

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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ENOUGH.

I AM so weak, dear Lord! I cannot stand
One moment without Thee.
But Oh, the tenderness of Thine enfolding,
And Oh, the faithfulness of Thine upholding,
And Oh, the strength of Thy right hand!
That strength is enough for me.

I am so needy, Lord! But well I know
All fullness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My least, my greatest need. And so
Thy grace is enough for me.

It is so sweet to trust Thy word alone;
I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light on mysteries entwining;
Thy promise-roll is all my own,—
Thy word is enough for me.

The human heart asks love. But now I know
That my heart hath from Thee
All real and full and marvellous affection,
So near, so human! Yet Divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me.

There were strange soul-depths, restless, vast and broad,
Unfathomed as the sea,—
An infinite craving for some infinite stilling;
But now Thy perfect peace is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me!
—Frances Ridley Havergal.

General Articles.

Christian Temperance.

BY MRS. E. G. WHITE.

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6, 19, 20.

We are not our own. We do not belong to ourselves. But we have been purchased with a dear price. We have cost an immense sum, even the suffering and death of the Son of God. If we can understand this, and fully realize it, then shall we feel great responsibility resting upon us to keep ourselves in the very best condition of health, that we may render to God perfect service.

But when we take any course which decreases our strength, expends our vitality, beclouds the intellect, and destroys the powers of the mind, we sin against God. In pursuing this course we are not glorifying him in our bodies and spirits which are his; but are committing a great wrong in his sight.

Has Jesus given himself for us? Has this dear price been paid to redeem us? And is it so, that we are not our own? Is it true that all the powers of our being, our bodies, our spirits, all that we have, and all we are, belong to God? Is this so? It certainly is. And when we realize this, what obligation does it lay us under to God to preserve ourselves in that condition that we may honor him upon the earth in our bodies and in our spirits which are the Lord's.

We believe without a doubt that Christ is soon coming. This is not a fable to us. It is a reality. We have no doubt, neither have we had a doubt for years, that the doctrines we hold to-day are present truth, and that we are preparing for the Judgment. We are preparing to meet Him who is to appear in the clouds of heaven with the holy retinue of angels, to escort Him on his way, to give the faithful and the just the finishing touch of immortality. When he comes he is not to cleanse us of our sins. He is not then to remove from us the defects in our characters. He will not then cure us of the infirmities of our tempers and dispositions. He will not do this work then. Before that time this

work will all be accomplished, if wrought for us at all. Then those who are holy will be holy still. They are not to be made holy when the Lord comes. Those who have preserved their bodies, and their spirits, in holiness, and in sanctification, and honor, will then receive the finishing touch of immortality. And when he comes, those who are unjust, and un sanctified, and filthy, will remain so forever. There is then no work to be done for them which shall remove their defects, and give them holy characters. The Refiner does not then sit to pursue his refining process, and remove their sins, and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us.

We embrace the truth of God with our different organizations, and as we come under the influence of truth, it will accomplish the work for us which is necessary to be accomplished, and give us a moral fitness for the kingdom of glory, and for the society of the heavenly angels. We are now in God's work-shop. We are, many of us rough stone from the quarry. As we lay hold upon the truth of God, its influence must affect us. It must elevate us. It must remove from us every imperfection. It must remove from us sins of whatever nature. And it must fit us, that we may be prepared to see the king in his beauty, and finally to unite with the pure and heavenly angels in the kingdom of glory. This work is to be accomplished for us here. Here we are, with these bodies and spirits, which are to be fitted for immortality.

We are in a world that is in opposition to righteousness, holiness, a growth in grace, and to purity of character. Everywhere we look we see deformity and sin. We see corruption. We see defilement on every hand. And what is the work that we are to undertake here just previous to immortality? It is to preserve our bodies holy, our spirits pure, that we may stand forth unstained amid the corruptions teeming around us in these last days. And if this work is to be performed for us, we need to engage in it heartily, and engage in it at once. We want to take hold of the work now. We want to understand it just as it is. Selfishness should not come in here to control us. We want the Spirit of God to have perfect control of us. It should influence us in all our actions. And if we have a right hold on Heaven, a right hold of the power that is from above, we shall feel the sanctifying influence of the Spirit of God upon our hearts.

When we have tried to present to the people the health reform, and have spoken of the importance of their eating, and drinking, and in all that they do, to do it to the glory of God, many, by their actions, have said, "It is nobody's business whether I eat this or that. Whatever we do we are to bear the consequences ourselves." Dear friends, you are greatly mistaken. You are not the only sufferers from a wrong course. The society you are in bears the consequences of your wrongs, in a great degree, as well as yourselves. If you are suffering from your intemperance in eating or in drinking, we that are around you, or associated with you, are affected by your infirmities. We have to suffer on account of the course you pursue, which is wrong. If it has an influence to lessen your powers of mind or body, we are affected by it. We have to feel it. When in your society, instead of your having a buoyancy of spirit, you are gloomy, and cast a shadow upon the spirits of all around you. If we are sad, and depressed, and in trouble, you could, if in right conditions of health, have a clear brain to show us the way out, and speak a comforting word to us. If your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss? Does not your influence seriously affect us? We may have a good degree of confidence in our own judgment, yet we want to have counsellors; for in many counsellors there is safety. We desire that our course should look consistent and proper to those we love, and we wish to seek their counsel, and have them able to give it with a clear brain. But what care we for your judgment, if your brain nerve-power has been taxed to the utmost to take care of improper food, or an

enormous quantity of even healthful food placed in your stomachs, and the vitality withdrawn from the brain? What care we for the judgment of such persons? They see through a mass of undigested food. Therefore your course of living affects us. It is impossible for you to pursue any wrong course without others suffering beside yourself.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." In running the race, in order to obtain that laurel which was considered a special honor, those who engaged in running were temperate in all things. They were temperate, that their muscles, and their brains, and every part of them, should be in the very best condition to run. If they were not temperate, they would not have that elasticity that they would have if they were temperate in all things. If temperate, they could run that race successfully. They were more sure of receiving the crown. But notwithstanding all their efforts in the direction of temperance, and to subject themselves to a careful diet, in order to be in the best condition, yet they only ran at a venture. They might do the very best they could, and yet after all not receive the token of honor; for another might be a little in advance of them, and take the prize. One only received the prize. But we can all run in the heavenly race, and all receive the prize. It is not an uncertainty. It is not to run at a risk. We must put on the heavenly graces, with the eye directed upward to the crown of immortality, keeping the Pattern ever before us. He was a Man of sorrows, and acquainted with grief. The self-denying life of our divine Lord we are to keep constantly in view. His life of poverty, humbleness, and self-denial, we must not forget. And then as we seek to imitate him, keeping our eye upon the mark of the prize, we can run this race with certainty, knowing that if we do the very best we can we shall certainly secure the prize. Men ran to obtain a corruptible crown, one that would perish in a day. All this self-denial practiced by those who ran these races was to obtain a corruptible crown, which was only a token of honor from mortals here.

But we are to run the race, at the end of which is a crown of immortality and everlasting life. Yes, a far more exceeding and eternal weight of glory will be awarded to us as the prize when the race is run. "We," says the apostle, "an incorruptible." And if they could be temperate in all things, who engaged in this race here upon earth for a temporal crown, cannot we be temperate in all things, who have in view an incorruptible crown, an eternal weight of glory, and a life which measures with the life of God? When we have this great inducement before us, cannot we run, with patience, this race that is set before us, looking unto Jesus the author and finisher of our faith? He has pointed out the way for us. He has marked it for us by his own footsteps all the way along. It is the path that he traveled. You may, with Christ, experience the self-denial, and the suffering, and walk in this pathway imprinted by his own blood.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my my body, and bring it into subjection." There is work to do here, for every man, woman, and child. Satan is constantly at work, that he may have control of your bodies and spirits. But Christ has bought you, and you are his property. And now it is for you to work in union with Christ, in union with the holy angels that minister unto you. It is for you to keep the body under, and bring it into subjection. Unless you do this, you will certainly lose everlasting life, and the crown of immortality.

