with over five hundred millions of acres of land in actual occupancy, valued, with their appurtenances, at over seven thousand millions of dollars, and producing annually crops valued at over three thousand millions of dollars; with a realm which, if the density of Belgium's population were possible, would be vast enough to include all the present inhabitants of the world; and with equal rights guaranteed to even the poorest and humblest of over forty millions of people, we can, with a manly pride akin to that which distinguished the palmiest days of Rome, claim as the noblest title of the world, 'I am an American citizen.'"

And how long a time has it taken for this wonderful transformation? In the language of Edward Everett, "They are but lately dead who saw the first-born of the pilgrims;" and Mr. Townsend (p. 21) says, "The memory of one man can swing from that time of primitive government to this—when thirty-eight millions of people living on two oceans and in two zones, are represented in Washington, and their consuls and ambassadors are in every port and metropolis of the globe."

Is this enough? The only objection we can anticipate is that this nation has progressed too fast and too far—that the government has already outgrown the symbol. But what shall be thought of those who deny that it has any place in prophecy at all? No; this prodigy has its place on the prophetic page; and the path which has thus far led us to the conclusion that the two-horned beast is the prophetic symbol of the United States is hedged in on either side by walls of adamant that reach to heaven. To make any other application is an utter impossibility. U. S.

George Muller.

THE founder of the Orphanage in Bristol, England, is again in the United States on a preaching tour. Mr. M. is a believer in the advent near. He is somewhat remarkable for his trustfulness in divine care and help. The following in regard to his business habits at home will be of interest to those who are acquainted with his success:—

"His morning hours, after his closet duties are over, are spent in his family, opening his letters, packages, etc., marking with his pencil and separating them into such divisions or classes that his three clerks or assistants can understand their respective duties. He reaches the Orphan houses between 10 and 11 o'clock; there he remains till 6 or 7 in the evening, attending to and overseeing a great variety of things. The amount of labor he performs is amazing, and the almost endless variety would render insane, one would think, most other men. Yet he is never ruffled, never looks anxious or out of temper—always calm and placid, and in a prayerful frame of mind, casting all his cares upon the Lord, who careth for him."

## The Home Circle.

### WE REAP WHAT WE SOW.

FOR pleasure or pain, for weal or for woe—  
'Tis the law of our being—we reap what we sow.  
We may try to avoid them—may do what we will—  
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, most sure,  
And detects in a moment the base or the pure.  
We may boast of our claim to genius or birth,  
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,  
And then, when we fall, the world bears the blame;  
But nine times in ten, it is plain to be seen,  
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard, earthly strife?  
Do you yearn for affection to sweeten your life?  
Remember, this great truth has often been proved;  
We must make ourselves loveable, would we be loved.

Though life may appear as a desolate track,  
Yet the bread that we cast on the waters comes back.  
This law was enacted by Heaven above,  
That like attracts like, and love begets love.

We make ourselves heroes and martyrs for gold,  
Till health becomes broken, and youth becomes old;  
Ah! did we the same for a beautiful love,  
Our lives might be music for angels above!

We reap what we sow. Oh! wonderful truth!—  
A truth hard to learn in the days of our youth.  
But it shines out at last, "as the hand on the wall,"  
For the world has its "debit" and "credit" for all.

### Economy and Tact.

AS THE acquisition of knowledge depends more upon what a man remembers than upon the quantity of his reading, so the acquisition of property depends more upon what is saved than upon what is earned. The largest reservoirs, though fed by abundant and living springs, will fail to supply their owners with water, if secret leaking-places are permitted to drain off their contents. In like manner, though by his skill and energy a man may convert his business into a flowing Pactolus, ever depositing its golden sands in his coffers, yet, through the numerous wastes of unfrugal habits, he may live embarrassed and die poor. Economy is the guardian of property—the good genius whose presence guides the footsteps of every prosperous and successful man.

Economy is a trite and forbidding theme. The young man will feel tempted to pass it by, and proceed to the next chapter. But I beseech him to read on, since his social advancement depends, in a good degree, upon his frugality. He had better be doomed, like the sons of ancient Jacob in Egypt, to make bricks without straw, than to enter the scenes of active life without economy for a companion. Study well, therefore, young man, the following picture:—

Ralph Montcalm is a merchant's clerk, enjoying a fair salary. His age is about twenty-two; his appearance is genteel, without foppishness; his manners are gentlemanly and polite, without affectation. By strict fidelity to the duties of his station, he has gained a high reputation for industry, energy, and integrity. He is also understood to be worth a few hundred dollars, which he has invested with great caution and judgment, where it will yield him a safe and profitable return. The general impression concerning him, among the merchants in his vicinity, is, that he will one day be a man of some importance in society. A shrewd business man remarked, one day, to his employer: "Your clerk has the elements of a successful merchant."

"Yes, sir; Ralph is destined to wield considerable influence, 'on change,' one of these days; and being very economical in his habits, he can hardly fail of becoming a rich man."

Such was the reply of Ralph's master. It showed that the clerk was acting on those principles which, in the estimation of experienced men, insure success. Yet Ralph's conduct found no sympathy from the fashionable disciples of dandyism, who filled situations similar to his own, as will be seen by the following conversations.

Ralph was walking home, one evening, from his counting-room, when a fellow-clerk, who was quite an exquisite in his own estimation, overtook him. He was puffing a cigar after the most approved fashion. Stepping up to Ralph, he touched him on the arm and said:—

"Good-evening, Mr. Montcalm!"

"Good-evening, sir!" replied Ralph to this salutation; a few common-places passed between them, and then the dandy, taking out his case of Havanas, said:—

"Will you take a cigar with me, Mr. Montcalm?"

"I thank you, sir, but I never smoke!" replied Ralph, with an emphasis which left no room for persuasion.

"Never smoke!" exclaimed the astonished dandy, replacing the cigar-case in his pocket. "What on earth can induce you to deny yourself so delicious a luxury?"

"It is a luxury that costs too much, sir, for me to indulge in it. I really cannot afford it."  
"O, I see," retorted the smoker, as he puffed forth an enormous column of smoke from his steaming mouth; "you belong to the race of misers, and are set on saving your money, instead of enjoying life as it passes. For my part, I despise all such stinginess, and calculate to enjoy all the pleasure money will buy."

Ralph took no notice of his companion's impolite insinuations, but in a kindly tone answered: "The use of tobacco, in every form, is positively injurious to health and intellect; as a habit, it is filthy, vulgar, and disgusting, to all but those who use it. Besides this, it makes a heavy and constant drain on the purse. I confess, I am too stingy to pay so high a price for a luxury which would shorten my life, fill me with disease, and render me disgusting to others. I would rather save my money for high and noble uses."

This sensible reply was too much for the smoker to endure. He therefore gruffly replied: "You talk more like a Puritan than a gentleman," and hurried forward, leaving Ralph to his reflections, which were certainly more agreeable than the company of such an empty-brained exquisite.

On another occasion, he was thrown into the society of another of these contemptible children of fashion, who, in the course of conversation, inquired: "Where do you board, Mr. Montcalm?"

"At Mrs. Brown's, in G— street."

"Indeed! How can you think of boarding in such an unfashionable street?"

"It is my fashion to seek respectability, comfort, cleanliness, and purity, in my home; and all these I have at Mrs. Brown's."

"That may be; but G— street is such an unfashionable street!—and Mrs. Brown is a poor woman."

"Very true, but still I find genuine comfort, abundant food, and amiable society, at her house; and at a price which I can well afford to pay. What, then, should I gain by going up town to one of your fashionable houses? What do you pay, where you board?"

"I pay rather high, in proportion to my salary, to be sure. My board costs me six dollars a week. But then everything is in style; the boarders are all fashionable young men, and I get into some of the highest society in the city through their influence besides gaining the reputation of being fashionable myself."

"But how do you manage to meet all your expenses? Your salary is only five hundred dollars per annum. You pay over three hundred dollars for board. Your other expenses are in proportion. I do not see how you can ever expect to rise above your clerkship, or even to marry, without saving something for capital; and saving, according to your statements, is out of the question."