And yet some will say, "What business is it to anybody what I eat? or what I drink?" I have shown you what relation

your course has to others. You have seen that it has much to do with the influence you exert in your families. It has to do with your manner of acting. It has much to do with moulding the characters of your children.

As I said before, it is a corrupted age in which we live. It is a time when Satan seems to have almost complete control of minds that are not fully consecrated to God. Therefore there is a very great responsibility resting upon parents and guardians who have children to bring up. Parents have taken the responsibility of bringing these children into existence. And what now is their duty? Is it to let them come up just as they may? and just as they will? Let me tell you, a weight of responsibility rests upon these parents. Whether you eat, or whether you drink, or whatever you do, do all to the glory of God. Do you do this when you are preparing food for the table, and when you place it upon your tables, and call your family to partake of it? Are you placing only the food before these children that you know will make the very best blood? Is it that food that will preserve their systems in the least feverish condition? Is it that which will place them in the very best relation to life and health? Is this the food that you are studying to place before your children? Or are you careless and reckless of their future good? and provide for them unhealthful, stimulating, irritating food? Let me tell you that the children from their very birth are born to evil. Satan seems to have control of them. He seems to take possession of their young minds, and they are corrupted. Why do fathers and mothers act as though a lethargy was upon them? They do not mistrust that Satan is sowing evil seed in their families. They are as blind, and careless, and reckless, in regard to these things as it is possible for them to be. Why do they not awake, and study these things? Why are they not reading up? Says the apostle, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience," etc. Here is work resting upon every one who professes to follow Jesus Christ.—From Report of an Address.

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

(Continued.)

EARLIEST IDEAS OF THE SOUL.

If the reader supposes that the first ideas which the ancients had of the soul were the same as those popular among us now, he needs to be undeceived. The idea that after the body dies, the soul, as an immortal, immaterial, conscious, and active personality, goes immediately to Heaven or hell, was not arrived at immediately, but grew out of the imagination, the poetry, the philosophy, and the laws of many ages. It is interesting to trace its gradual development.

The first idea that the ancients conceived of the soul, or spirit, as existing separately from the body after death, was that of a *shadow* or *shade*, resembling the body in shape, but larger. This shade was supposed to be a very thin, misty, aerial, material substance. At first the shades of all, both good and bad, were said to be gathered together under ground in *hades*, or *sheol*. They were not permitted to visit the upper world among the living. They were said to be in a dreamy, sleeping condition. Gradually, by poetic imagination, they were invested with more life and intelligence, and were assigned employments in *hades* like those they had led on earth. Then a few were said to come up from their dreary abode, and appear to the living. They represented *hades* to be a damp, chilly, dismal place. They sighed to return to earth. The scene gradually changed, and they were invested with still more activity, power, and intelligence, and placed in a region of greater light, till a few privileged ones were raised to dwell on the surface of the earth, then higher in the air, and at last to Heaven. They then began to be invested with mighty power as demons, demi-gods, and gods, and were supposed to rule over the living. At last, after long ages, all the good were supposed to go to Heaven at death.

They had similar ideas in regard to the punishment of the wicked in *hades*. At first

only a very few were punished, then certain crimes in all, and at length all the wicked were punished there at death. But this change in the minds of the people was very slow, and many ages passed before it was effected. Many testimonies could be presented on these points; but I can offer only a few here. The origin of many of these ideas is thus stated by Alger:—

“The origin of many notions touching a future state found in literature, is to be traced to those rambling thoughts and poetic reveries with which even the most philosophic minds, in certain moods, indulged themselves.” “Two general sources have now been described of the barbarian conceptions in relation to a future state. First, the natural operation of an earnest recollection of the dead; sympathy, regret, and reverence for them, leading the thoughts and heart to grope after them, to brood over the possibilities of their fate, and to express themselves in rites and emblems. Secondly, the mythological or arbitrary creations of the imagination, when it is set strongly at work, as it must be by the solemn phenomena associated with death. But beyond these two comprehensive statements, there is, directly related to the matter and worthy of separate illustration, a curious action of the mind, which has been very extensively experienced, and fertile of results. It is a peculiar example of the unconscious imputation of objective existence to mental ideas. With the death of the body, the man does not cease to live in the remembrance, imagination, and heart of his surviving friends. By an unphilosophical confusion, this internal image is credited as an external existence. The dead pass from their customary haunts in our society to the imperishable domain of ideas.” “Fancy and reason, thus set to work, speedily construct a thousand theories filled with details. Desire fathers thought, and then thought woos belief.” (Future Life, part ii, chap. i, p. 81; and part i, chap. iii, p. 38.)

This was the real origin of the notion that the soul lives after the body dies—imagination and desire.

Dr. Knapp, in accounting for this doctrine among the ancients, says: “They often had dreams, in which the dead appeared to them, speaking and acting; and in this way they found their wishes, and the traditions they had received from their fathers, confirmed anew.” (Christian Theology, p. 519.)

Even now, wishes, dreams, death-bed scenes, etc., etc., are the best proof which many have of the immortality of the soul.

With regard to the first conception of the abode and condition of the departed spirits, Dr. Knapp remarks: “Far more general was the opinion among the ancient nations that the abode of departed spirits is under the earth; because the dead are laid beneath the ground, and their bodies return to the dust. The souls, there separated from their bodies, were regarded as a sort of aerial beings or shades. Taken as a whole, the ancient Eastern nations and the Greeks agreed on this point.” (Ibid., p. 524.)

HOMER'S ILIAD.

Turning to Homer, the oldest of the heathen poets, who wrote about nine hundred years before Christ, we find that the ideas then entertained of death were that it was a *sleep*, and of *hades*, or the state of the dead, that it was a dark, gloomy, cold place under ground, where the mere powerless shadows of the dead existed in a half-unconscious state. Read a few quotations:—

“Silent they slept, and heard of wars no more.”
“And death in lasting slumber seals his eyes.”
“The soul, indignant, seeks the realms of night.”
“Oppress'd had sunk to death's eternal shade.”
“Add one more ghost to Pluto's gloomy reign.”
“Thy Hector, wrapt in everlasting sleep,
Shall neither hear thee sigh, nor see thee weep.”
“And seeks the cave of Death's half-brother, sleep.”

(Pope's Homer's Iliad, pp. 58, 85, 91, 101, 123, 259, 306.)

Such expressions are frequent all through the Iliad.

Homer always describes *hades* as a dreary, gloomy place, thus:—

“When to grim Pluto's gloomy gates he went.”
“Go, guide thy darksome steps to Pluto's dreary hall.”
“By thy black waves, tremendous Styx! that flow
Through the drear realms of gliding ghosts below.”

(Pope's Homer's Iliad, pp. 151, 265, 269.)

The souls there are described as feeble, shadowy, and voiceless.

“Then the wan shades and feeble ghosts implore.”

“To all the phantom nations of the dead.”

(Pope's Homer's Odyssey, p. 601.)

Finally Homer, in his *Odyssey*, relates the descent of Ulysses into *hades*, and his interview with the souls of the dead. We give a few quotations:—

“Now the wan shades we hail,
When lo! appeared along the dusky coasts,
Thin, airy shoals of visionary ghosts.”

Of the soul of his mother he says:—

“Now a thin form is all Anticlea was.
Still in the dark abodes of death I stood,
When near Anticlea, moved and drank the blood.
Straight all the mother in her soul awakes,
And owning her Ulysses, thus she speaks:
Comest thou, my son, alive, to realms beneath,
The doleful realms of darkness and of death?
Comest thou alive from pure ethereal day?
Dire is the region, dismal is the way.”

“Thrice in my arms I strove her shade to bind,
Thrice through my arms she slipp'd like empty wind.”

(Ibid., pp. 605, 606, 608, 609.)