"Saving! Don't talk of saving, Mr. Montcalm! I should be very happy to be out of debt. As to business or marriage, I dare not think of either, unless some good-natured merchant should be foolish enough to make me his partner."

"You may well say foolish; for, who but a 'good-natured fool' would dream of taking you, or any other slave of fashionable life, into partnership? For myself, I intend both to marry and to enter into business, at a proper time; hence, I cannot afford to be a fashionable young man. It costs too much. I prefer the real comfort of a respectable home, and the gains of frugality, to the ruinous reputation of being 'a man of fashion.' I wish you good-morning, sir."

"Good-morning, Mr. Montcalm," replied the fashionable young gentleman; and they parted, the former to mount the path of honor, the latter to flutter awhile, like a stupid moth, around the lamp of fashion, to burn his wings, and then to crawl in obscurity to an unhonored grave.

The reader must view Ralph Montcalm in yet another scene. It is laid in the counting-room of a merchant with whom Ralph had been transacting some business in his employer's behalf. Just before he left, a gentleman entered on an errand of benevolence. A poor family, in very destitute circumstances, needed aid to keep them from starvation. So stated the visitor, and then he asked:—

"Gentlemen, what will you give?"

"Too poor to give!" one of the clerks abruptly replied. He was well known for his love of driving a *la tandem* along the city avenues.

"It costs me so much to live, I can't give anything!" said another, whose very costly and fashionable attire placed his statement above suspicion.

"Hav'n't a dollar to spare!" bluntly responded a third, who was remarkable for being almost buried under a load of debts.

"Put me down two dollars," said Ralph, in a half whisper, to the collector, as he quietly handed him that amount.

"How is it that you can afford to give to every one that asks? Your salary is no larger than ours, and yet we can hardly pay our bills. Giving, with us, is out of the question," said the chief clerk to Ralph.

Ralph smiled, and replied: "Gentlemen, the difficulty is easily solved. You live high; I live moderately. You are extravagant; I economize. You wear the costliest clothing, and follow every changing fashion; I dress respectably, and avoid extremes. You spend large sums per annum on cigars, wines, riding, theaters, operas, balls, and costly suppers; I deny myself these indulgences, partly because of their cost, and partly because of their immoral tendencies. My pleasures are intellectual; they afford me higher and purer enjoyment than yours, and cost much less. Hence, while you are poor, I have money invested, and something to spare to alleviate the sorrows of others. Good morning, gentlemen."

Such is the example of economy which I desire to urge upon you, young man, for your imitation. Not a miserly meanness, which denies itself the common comforts of life, and shuts itself within walls of triple steel against the appeals of benevolence; but such a manly, generous habit of expending your resources as will tend to improve your condition, without debasing your nature,—to make you a man of property, without sinking you to the sordid level of a miser. The principles which make such admirable economists as young Ralph Montcalm, are:—

1. *Always let your expenditure be less than your income.* This is the grand element of success in acquiring property. To carry it out requires resolution, self-denial, and self-reliance. But it must be done, or you must be a poor man all through life. If, for example, your income is six dollars a week, you must live on *five*, or *four*, if you can with decency. But, further:—

2. *Little expenses must be carefully guarded against.* I once saw a full-grown caterpillar borne along the garden path by an army of tiny ants, which had made him their captive; at another time I saw an insect, somewhat resembling a dragon-fly, bearing off a caterpillar by his own unaided strength. In both cases the victim perished; and it made little difference whether he was in the hands of a single dragon-fly, or of an army of ants. Thus many little expenses are as fatal to a young man's prosperity as a great speculation which ruins at a single blow. The former will as surely bear him to the grave of poverty as the latter. Hence, the pence so foolishly spent on cigars, confectionary, fruit, ice-creams, soda-water, etc., must be retained in the purse of the young man who intends to take rank in respectable society. If they escape, they will, in spite of all his resistance, be like the ant-army, and will bear him to a pauper's grave. *Deny thyself*, in little as in great things, is a necessary condition of prosperity.

3. *Avoid the habit of getting into debt.* Attention to the above maxims will make the observance of this one easy. Still there is, to some minds, such a fascination in the act of buying on credit, that they will do it even when they have cash in their pockets. You must avoid this practice! Pay for what you purchase, at least until you begin business; and then buy very cautiously, and you will rarely buy what you do not need. To be in debt is to be enslaved; it is a prolific source of care; an occasion of temptation to extravagance; it often leads to falsehood, dishonesty, gambling, and destruction. Debt destroys more than the cholera. Therefore, young man, avoid debt!

4. *Avoid littleness.* You saw Ralph Montcalm ready to give to the poor. You must do the same, if not from pure benevolence of feeling, at least out of regard for yourself. Strict economy may lapse into sordid covetousness, and make the frugal man contemptibly mean. I have been told of a wealthy farmer, a professor of religion, who invited a student, just licensed to preach, to stay at his house during a series of religious meetings he was conducting in the neighborhood. When the young preacher was about to leave, the farmer accompanied him to the gate, expressing great pleasure for his visit and labors. Just before they parted, he said, "Mr. —, I should like to make you a small present."  
"I thank you, sir!" said the young student, bowing acquiescence to the welcome suggestion.

The farmer then took a twenty-five cent coin from his pocket and said: "This is the smallest change I have. If you will give me twelve and a half cents in change, you may keep the rest!"

"I have no silver about me," replied the student as he leaped on to his horse, scarcely able to conceal the combined emotions of indignation and merriment which struggled within him for expression.

If this fact had not been related in my

hearing by the aforesaid student, I could hardly have believed that any man could have acted with such contemptible littleness as that farmer; yet such is the meanness of spirit which will grow upon the man whose economy is not joined to some form of benevolent action. Therefore, I repeat the injunction,—avoid littleness, by carefully cultivating a generous, philanthropic spirit amidst all your plans of frugality.

There is another element of success which is worthy of a few thoughts. I mean *tact*, or versatility—a power of self-adaptation to every new opening of Providence. A man of tact immediately fills a new position with naturalness, and however he himself may feel its embarrassments, he forces the impression upon others that he is just the man for the place. On the other hand, without tact, a man is impracticable. Change his sphere and he acts stiffly, awkwardly; he is like a stiff-jointed country recruit at his first drill; so uncouth are his movements that lookers-on exclaim, "He will never do!" Hence his friends lose their interest in his advancement. They fear to advance him, lest his clownishness should mortify their pride. He is left to pine in the obscurity of a lowly position.

But *tact* is the gift of nature! Yes! to some extent it is so. Versatility is easier to some than to others. That is, it requires less effort in some than in others, to adapt themselves to new relations to society. But even the versatility of the proudest sons of genius is the off-spring of self-culture. The man who shines in an exalted position, who appears in it at such perfect ease that one might infer he was born to fill it, has gained the confidence which inspires him with ease by previous self-cultivation. A man who is true to himself is always in advance of his actual position; hence, when called to higher posts, he moves into them and fills them with propriety and dignity. This is *tact*. And the mental training which creates *tact* is within the reach of every young man.

But what has religion to do with these elements of success in life? It might as properly be asked, what has an anchor to do with the safety of a ship? For, as the latter is held at a secure distance from the shore, notwithstanding the driving gale, so is a young man bound to the practice of economy and the cultivation of *tact* by the authoritative claims of religion. Pride, sensuality, and custom, are like strong winds beating life's young voyager upon the rocks of prodigality, or the quicksands of extravagance. Religion anchors him fast by her strong principles. She exacts diligence, industry, and honesty by her precepts; she pictures the desolation of the spendthrift by her inimitable drawing of the prodigal son; she checks waste by teaching the doctrine of accountability to God for all we possess; thundering in every ear her call of "*Give an account of thy stewardship!*" Concerning the duty of fitting one's self to fill his station with honor, the precept of Paul to Timothy is apposite: "*Study to show thyself approved unto God, a workman that needeth not to be ashamed;*" and again, "*Give thyself wholly*" to the duties of thy vocation, "*that thy profiting may appear to all.*" This exhortation, self-applied by every young man, would constitute him, in a greater or less degree, a man of *tact*.