Ulysses complaining of this, his mother replies:—

“All, all are such when life the body leaves;
No more the substance of the man remains,
While the impassive soul reluctant flies,
Like a vain dream, to these infernal skies.
But from the dark dominion speed thy way,
And climb the steep ascent to upper day;
To thy chaste bride the wondrous story tell,
The woes, the horrors, and the laws of hell.”

(Ibid., p. 609.)

Of a great king now dead he says:—

“His substance vanish'd, and his strength decay'd;
Now all Atrides is an empty shade.”

(Ibid., p. 614.)

The soul of the mighty Achilles says:—

“Talk not of ruling in this dolorous gloom,
Nor think vain words (he cried) can ease my doom.
Rather I'd choose laboriously to bear
A weight of woes, and breathe the vital air;
A slave to some poor hind that toils for bread,
Than reign the scepter'd monarch of the dead.”

(Ibid., p. 616.)

He would rather be a slave and live on earth than be a king in the land of spirits! How different, how exactly the reverse, of the modern ideas of the spirit land!

The following gives a good general idea of ancient opinion with regard to the state of the dead. It will be noticed that they all considered the soul material: “The disembodied soul, as conceived by the Greeks, and after them by the Romans, is material, but of so thin a texture that it cannot be felt with the hands. It is exhaled with the dying breath, or issues through a warrior's wounds. The sword passes through its uninjured form as through the air. It is to the body what a dream is to waking action. Retaining the shape, lineaments, and motion the man had in life, it is immediately recognized upon appearing. It quits the body with much reluctance, leaving that warm and vigorous investiture for a chill and forceless existence. It glides along without noise, and very swiftly, like a shadow. It is unable to enter the lower kingdom and be at peace until its deserted body has been buried with sacred rites; meanwhile, naked and sad, it flits restlessly about the gates, uttering doleful moans.” (Doctrine of a Future Life, pp. 175, 176.)

Thus the happiness of the soul was intimately connected with that of the body.

With regard to the gradual development of their ideas of hell, ghosts, etc., Alger says:—

“First, then, from a study of the Greek mythology, we find all the dead a dull populace of ghosts, fluttering through the neutral melancholy of *hades* without discrimination. And finally we discern, in the world of the dead, a sad middle region, with a paradise on the right hand, and a hell on the left, the whole presided over by three incorruptible judges, who appoint the new-comers their places in accordance with their deserts.” (Ibid., p. 179.)

“The native Hebrew conception of the state of the dead was that of the voiceless gloom and dismal slumber of *sheol*, whither all alike went.” (Ibid., p. 261.) “But, after a time, these places in the lower world were divided, and the residences of the righteous and the wicked were conceived of as separate.” (Knapp's Theol., sec. 150, p. 524.)

We cannot fail to observe that the ancients, instead of having a clear and well-defined doctrine of the immortality of the soul and the conscious state of the dead, gradually developed these ideas, not from an early and clear tradition, but from the causes already given, and from others yet to be named. (This is an important fact in our investigation, and it should be well weighed.)

INFLUENCE OF THE POETS.

The influence of the poets and poetry aided greatly in the development of early conceptions concerning the state of the dead. The poets have always had a great influence in shaping the ideas and traditions of rude nations. No subject ever furnished a better theme for poetic fiction and imagination than that of the place and condition of men after death; and in none has greater liberty of fancy been taken than in this. Whoever wishes proof of this, may look into the pages of Homer, Virgil, Dante, etc. These poets have given loose reins to their warm imaginations, to revel in the most horrid scenes. Their productions have been eagerly listened to by the people, and the effect has been marked and lasting. These poets were the ones who first taught the ancient heathen their religious tenets.

Thus writes Herodotus: “For I am of opinion that Hesiod and Homer [poets] lived four hundred years before my time, and not

more, and these were they who framed atheogony for the Greeks, and gave names to the gods, and assigned to them honors and arts, and declared their several forms.” (Herod. Euterpe ii, 53, p. 116.)

History abundantly shows that the fancy of poets has done more than anything else to build up this visionary doctrine of a hell and heaven of departed ghosts. Says Enfield: “Every poet enlarged and moulded the ancient fables according to the fertility or luxury of his own fancy; so that they were not only increased from time to time without limit, but in many particulars so materially altered that their original features could scarcely be perceived.” (Hist. Philo., p. 63.) Says another: “It is a common saying that the license of the poets caused greater injury to the ancient theology than all other things put together.” (Cudworth's Int. System, vol. i, p. 619, note.)

The learned Mosheim thus candidly states the poetic origin of the popular pagan notions of hell:—

“It is notorious that those who embodied the dogmas of antiquity in verse, borrowed the coloring and embellishments by which they sought to gain for them a readier access into the popular mind from ancient history, and formed a certain discipline called in the present day *mythology*, compounded of the precepts of ancient philosophers and the legends of their own country. Hence they also obscured with the same ornaments and fictions the most simple doctrine of the state of souls after death, in order to beguile and conciliate the ears of the multitude who held in firm remembrance the affairs and exploits of bygone ages as handed down from their ancestors. First of all, the subterranean place itself, in which disembodied souls were supposed to be confined, was depicted by them in such a way as accorded with Grecian conceptions, and the manners of the times in which they lived. In the next place, being aware that that incredible multitude of souls could not possibly dispense with a leader and king, they selected Pluto out of ancient tradition, a certain king, probably of Epirus or some other province, well known to the common people for his severity, and assigned to him the sovereignty of the shades. On him they bestowed all the concomitants with which the kings of their own times were accustomed to be surrounded,—a palace, servants, wife, counselors, lictors, executioners, porters, and the like. But as they had founded so dreadful, dismal a community, in order to express all these, they were obliged to have recourse to the most hideous and horrible imagery. This is well known to the reader of Homer, Virgil, and the other poets.

“That in the remotest ages dogs were chained to the doors of the rich and powerful for the purpose of deterring the approach of mendicants and thieves, is a fact which has long ago been demonstrated by learned men. The poets, therefore, considered it incumbent upon themselves to commit the custody of hell in like manner to a great and savage dog, which, to produce a more powerful impression upon the minds of the vulgar, they feigned to be triple-headed. For as the infernal dominions were divided into three parts, namely, Tartarus, Elysian Fields, and the abode of souls not yet purged and proved, and consequently the door and entrance of this gloomy realm was threefold, it was reasonable that the dog placed at the threshold of hell should be endowed with a threefold head, in order to be able to guard all the inlets. In Homer's time, kings had already departed from the ancient simplicity, and no longer adjudicated on the causes of their subjects, but had delegated this office to others. It was therefore proper to exempt the king of hell also from this labor. Hence they selected from the ancient history of their country those men that had formerly enjoyed a high reputation for justice and rigor, and were commonly regarded as the first examples of most upright, just judges, namely, Rhodanthus, Minos, and Eacus, whom they installed in that awful tribunal, and appointed as inquisitors of souls. And with respect to these judges they used the same expressions as though they perfectly resembled those whom they saw administering justice in their own times, either as regards the form of trial or any other characteristic by which a judge is usually distinguished from the rest of the people.

“As this region was believed to be situated underneath the earth, the road which led to it was necessarily described as rugged, dark, dreary, and unknown to mortals. Disembodied souls, therefore, would probably have missed their way, unless they had been furnished with a guide; probably, also, some of those who were weighed down with consciousness of crime would have chosen to wander about on the earth forever, rather than descend into a place which they foresaw was about to be the most dreadful and fatal to

themselves. Even this inconvenience was provided against by the poets; for they assigned Mercury as the guide and conductor of the dead, and taught the people that he not only pointed out the way to errant souls, but compelled the reluctant to enter it. The rest I pass over; for I have no intention here of explaining the fables of the poets, or of trespassing upon the province of the philologist.” (Cudworth's Intell. Sys., vol. iii, pp. 293, 294, note.)