Thus does religion in the soul give vigor and fruitfulness to every element of prosperity in human character. Viewed in all its aspects, it justifies the beautiful figure of the good man in the song of the royal psalmist: "*He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.*"—*Daniel Wise, in Young Man's Counsellor.*

### Talk to the Children.

CHILDREN hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious but excellent mental training, in lively social argument. Cultivate to the utmost the art of conversation at home;

DISCOURAGEMENT is not the soil most favorable for the growth of excellence. If you would like to see your pastor abler, freer, more whole-souled and cheery, stand by him. Make him feel the stimulus of a warm friendship. It will put him upon his best for progress.

Reports from the Field.

Clarksfield, Ohio.

WE have now closed our labors in Clarksfield. We have not seen all accomplished here that we desired, but our labors have not been without fruit. Through the influence of our meetings here, I think that not less than eighteen persons have commenced the observance of the Lord's holy Sabbath. Time may develop more fruit. About \$15.00 worth of books have been sold, and several subscribers obtained for our periodicals.

H. A. ST. JOHN.

Oakland, Illinois.

I HELD meetings at this place from Oct. 24 to Nov. 3. The brethren have just completed a very neat church edifice, 26x38 feet, and have it paid for. It was well filled at the time of the dedication, Sunday, Oct. 26. During these meetings five gave their hearts to the Lord, and were baptized. One brother who was on the background started anew in the Lord's service. All seemed much encouraged. May the tender Shepherd ever guard the little flock at Oakland, and help them to obey Heb. 12:14, 15.

R. F. ANDREWS.

Watrous, Mich.

FROM the 13th to the 19th, I held meetings in Watrous. Nine were baptized, and six young men and women were added to the church. These meetings were a source of great encouragement to the church.

R. J. LAWRENCE.

Cedar Lake, Mich.

OCT. 6 to 21 I was at Cedar Lake. The blessing of God attended the effort here. Eight were added to the church by baptism, and several others began to observe the Sabbath. Three promised to use no more tobacco. I obtained four subscribers for the *Review*, and sold \$2.50 worth of books.

ORLANDO SOULE.

Boulder, Colorado.

My labor in this State in connection with Brn. Corliss and Cornell closed with our effort at Ft. Collins. We have labored together harmoniously, and, I trust, profitably. This mission has only been opened about a year, but it now numbers fully one hundred Sabbath-keepers. It has two organized churches, two companies, four Sabbath-schools, a live tract society, and s. v. sufficient to make the cause self-sustaining from this time. Several are making preparations to join Bro. Corliss in the work. It will not be long before Colorado will be numbered with our State Conferences.

In Denver about \$40 worth of books were sold, and in other places, in about four weeks, \$50 worth were disposed of.

A. O. BURRILL.

Grant City, Indiana.

On my return from the Rochester (Ind.) camp-meeting I held a few more very interesting meetings here. Two were baptized, and a Sabbath-school was organized. About twenty are keeping the Sabbath. Bro. Covert joined me, and replied to three discourses on the Sabbath by a Disciple minister. The truth gained the victory; to God be all the praise. I think a church may be organized here. Calls for help come in from almost all directions. Truly the harvest is great, but the laborers are few.

J. M. REES.

Good Health.

Trust in Treatment.

If I understand aright the principles of the true, hygienic system, the natural laws which God has established in the living being are all that we have to rely on for health, or for recovery from sickness or disease. The treatment which is recommended can do nothing more for the patient than to place him in the most favorable circumstances for nature to work unobstructed.