This is a truthful and candid statement of the real origin of the heathen doctrine concerning the place and condition of the dead. Yet much of this is retained to-day in the Christian creeds as Bible truth!

The Rights of Others.

THE use of tobacco by any person, is a persistent and flagrant transgression of the rights of others. Persons claim the privilege of doing as they please; but no principle of law, gospel, or common sense allows any man to please himself by displeasing or annoying others. If a man had neither father, nor mother, nor wife, nor child, nor friend; if he lived as a hermit in a hole on some desert island, untrodden by any human foot, he might perhaps claim the natural right to do as he pleased, provided there was no God and he was without moral responsibility. But it is impossible for society to exist unless men consent to the abridgment of their personal rights or privileges, and learn to consider and respect the rights and inclinations of others. All law is based upon the principle that the inclinations of the individual must yield to the good of the community. He who refuses to accept this principle of action, speedily finds himself an outlaw. He arrays himself against society, and society avenges itself upon him by compelling him to submit to wholesome authority. No man moving in society has a right to make himself a nuisance or an occasion of offense to others. He is bound to observe the proprieties and decencies of life. As a member of society he must do nothing by which society itself would be subverted. No man living has a right to defile the water I drink. No man living has the right to poison the air I breathe. Every man who uses tobacco is continually doing this thing. He burns his filthy cigar or nauseous pipe, drawing smoke into his mouth and then puffing it out for me to inhale. What right has he to poison the air I breathe? What right has he to give me the headache, or in any way deprive me of the privilege of breathing the vital air which God has made necessary to my very life? If he could get away beyond all human fellowship, where no one could see him, hear him, or be in any way affected by his conduct, the case would be different; but he intrudes himself upon others, he poisons the air I breathe, and seems to imagine that he has a perfect right to do this; and that I have no right whatever to object to his doing it. He is mistaken. It is not only my right, but my duty to protest against his impudence and selfishness. No man has a right to poison his wife, or make his children sick, by the use of tobacco. Thousands are, nevertheless, doing it from day to day. Helpless women, little children, feeble and sensitive, suffer headache, nausea, and untold disgust, because some selfish and uncourteous man claims the privilege of doing as he pleases in regard to personal habits, without respect to the rights of those around him. Such men have mistaken their position. They may be able, under the law of brute force, to do as they please, but under the higher law of right and propriety they are unquestionably condemned.

One marked effect of the use of narcotics seems to be to blunt the conscience and render the mind insensible to delicate moral and equitable distinction, consequently men, without the slightest apparent sense of impropriety, commit the greatest breaches of public courtesy. A man has no more right to smoke in my face than he has to spit in my face; and yet I can hardly go on the street, without being sickened by the nauseous puffing of some smoker who seems to have no more idea that he is making a nuisance of himself than a Feejee Islander has of the indecency of going naked. If these men who do this could know the loathing which they cause in the minds of men and women whom they meet from day to day, it is certain that unless their consciences and sensibilities were thoroughly calloused they would rid themselves of a habit so uncourteous to others and so unjust to themselves. —*Christian Statesman.*

THE tongue does large business on a small capital; it raises a mighty storm on the most trivial occasions. There is not a family, or school, or single village in all the land, which is fire-proof; they are all in momentary danger of this little member.

"A MAN OF SORROWS."

WHILE such a record shall remain,
Whate'er our grief, whate'er our pain,
How can we murmur or complain!

"A man of sorrows," who may know
What bitter depths of human woe
Our Saviour suffered here below!

What days of toil, what nights of prayer!
In pitying love He came to share
Our every burden, our every care.

Think of the heavy cross He bore,
The piercing crown of thorns He wore,
Think of the nails, the spear, the gore!

And with such memories as these,
Oh, who could ask a life of ease,
Or live one hour but self to please?

Since Jesus suffered, pain is sweet,
It brings me lower at his feet;
In closer sympathy we meet.

Ah, grief and anguish, what are ye,
But fragrance floating back to me,
From thy dear bowers, Gethsemane!

Low at the cross my heart I bring,
And there a song of triumph sing,
Yet glory but in suffering.

—Mrs. E. A. B. Mitchell.

Modern Spiritualism.

THE SPIRITS CANNOT BE IDENTIFIED.

(Continued.)

IN the *Spiritual Telegraph* of July 11, 1857, the leading editorial is entitled, "On the Identification of Spirits." The following is the commencement of the article:—

"The question is continually being asked, especially by novitiates in spiritual investigations, How shall we know that the spirits who communicate with us are really the ones whom they purport to be? and for want of a satisfactory answer many minds are thrown into perplexity, and even doubt as to whether the so-called spiritual manifestations are really such. In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but they can relate such facts in the history of said spirits, as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been *en rapport*. And this, in our opinion, is done so often as to very materially diminish the value of any specific tests that may be designedly instituted by the inquirer for the purpose of proving identity; and that if *direct* tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is that of a spirit, rather than to prove what particular spirit is the agent of its production."

So it appears that all their talk about "tests" and "test mediums" is entitled to no credit whatever. The "experience and observation" of the editor of the *Telegraph* entitles his testimony to as much credit as that of any Spiritualist in the country. According to his view, we can only assure ourselves "that the manifesting influence is that of a spirit," which we would not deny, but we cannot ascertain "what particular spirit" is communicating, as they "personate with such perfection as to defy every effort to detect the deception." This is all that we have ever claimed or could claim, in regard to this great system of falsehood. The following from the same article is equally expressive of their characters and actions:—

"From much experience and observation, however, we are satisfied that if, after having received in all good faith, such messages directly from the spirit friend whom it purports to be, we proceed to inquiries about matters of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits, or prejudices of other spirits than the one with whom up to that moment we have been talking, then other spirits who may be more nearly related to, or who may have more perfect control over, the mediums, will most probably assume instantly the name and position of our friend, pushing the latter aside, and will set forth his own theories, fancies, and probably falsities, using the name of our friend and all the confidence we may have gained in the latter's identity, by way of enforcing what he would have us believe. And we receive the communication perhaps with the utmost surprise that our friend, in passing into the spirit world, should have so soon changed his opinion on that particular subject!"

What a confession is this! How completely are all their tests of identity and claims for reliability swept away!

Mr. Tiffany has also given pointed evidence on this subject:—

"When communications are received through public mediums, the probabilities are that the communicators belong to a very low plane of development, and that the communications cannot be relied upon, whatever may be the professions of the communicator. There is almost always an influence which belongs peculiarly to each medium—an influence which seems to be a presiding spirit, which that medium will usually recognize, answering to the name of 'Jim' or 'John.' It is generally the case that this spirit will be found on hand first, and is the one to do whatever is to be done, and he becomes the father, mother, brother, sister, or friend of everybody. . . . The circumstances of a public circle are exceedingly unfavorable to getting communications from spirits of a high degree of refinement. The most that can be obtained under such conditions is some external evidence of spiritual existence. The point to which I wish to call your attention is the almost universal fact that mediums devoted to external manifestations, while under the influence of this presiding spirit, are under an influence to deceive, to cheat, which is almost irresistible. It does not matter particularly how good manifestations they get. I have seen this deceptive disposition manifested in mediums who could get very remarkable manifestations, such as the movement, in the open light, of a table with several men standing upon it."—*Lect.*, pages 122-3.

According to this high spiritualistic authority, all the mediums advertised to give public *seances* are deceivers and cheats, and subject to a deceptive influence; as the Scriptures say of this class, "Deceiving and being deceived;" and those who consult them are mere dupes. Mr. Tiffany has spoken our mind exactly.

Dr. Potter says:—

"Not one per cent of the manifestations have had a higher origin than the first and second spheres. These spheres being full of low, ignorant, deceptive, mischievous, selfish, egotistical spirits, fond of controlling media, they have, by reading the minds of mortals, and picking up old poetry, essays, and the floating notions of the times, with a few facts obtained from higher spheres, passed themselves off for our friends and relatives, and the great and good of all ages."—*Spiritualism as it Is*, page 16.