But people have become so accustomed to depend on foreign, or outside agencies for recovery from disease, that it is very difficult to get the idea entirely eradicated from the mind. The eagerness with which people have been wont to seek for something to swallow in case of sickness, and the consternation manifested when one is terribly sick and has "nothing to take," would be truly amusing but that it is too serious a subject to be treated with levity. And many who have adopted hygienic treatment, instead of drug medication, are slow to drop the idea, so long entertained, of doing that by treatment which nature alone can do. Eager to get rid of some chronic disorder in haste, they constantly have the

mind occupied with it, and ply the proper treatment to excess, as if abundance of treatment would hasten a cure. It is treatment, treatment, treatment, instead of waiting with patience for nature to do the work, after we have, as far as we are able, supplied the proper conditions. This, as I view it, is almost as great an error as to think that drugs can do nature's work. It would be much better, after a moderate amount of hygienic treatment, to quietly wait and trust in God and the natural laws which he has established. Be easy when you have done the best you can. This is much better than to trust in treatment, even of a proper kind, when administered without due moderation.

—R. F. Cottrell.

Graham Bread.

A FEW years ago this article was quite a rarity except in a few well-regulated households. Now it is to be found in every baker's shop in any large city. It is no longer laughed at and slandered by such terms as "bran bread," "horse feed," etc. It has received the unanimous indorsement of all scientific men. Every intelligent physician in the land acknowledges its superiority. The name of Dr. Graham is no longer a term of reproach, but has become so generally a household word that it has almost come to be a common noun.

The chief object of this paragraph is to call attention to the fact that everything which passes for graham bread is not a proper representative of this paragon food. Dishonest millers and bakers combine to make both graham flour and graham bread as widely different from what the genuine article should be as can well be imagined. The miller saves for graham the very poorest of his wheat, which will not make good fine flour. Anything will do for graham! Much of the graham flour (so-called) in large cities is simply a mixture of poor white flour and bran. The baker does the same thing, using for graham bread his second-class flour mixed with bran or shorts. It is no wonder that some people are disappointed in the results when they attempt to use graham flour for the first time. Graham flour and bread should always be purchased of honest millers and bakers.—*Health Reformer*.

The Diet of Frenchmen.

In an able article on kitchen management in France, the *Boston Journal of Chemistry* gives some interesting facts with reference to the diet of the French peasantry. It states that "dark bread made from whole wheat and barley, is the only kind used." "Scarcely any butter or cheese find their way to the tables of the poorer classes." "A large piece of meat is rarely seen upon the tables of even the richer classes in France; the portion is usually small, and the meal is supplemented with a fair allowance of soup, bread, and vegetables. This management does not lessen the attractiveness of meals, nor indicate unpleasant parsimony." "They have learned that the sweetest and most nutritious bread is made from wheat, barley, and rye, ground finely, but unbolted. Their bread is dark, but of excellent quality."

"The average earnings of laborers in France do not exceed thirty cents a day, and yet from this pittance they continue to live comfortably. The average of health in the population is much higher than in most countries, and the average length of life is as high as thirty-eight years."

Bright's Disease and Ice Water.

A BALTIMORE druggist of experience and ample opportunity for observation, has advanced the idea that Bright's disease is attributable to the immoderate use of ice water and cold drinks. He cites the fact that the people of this country use ninety per cent. more ice in their drinks than the people of any other country, Greenlanders not excepted. We have seventy-five per cent. more of Bright's disease. He cites the fact that wine drinking countries of Europe are comparatively free from the malady. Travelers have observed and commented upon the prejudice which seems to exist against ice-water and iced drinks in all countries outside of the United States. The Englishman and the German fairly shun ice, though placed in easy reach of boundless quantities of it, and the Frenchman who sips the light wine would as soon think of taking an emetic as of chilling his stomach with an iced draft. Our drug friend points to the fact that Bright's disease has kept pace in this country with the increased consumption of ice, and claims that before ice became a common household necessity the malady was scarcely known among physicians. There may be something in this theory.—*Baltimore Gazette*.

Secular News.

—All the members of the Italian cabinet have sent their resignations to the king.

—Four-fifths of the town of Farmington, Minn., was destroyed by fire on the night of Nov. 22.

—A Parisian speculator named Philipart, recently absconded, leaving his creditors minus \$1,237,600.

—Five or six hundred men are now employed on the New York approaches to the East River Bridge.

—The snow is so deep in the Colorado canyons that it would be difficult to move troops now if it were desired.