Dr. Randolph says:—

"The fact is, good spirits do not appear one-tenth as often as imagined; the majority of spiritual appearances are but out-creations—subjective images of the seer objectified—else are psychological projections of other minds—images impressed upon the susceptible person's brain."—*Dealings with the Dead*, page 255.

A. J. Davis, in "Present Age and Inner Life," says:—

"A medium may obtain thoughts from a person sitting in the circle, or from a mind even in some distant portion of the globe, and still be wholly deceived as to the source of them. Because, so far as all the primary interior sensations and personal evidences are concerned, such impressions do appear and feel, to the receptive vessels of the medium, precisely identical with those which emanate from a mind beyond the dominion of the tomb."

So, according to the great seer, all the phenomena of test-mediumship may be produced without any spirit influence at all!

Jacob Harshman, a medium, writes:—

"Under these influences, they become impatient with the spirits, who do our work by immutable laws. And under such a state of excitement, they respond to their own questions, by a law which they do not understand, and consequently mistake it for a spiritual operation."—*Love and Wisdom*, page 28.

Judge Edmonds makes a statement bearing directly against the reliability of the communications. He says:—

"Occasionally there are instances where it would seem as if the medium was giving the precise words of the spirit. But this is rare, because it involves a state of things in the medium, both physically and mentally, that is very difficult to attain, namely, an exclusion of the medium's self-hood—a suspension of his own will, and spirit control, that is very unnatural, very difficult, and very dangerous, and, therefore, necessarily very rare."

The Judge saw that their discord and contradictions needed some apology, and this was his plea in their behalf. Being questioned in relation to the disagreement between himself and Dr. Hare, both under the instruction of the spirits, he answers as follows:—

"Thus Dr. Hare has all his life long been an honest, sincere, but inveterate disbeliever in the Christian religion. Late in life, Spir-

itualism comes to him, and in a short time works in his mind the conviction of the existence of a God, and his own immortality. So far his spirit teachers have already gone with him. But he still denies Revelation. He is as sturdy and sincere now in that denial as he ever was. Will it be just to conclude, because his spirit teachers have not yet brought him up to that point, that, therefore, there is not and never has been a Revelation?"—*Spir. Tract*, No. 5, page 12.

Such an evasion as the above goes very far toward destroying our confidence in the honesty and sincerity of Judge Edmonds. Yet we would not consider it worth while to notice it here did he not do Revelation the injustice to connect it with Spiritualism. That it is nothing better than an evasion is evident, for

1. He knew—he could not be ignorant of the fact—that thousands have been led to renounce Revelation under the influence of Spiritualism.

2. Spiritualists, including Judge Edmonds himself, deny a Revelation "of authority," without which the Bible is not only a nullity, but a falsehood, for it claims authority to the fullest extent.

3. He must have been aware of Dr. Weiss's statement that spirits and mediums do not contradict his views of the Bible (which coincide with those of Dr. Hare), that it is only a transcript of heathen fables.

4. He very well knew that A. J. Davis, who is the great apostle of Spiritualism, has ever been unsparing of his denunciations of the Bible.

5. He well knew that Dr. Hare not only continued to deny Revelation, but that his teachings were sanctioned and approved by the highest spirits! It is stated by Dr. H. in his preface to the fifth edition of his work, that his infidel strictures on the New Testament were *indorsed by Christ himself!* in the presence of Washington, Franklin, and others. If Judge Edmonds had not been a Judge—not acquainted with the laws of evidence—his statement might be considered more excusable. We have seen the claim put forth by a Spiritualist, in a boastful manner, that Dr. Hare has done more to destroy faith in the Bible than any other man of this age; yet his teachings come to us more strongly attested by spirits than those of any other Spiritualist. He received ministerial credentials (which he published), as a teacher of truth to the world; these credentials were given under the sanction of an assembly of spirits, and "obtained under test conditions." The assembly said that they accredited him as their minister to earth's inhabitants, and that he was battling fearlessly against error. In this assembly were "Geo. Washington, J. Q. Adams, Dr. Chalmers, Oberlin, W. E. Channing, and others." Can the Judge show any better indorsement than this?

Again, Warren Chase was one of the very earliest advocates of Spiritualism. He has been most persistent and untiring in his efforts to advance its interests. Perhaps no one has delivered more lectures, or cast a wider influence in its favor, than he. An infidel at the beginning of his course, what has Spiritualism done to correct his infidelity? At this time he stands a most defiant infidel, or more nearly an atheist, everywhere indorsed as a faithful exponent of Spiritualism. And so of Ambler, Harshman, Hoar, Denton, Wadsworth, Hull, Carter, etc. In fact, we can scarcely find an exception. Without being able to identify a single spirit, they yet follow them blindly, willingly, into the lowest sinks of Pantheism.

Recently a case has been reported in the *Medium and Daybreak* of England which is offered as evidence of identity, but is really a strong proof against their claims. It was the "materialization" of the spirit of a Mr. Thomas Ronalds, who revealed as follows:—

"I have to inform you that my last life on earth was a reincarnation. In a former existence I was a Persian prince, and lived upon the earth some hundreds of years before Christ. In that life I was possessed of a quantity of beautiful and valuable jewels. Strange to say, I have become aware of the existence of those jewels in this very city of London. They are diamonds of the purest water and brilliancy, and, moreover, they are charmed stones, and would therefore be of inestimable value to their possessor. I wish you, my dear brother, to become the purchaser of those stones."

Here is a revival of two heathen pagan notions: the transmigration of souls, and the possession of charmed objects to preserve from harm. We lately heard some of this class object to the Bible on the ground that it was merely a transcript of pagan dogmas. Yet they are ever ready to adopt the most absurd dogmas of paganism contrary to the teachings of the Bible. If they really believe that the Bible is of pagan origin, they

are singularly inconsistent in rejecting it, for they take to pagan notions as a duck takes to water.

But in this instance the doctrine was turned to practical account, as the following will show. It is an extract from the instruction of the spirit for the disposal of the ring in which were set the charmed jewels:—

"This ring, my dear brother, I wish you to present to our medium, Arthur Colman, as a testimonial of my gratitude to him for his services in enabling me to materialize for you. . . . It will be a talisman to protect him; it will increase his power as a medium; and with that ring he can never want a friend; indeed, he will bear a species of charmed life."

The unbeliever may be so uncharitable as to suppose that the medium had something to do with the direction, but Spiritualists, who profess to be guided only by reason! cannot see it. The spirit gave very explicit directions as to where the stones might be found, and how obtained, and the brother was stimulated to activity in the matter by the information that another party was intending to purchase the ring the following day. This is a dodge often played by speculators in this world and we are led to suspect that the spirit which dictated the direction was not far removed from the plane of earthly interests.

But the point on the question of identity is this: At a certain "seance" this spirit appeared in both forms at once, as a Persian prince and an English gentleman. Now as no individual can exist in two forms at the same time, it follows that one of these appearances was *manufactured* for the occasion if we even allow that the identical spirit was present. And if one was certainly got up for the occasion it is proof that both might have been produced in like manner. So, instead of being evidence of personal identity, it is destructive of their claims for tests of identity. We think, as A. J. Davis says, the parties were "psychologized to see them" in the form desired, and that Mr. Ronalds was not there either as English gentleman or Persian prince. It is all a work of deception by Satan, the prince of deceivers.

Although Spiritualism does not furnish any test of identity, nor any means of detecting the tricks of mediums or the falsehoods of spirits, we feel assured that there is a test which will "detect the deception." It is "the law and the testimony" of God's word. "If they speak not according to this word it is because there is no light in them." We have shown that they do not speak according to this word, and that, *even by their own admissions*, there is neither light nor truth to be expected from them. Every test by which Spiritualists profess to be convinced of its truthfulness is proved fallacious by the evidence quoted from Partridge, Davis, and others; and we give not a tithe of the testimony that might be collated on this point. Professing to be led by "the most enlightened reason," they daily receive and credit what is most unreasonable. They would overthrow the word of God, and introduce as a substitute the caprices and fancies of unknown evil spirits. They would dethrone God, "the Judge of all," and arrogate to themselves the prerogatives of his office. They would bring the Saviour from the Father's throne, where he sits a priest to intercede for man, and be their own redeemers—their own saviours. They destroy all distinctions of right and wrong. They cast off moral restraint in the name of freedom, and make no difference between liberty and licentiousness. EDITOR.

REMARKABLE FULFILLMENT OF A DREAM.—Two young men, both living at Norridge-wock, in Maine, met one morning years ago, and one said to the other: "Charles, I dreamed last night that you were a Judge of the Supreme Court of Maine, that I was a minister, and that you called on me to open your court with prayer." Just thirty years after this the Rev. Dr. Charles F. Allen, late President of the State College, happened to step into the Supreme Court room in Augusta. Judge Charles Danforth beckoned to him, and asked him to open his court with prayer; and the dream of thirty years before was verified.

"WELL, madam," said John Newton to one who was complaining of the imperfections of others, "if there were a perfect church on earth, it would cease being so the moment you and I entered it." And that remark still has a pertinent application for those who we fear won't apply it.

It is good to be deaf when the slanderer begins to talk.

LOVE drifts into hate more easily than indifference into animosity.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, SEPT. 18, 1879.

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

I. H. WAGGONER, - - - - - RESIDENT EDITOR.

Reasoning Against Reason.

PAUL'S words in Rom. 4:18, commendatory of Abraham's trust, are often rendered, "hoping against hope." While we accept this we cannot accept the custom, quite too common among theologians, of reasoning against reason. If the following is not an instance of this we know not what to call it.

In the Sunday-school Lesson, published in the New York *Independent* of August 28, on 1 Thess. 4:13-18, are the following words:—

"If Jesus rose after he had died, then there is such a thing as life after death. Then the soul survives death. Then we too may live after death. We do not make so much of the resurrection as the early disciples did, simply because we have come to look at the future life as a matter of course, and to imagine that the resurrection of Christ was merely a proof of the resurrection of these mortal bodies. That was not the view of the early disciples. It was a proof of the resurrection of the soul, the spiritual body, that they wanted in those days, when there was no general belief in the immortality of the soul."

"It is hard for us to understand how those converts could have imagined that it was peculiarly unfortunate to die before Christ's second coming. It was because they imagined, and Paul too, perhaps, that Christ was to come soon, in the lifetime of some of them, and that his coming was physical, not spiritual, and they did not understand the doctrine of the immortality of the soul."

There are some singular statements embodied in the above remarks:—

1. The truth, that in the days of the apostles they did not understand the doctrine of the immortality of the soul; neither was there any general belief in that doctrine. This is contrary to the present general belief, but we think that we have given evidence in the SIGNS OF THE TIMES, especially in the articles on the history of the doctrine of immortality, that there was no such belief general in that age of the world. And a careful reading of the New Testament must convince any one that the apostles knew nothing of the immortality of the soul; or if they knew it they carefully concealed that knowledge from their readers. We are glad that a paper so influential as the *Independent* has made this fact prominent in this manner.

2. The early Christians more highly prized the doctrine of the resurrection than do Christians of the present day, because they did not understand the immortality of the soul, and, of course, knew of no future life except by a resurrection. Such was exactly the teaching of the apostles. Dr. Clarke says that Paul's words in 1 Cor. 15:32, contain the legitimate conclusion from the idea that there is no resurrection of the dead. The Doctor, who also says the early Christians thought the resurrection of much more consequence than it is now considered, remarks:—"For if there be no resurrection, then there can be no Judgment,—no future state of rewards and punishments; why, therefore, should we bear crosses and keep ourselves under continual discipline? Let us eat and drink and take all the pleasure we can, for to-morrow we die, and there is an end of us forever."

All of which is true if there be no resurrection; but it is not true if the soul is immortal! For, if there is "a never dying soul to save," as the hymn-book tells, then there is a reward to Christian effort, even if the dead never rise. Then the Lord does not bring his reward to his saints at his coming; Rev. 22:12; then we do not wait for his appearing to receive a crown of glory; 1 Pet. 5:4; then we shall not be recompensed at the resurrection of the just; Luke 14:14; but at the day of death.

This truth stated by the *Independent* is one for which we have contended for years, namely, that the doctrine of the immortality of the soul obscures the doctrine of the resurrection. Also that the apostles and early Christians highly prized the resurrection of the dead, but did not recognize the immortality of the soul. We would rather be in their company than in the company of modern innovators. We ask for "the old paths," and inquire for "the good way" taught by the inspired servants of the Lord.

3. If Jesus rose from the dead, then the soul survives death! Now if anybody can show any necessary connection between these two ideas, we shall be glad to consider the method whereby it is shown. The statements of the *Independent* already considered prove that the apostles and early Christians did not consider the second as a consequent to the first. They knew that Jesus rose from the dead:—they did not know that the soul survives death. If the writers of the Bible did not know it, where have modern theologians learned it? The statement is contrary to all just reasoning. So far from the connection being necessary or true, the *Independent* itself declares that they highly prized one because they did not understand the other. And yet that paper says the one proves the other. We know not how to account for this inconsistency in a journal so able, except by the well-known truth that the advocacy of error tends to blindness.

4. The appearing of Jesus, after his death, proves the resurrection of the soul! This, in its strangeness, exceeds all the rest. When he appeared he said to his astonished disciples, "Behold my hands and my feet, that it is I myself; handle me, and see." If this proved "the resurrection of the soul," it was a soul possessed of physical proportions; that had hands and feet; that feasted on broiled fish and honey comb. And what is the nature of a soul which is resurrected from death? It is not an immortal one. Death and resurrection are not predicated of immortal beings. We should decide that the *Independent's* idea of an immortal soul is not exactly "orthodox," but in the present confused state of popular theology we are at a loss to decide what orthodoxy is.

5. The early Christians, and perhaps Paul too, thought the coming of Christ was to be "physical, not spiritual." Paul no doubt thought so, for so he taught, and when he wrote to his brethren that "the Lord himself shall descend with a shout," he said it was "by the word of the Lord." It was "this same Jesus," and not an intangibility, or a principle, which shall come again. This method of mysticizing the Scriptures is what has rendered null all the promises of Jesus' glorious return, and dissipated the glory of the resurrection, and for it substituted a principle of immortality of which the apostles and early Christians were ignorant. Unwittingly the *Independent* has set forth a sweeping indictment against modern orthodox theology. The inspired apostles, and the churches which enjoyed their instruction, did not have the clear and correct views of the coming of Christ and a future life which the church of the present day enjoys! Had Paul been taught "hermeneutics" under Prof. Stuart, and had the Thessalonians had the advantages to be derived from "International Sunday-school Lessons," their views would have been different, no doubt, provided they had been willing to turn away from that which came "by the word of the Lord," unto the words which man's wisdom teaches.

We give one more quotation from the *Independent* which does not need any comment:—

"Christ's second coming will be very glorious. Just what and how and when it will be we do not know. We must not speculate. Christ did not know when on earth. Perhaps we are even now living (who knows?) in the beginning of his glorious coming. There are even now most magnificent evidences of his spiritual presence and sovereignty. The progress of a Christian civilization, the overthrow of false religions, the extension of missions, the suppression of slavery—what are these but shouts, voices, and trumps?"

Were not the *Independent* a paper of staid and sober deportment, we should think it meant to be "hugely facetious" in giving such a list of evidences of the already coming of Christ, and prefacing it with the words—"we must not speculate!" We are determined never to be surprised hereafter.

Can This be True?