—The sugar trade in France is seriously affected by the failure of the beet crop. Many refineries have closed, and all are expected to close.

—The *Shenandoah*, formerly a Confederate cruiser, sank in the Indian Ocean; most of the crew were lost. She belonged to the Sultan of Zanzibar.

—The loss to the government in the amount of money received by postmasters throughout the country the past two years will be less than one-twentieth of one per cent.

—The rebellion against Chinese rule in Kashgar, which has been in progress, is like to collapse for want of Russian aid, which has been withheld since the treaty of Kuldja.

—A report from Augusta, Ga., Nov. 19, says: There was to-day the heaviest fall of snow in years. It snowed for over three hours steadily. It seemed to be general in this section.

—By a kerosene explosion in Kieff, as reported in the *Russian Courier*, 18 persons were burned to death, and others so burned, that it was not expected they could recover.

—Chief Ouray says that he can prove that the Mormons incited the Indians to commit outrages upon the soldiers and the agency, and supplied them with arms and ammunition.

—Cuban Senators and members of the Chamber of Deputies have resolved to support the bill for the abolition of slavery in Cuba in the form in which it was proposed by the Government.

—Arrests are being made in Ireland for incendiary speaking. Kearney has expressed a desire to be a martyr—he may find a chance if he will return home. But he would be peaceable if he were there.

—Since the breaking out of the cholera in Japan, in April last, there have been 155,000 cases and 85,000 deaths. Yet there is so great an amount of exciting news from the nations that this has scarcely been noted.

—A heavy storm of wind and snow visited the whole lake region and the east, Nov. 19, 20. Perhaps there never was a storm on the lakes in which there were so many disasters. The snow storm was severe in Central New York, and elsewhere.

—A despatch from Berlin says that Russia has advised Turkey to ask all the signatories to the Treaty of 1856 to despatch squadrons to the Dardanelles, in case the English fleet enters the Straits. The whole of the St. Petersburg press is violent in its tone on the question.

—Spinning mills at Kirkealdy, Scotland, have begun work on full time, having been operating on the short time system for nearly two years. The linen trade has also improved so much that all the power loom manufacturers are now in full motion, which has not been the case for three years.

—New York, Nov. 19, the Clearing House exchanges for the week tell the same old story of marvelous business activity everywhere throughout the country, except at San Francisco. No other city shows a decrease. San Francisco's transactions for the week were under \$12,000,000, while for the same time last year they were over \$18,250,000.

—The tug *Seymour*, of Ogdensburg, left Cape Vincent Nov. 18 with four tugs, three dredges and eight scows in tow for Buffalo. During the night a gale on Lake Ontario was encountered, and three tugs and all of the small dredges and scows were lost. One tug was picked up to-day, and the *Seymour* arrived at Sackett's Harbor. Of the crews only six persons were saved. Twenty-two were lost.

—About five months ago an explosion occurred in a tunnel which is being made through the Coast Range, between Santa Clara and Santa Cruz, Cal., for the Narrow Gauge R. R. At that time the engine house, shop, and cars outside were demolished. Recently the tunnel has leaked petroleum from the roof, so as to be dangerous, and air-pipes have been worked to prevent explosion. But a most terrific double explosion took place the morning of Nov. 19, by which about thirty men, mostly Chinese, were killed. After the first, some excited Chinamen rushed in with torches, causing a second, still more terrible. The following is taken from the *Alta's* description of the second explosion:—The explosion was preceded by a rush of air from the tunnel, which gave the majority of those near the mouth time to step one side, so that none were exactly in front. Quicker than it can be told, a volume of lurid flame, the full size of the tunnel, shot out, expanding as it issued for upward of a hundred yards. This was accompanied by a crash and the splintering of the engine-house, which stood about fifty feet from the mouth of the tunnel, on the left of the track, and the utter demolition of the blacksmith shop, which stood on the right of the track, over a hundred feet from the tunnel.

Religious News and Notes.

—There are twenty-one vacant Congregational churches in the State of Connecticut.

—Joseph Cook has commenced his winter Boston Course of Lectures in the Old South church.