ON the camp ground in Fresno county we heard a story which may seem to be "sensational," and, if it is true, it will produce a profound sensation with a large class of people in the United States. It is so strangely horrible that we would not give it to the public, were it not that we think the public is entitled to the knowledge, and that there is a possibility and some probability of its being true. This is it:

A gentleman in Fresno county had a Chinaman in his service to whom he offered a cup of tea. The Chinaman refused to drink it. He insisted, and the other as persistently refused. Knowing the fondness of the Chinese

for tea, he asked a reason for the refusal; and the other refused to tell. Becoming vexed at the obstinacy of the "heathen," he threatened; but it was of no avail—he would neither drink the tea nor give his reason for refusing.

His curiosity was thoroughly aroused, having heard strange stories about the preparation of tea for market, and he determined to ascertain the reason of the strange conduct of the Chinaman. His threats became so demonstrative that "Ah Sin" began to fear for his life, and agreed to tell if his questioner would promise not to tell the Chinamen, as they would surely kill him if it became known that he told it. He then made this statement: that it was the custom of the Chinese to send home—to China—the bodies of deceased friends; for safe transit and preservation the bodies were packed in tea; that this tea was dried, and prepared, and returned to the American market; that private marks were put upon the chests, and that Chinamen never drank tea in this country unless they knew how it was marked, or unless it was specially imported for their own use.

We give the following reasons for saying this is possibly true:—

1. It is a well-known fact that the Chinese send the bodies of their friends back to China; when they bury, it is only for a time, as the bones are exhumed and sent to the land of their nativity.

2. According to an analysis given in Chambers' Cyclopædia, tea contains 26 per cent. of tannin, and is therefore a suitable medium in which to convey animal remains.

3. We have not the least reason to doubt the sincerity and veracity of our informants.

4. It is well known that the Chinese are very careful in the use of tea, and that they use, mostly if not entirely, that which is put up and imported for their own especial use. Their best tea, if put on the market, would not sell here because of its great price.

We have now done only our duty in the matter. We cannot say that there is any truth in the statement, but we think there may be. And while it is barely possible that this may be so, it seems unnecessary to urge our readers to abstain from its use until they can at least be assured that they can use it with safety. They who understand the danger of taking into their systems exhalations from a cadaver will be slow to run any risk in this matter. If it be true, no one can tell or even imagine what diseases may have been engendered by the use of tea thus rendered poisonous.

When people refused to yield to arguments and facts concerning the use of the unclean carcass of the swine, science discovered the existence of trichina, and many were induced to refuse to eat the vile flesh because of the manifest danger. If, by placing this statement before our readers, they are induced to abstain from the use of tea, we shall have done them no injury, as its influence on the nervous system is such that its use can be of no possible benefit, but is a real detriment.

We have drunk very little tea since the Chinese have dwelt in any considerable numbers in California. And for that little we shall continue to beg pardon of our stomach until this statement of the Chinaman is satisfactorily shown to be untrue.

Since writing the above we have received further information, and find that we have spoken very modestly where others speak confidently. Many Americans are firmly convinced that the tea in which dead bodies are carried to Asia is returned and put upon the American market. The bare idea is so horribly disgusting that we felt slow to give it credence. The finer instincts of the system must be stifled, and the appetite grossly abused, in any one who will run the risk of tasting of this filthiness, after learning of the danger.

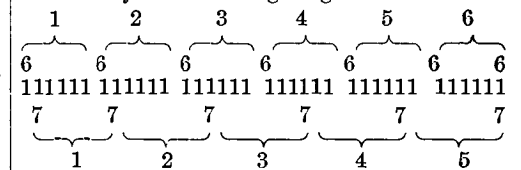
Seventh Part of Time, or One Day in Seven.

DR. JUSTIN EDWARDS, in the "Sabbath Manual," says the idea of the words six and seven, as used in the fourth commandment, is that of proportion; and this is the position of Mr. Preble and of all who claim that the Sabbath is merely the seventh part of time, and not the seventh day. But the word "seven" is not in the commandment, nor in any other passage of Scripture which speaks of the Sabbath. "Seventh" is always used, and this is an ordinal and not a proportional term. The words "sixth day" and "seventh day", are both used in Ex. 16; and if the assertion of Dr. Edwards will hold good in relation to "the seventh day" of Ex. 20, it will also in relation to the "the

sixth day" of Ex. 16. Indeed, his statement embraces both terms, and he asserts that they are both proportional.

There is a short method of testing the accuracy of the Dr.'s statement, as follows: If the seventh day means the seventh part of time or one day in seven merely, and not the order of its occurrence in the week, then the sixth day means the sixth part of time or one day in six, but does not indicate its position in the week. This is certainly true, if that theory is right, for it makes them both proportional.

We will now suppose we are in the wilderness. This is the sixth day. Moses says, Tomorrow is the Sabbath of the Lord, or the seventh day. See verse 29. We take the first week of the falling of manna for our starting point, when, according to the statement of this chapter, the sixth day and the seventh stood together; the latter immediately following the former. Now let us follow out this "proportional" system. As each day has a cycle of its own, we must count the cycle of each from each. Of course the cycle of the sixth day commences this sixth day, while the cycle of the seventh day commences to-morrow. Then the second sixth part of time would come in six days from this, while the next seventh part of time would come in seven days from to-morrow, with one full day between them. On that intervening day the manna which they had gathered the day before would corrupt, because it was not the seventh day; neither could they gather a double portion on that day, for that was to be done only on the sixth day. Of course on that Sabbath they could have no food. The third sixth day would be followed by an interval of two days between that and the Sabbath; the fourth day, by an interval of three days, and so on to the sixth sixth day or sixth part of time, which would fall on the fifth seventh part of time. As this would be both sixth and seventh day, the cycles meeting here, one commandment would require them to gather a double portion of manna on that day, while the other would forbid their so doing! Nor could they have gathered any on the previous day for this anomalous sixth-seventh part of time, for that previous day was not a day on which they were permitted to do so. That this would be the case will be better seen by the following diagram:



The result would be the same in one more round, if the cycles were started on the same day. This surely traces this "proportional" idea to an absurd conclusion. But this is the legitimate conclusion of this seventh-part-of-time theory.

But there is another and still shorter method of showing the absurdity of this statement of Dr. Edwards, which is now followed by so many in their efforts to evade the truth on the Sabbath question.

If the terms sixth day and seventh day only mark proportions, then, also, the terms fifth day, fourth day, etc., only mark proportions. Who can deny this? Hence, as the seventh days means, not the seventh in order in the week, but the seventh part of time without regard to its place in the week, so the sixth day means the sixth part of time without regard to its position in the week. And, of course, the fifth day means simply the fifth part of time, coming regularly in five days; the fourth day means the fourth part of time; the third day, the third part of time; the second day is the second part of time, or every other day! while the first day is every day!!

With this argument from their premises, no fault can be found, and the conclusion is just and unavoidable.

But, answers our learned Dr., or whoever he may be that takes that position, this is a perversion; it destroys the week entirely, and subverts every calculation of time. Certainly; that is all very true; and you knew it when you started out on your false theory of proportional days.

Paul's Vision of the Third Heaven.

PAUL, in 2 Cor. 11, enumerates some of the labors and sufferings incident to his ministry. He speaks with modesty, but yet with distinctness, that himself was the man who endured this heavy burden of labor and suffering. But when he passes to his visions and revelations of the Lord, observe how guardedly he speaks. "I knew a man in Christ," "such an one caught up to the third Heaven." "I knew such a

man," "how that he was caught up into Paradise." Of course, this was himself. Indeed he could not know it of some other man. Besides, the connection plainly implies that he was speaking of revelations made to himself. See 2 Cor. 12:1-7. Why then should he speak in this somewhat ambiguous manner, as to who the individual was that was thus caught up? Evidently for the reason, that in this very thing Satan had his chief power of attack. Paul's danger of exaltation, as he here tells us, lay in the matter of these wonderful revelations from the Lord. And so observe how modestly he speaks concerning this dangerous topic. It was a matter of necessity that he should speak of these visions and revelations of the Lord. Yet he might have made this an occasion of sin. His senses were exercised by reason of use to discern the approach of danger. Heb. 5:14. There was no affectation in all this. It was a sense of danger that led him to hide himself when speaking of this matter that Satan had made the special ground of powerful temptation. But why were these revelations granted to Paul? And in particular, why was this wonderful view of the third Heavens and of the Paradise of God opened to him? It does not seem very difficult to answer.