—Five Baptist missionaries sailed from San Francisco, Nov. 15; two of them to China and three to Japan.

—A minister of the English church of St. Albans, at Holburn, has been suspended for three years for Ritualistic practices.

—A converted Chinaman of San Francisco, gave Dr. S. R. Brown \$500 just as he was about to leave for missionary work in China. Pretty good evidence that he was converted.

—The pilgrimage to Mecca, which has hitherto been provisioned at government expense, can get no assistance, a thing which has never before happened in the history of Ottoman rule.

—The Second Baptist Church of St. Louis, which was disfellowshipped from the St. Louis Association for irregular proceedings, has been received by the General Baptist Association upon making explanations.

—The following from the *Christian at Work* is very brief, but very suggestive: "The Alliance: 'Moses will not be our lawgiver.' Which of the commandments do you propose breaking—or is it all of them? Particulars, please!"

—An English Wesleyan, replying to a suggestion that the Wesleyans unite with the Established Church, says "the younger clergy in the Church of England may now be divided into two classes, the priestlings and the semi-skeptics."

—A religious note in the *Evangel* says: "A penny a week from each of the 113,367 Baptists of New York State would amount to the sum of \$58,948.24 in a year. This is more than double what the Baptists of that State gave last year for Home Missions." Rather barren.

—The Berlin Society for the promotion of Christianity among the Jews, estimates the total number of the Hebrew race at the present time to be just about what it was in the days of King David—between six and seven millions. Of these, from one to one and a half millions are in America.

—Fifty years ago, Kotha-byu, the first convert among the Karens, was baptized in Burmah. His wife was present at the fiftieth anniversary of his baptism, which was celebrated by the dedication of a large memorial hall for public worship. She was the first Karen woman who was baptized, and the mission has now 438 churches and nearly 20,000 members.

—Lepere, French ex-Minister of the Interior, has issued a circular to the Prefects, calling their attention to the omission of priests to pray for the safety of the Republic. He wishes to be informed whether the omission is prompted by the Bishops. He also desires to be informed whenever a Bishop leaves his diocese without authorization, and more particularly if he visits Rome.

—Portugal has hitherto been considered one of the most intensely Catholic countries, but since January last a decree of the king provides for the civil registration of Protestants, and conferring upon all such as shall register all civil rights. On all occasions of outbreaks against Protestant missionaries since that time, it is said the police have never failed to give them help when needed.

—The death of Matthew Hale Smith is announced. He commenced his ministry with the Universalists. Left them and wrote a book, "Universalism Refuted and Exposed." Next he preached for the Presbyterians, then was pastor of a Reformed Dutch church; preached also for the Congregationalists, but since 1861 belonged to the Baptists. He was known as a writer over the signature of Burleigh.

—The Cincinnati *Commercial* thinks that not over \$75,000 have been collected toward defraying Bishop Purcell's debts. The chapels, parsonages, &c., built with this borrowed money all stand in the name of the Bishop; why not recover the money from them? It looks like a conspiracy to defraud the depositors in the interest of "the church," especially, as the Bishop has the confidence and sympathy of all its dignitaries.

—One of the *Christian Advocates* does not like the announcement in the papers of the election of an "Episcopal" bishop, without stating of which Episcopal church. To which the *Independent* says it "shall continue, with the other papers, to curtail for convenience the names of the denominations, choosing the name 'Methodist' for the one that is not very episcopal, and the name 'Episcopal' for the one that is not very Protestant."

Obituary.

DIED, in Salem, Oregon, Oct. 30, 1879, of typhoid pneumonia, aged about 17 years, Matilda C. Stephens, wife of Bro. Radway Stephens, daughter of James F. and Margaret Chitwood, of Damascus, Or. At the age of 15 she embraced the Christian religion and united with the Baptist church, from which she was excluded for keeping holy the Sabbath of the Lord.

She became convinced on the Sabbath at the S. D. A. camp-meeting in 1878, and was one of the first to unite with the church when one was organized in Damascus. She lived a consistent member, and died in the blessed hope of immortality.