When Paul says that he could not tell whether this man were in the body or out of it, he does not mean to say that he knew not whether he was dead or alive. No, by no means was this the point of doubt. He knew not whether this was a vision or a revelation of the Lord, in the highest sense. Whether the third Heaven was shown him in vision, or whether he was actually transported thither. Ezekiel speaks of himself very much in this manner, Eze. 3:12, 14; 8:3; 11:1, 24; 40:1, 2, 3; and in the book of Acts, we do learn that Philip was caught away bodily from the eunuch, and found at a considerable distance from that place. Acts 8:39, 40. So wonderful was Paul's view that he was not certain that he had not been transported to the third Heaven bodily. He could not, in God's purpose, be translated as was Elijah. He could not then be made immortal, and like him taken thither to abide. But he could have its infinite glory displayed to him, and this was what it pleased God to grant in his case. Now the Lord never does anything without a reason. There was need of these manifestations of the Spirit of God to guide Paul in his most weighty and awful solemn responsibilities. Paul was but a man, though greatly the superior of almost all the children of men. But he needed, in the highest sense, divine guidance. He was sensible of it, and sought it. He walked before God with such fear and trembling that even this wonderful, guiding hand of God could be revealed to him. His own judgment, indeed had to be exercised; but even than sanctified judgment was often far more needed by him in that great work given him to do, and was, therefore, granted him in direct revelations of the Lord.

But this one in particular, of which he here speaks, was evidently granted for his own personal benefit; for he was not permitted to tell what he saw. But there was a wise reason for all this. Paul's own case demanded this great encouragement and support. Probably no other person, with the single exception of "Moses, the man of God," ever bore such burdens, or performed such labors, as did this noble servant of Christ. At the very outset of his ministry the Lord said to Ananias, "I will show him how great things he must suffer for my name's sake." Acts 9:16. And the Holy Spirit witnessed to him in every city that bonds and afflictions did abide him. Acts 20:23. And surely he met them. Read some of them in 2 Cor. 11. No doubt the sustaining grace of God was wonderfully granted to this servant of Christ, yet there was the utmost danger that so great and constant a pressure upon his spirits should destroy their elasticity, and bring deep gloom and discouragement upon his mind. He was but a mortal man. He had a terrible foe with which to contend. He needed help from God. Undoubtedly his lot must at times have seemed hard to him. And there was even danger that he should feel some measure of unreconciliation, or some feeling akin to it, in view of his hard lot. Poor Paul pressed out of measure above strength, so that he despaired of life. 2 Cor. 1:9, 10.

But how faithful to his servants is their great Master. Paul sought God in prayer. And as he prayed, seeking only submission and reconciliation to the will of God, asking not to have his labors and sufferings abated, but only to have strength to bear his burden, how won-

derfully was his prayer answered. The Heaven was opened to him. He was transported to Paradise. He saw what is in reserve for the over-comers. He heard the unspeakable words. He must not tell to others, only in general terms, what he saw and heard. But when he wrote to the Corinthians, in the same epistle, concerning the far more exceeding and eternal weight of glory, he knew whereof he wrote. Now he could speak of the sufferings of this present time, as our light affliction that is but for a moment. 2 Cor. 4:17. He was poor Paul no longer. Now he could say, "None of these things move me, neither count I my life dear unto myself." Acts 20:24. He no longer held on to the promises of God by a hand almost paralyzed with anguish. He was raised as on the pinions of an angel, above this sharp anguish. He was exceeding joyful in all his tribulations. He was comforted in his afflictions, that he might know how to comfort others. 2 Cor. 1:4.

Though we may not be allowed at present, as was Paul, to look into Paradise; we do know that it is now only a step between us and that place of infinite felicity. Courage, brethren in the Lord. A brief moment of cross-bearing and anguish, and we shall be there. Hold out, faith and patience. There is a reward to the overcomer, and that reward is now, thank God, at hand to be given. J. N. A.

The United States in Prophecy.

THE next symbol to engage our attention is the leopard beast of chapter 13, to which the dragon gives his seat, his power, and great authority. It would be sufficient on this point to show to what power the dragon, Pagan Rome, transferred its seat and gave its power. The seat of any government is certainly its capital city. The city of Rome was the dragon's seat. In A. D. 330, Constantine transferred the seat of empire from Rome to Constantinople; and Rome was given up to what? To decay, desolation, and ruin? No; but to become far more celebrated than it had ever before been, not as the seat of pagan emperors, but as the city of St. Peter's successors, the seat of a spiritual hierarchy which was not only to become more powerful than any secular prince, but through the magic of its fatal sorcery was to exercise dominion over the kings of the earth. Thus was Rome given to the papacy; and the decree of Justinian, issued in 533, and carried into effect in 538, constituting the pope the head of all the churches and the corrector of heretics, was the investing of the papacy with that power and authority which the prophet foresaw.

It is very evident, therefore, that this leopard beast is a symbol of the papacy. But there are other considerations which prove this. This beast has the body of a leopard, the mouth of a lion, and the feet of a bear, which shows it to be some power which succeeded those three beasts of Daniel's prophecy, and retained some of the characteristics of them all; and that was Rome. But this is not the first or Pagan form of the Roman government; for that is represented by the dragon; and this is the form which succeeded that, which was the papal.

But what most clearly shows that this beast represents the papacy, is its identity with the little horn of the fourth beast of Daniel 7, which all Protestants agree in applying to the papal power.

1. Their chronology. After the great and terrible beast of Dan. 7, which represents Rome in its first or pagan form, is fully developed, even to the existence of the ten horns, or the division of the Roman Empire into ten parts, the little horn arises. Verse 24. The leopard beast likewise succeeds the dragon which also represents Rome in its pagan form. These powers appear therefore upon the stage of action at the same time.

2. Their location. The little horn plucked up three horns to make way for itself. The last of these, the Gothic horn, was plucked up when the Goths were driven from Rome in 538, and the city was left in the hands of the little horn, which has ever since held it as the seat of its power. To the leopard beast also, the dragon gave its seat, the city of Rome. They therefore occupy the same location.

3. Their character. The little horn is a blasphemous power; for it speaks great words against the Most High. Dan. 7:25. The leopard beast also is a blasphemous power; for it bears upon its head the name of blasphemy; it has a mouth speaking great things and blasphemies; and he opens his mouth in blasphemy against God, to blaspheme his name, and his

tabernacle, and them that dwell in Heaven' Rev. 13:1, 5, 6.

4. Their work. The little horn, by a long and heartless course of oppression against the saints of the Most High, wears them out; and they are given into his hand. Dan. 7:25. He makes war against them, and prevails. Verse 21. The leopard beast also makes war upon the saints, and overcomes them. Rev. 13:7.

5. The time of their continuance. Power was given to the little horn to continue a "time and times and the dividing of time." Dan. 7:25. A time in Scripture phraseology is one year. Dan. 4:25. (The "seven times" of Nebuchadnezzar's humiliation, Josephus informs us, were seven years.) Times, that is two times, the least that can be expressed by the plural, would be two years more; and the dividing of time, or half a time, half a year; making in all, three years and a half. To the leopard beast power was also given to continue forty-two months, which at twelve months to the year, give us again just three years and a half. And this being prophetic time, a day for a year (Num. 14:34; Eze. 4:6), and there being according to Scripture reckoning thirty days to a month, or three hundred and sixty days to a year (Gen. 7:11, 21; 8:4), we have in each case twelve hundred and sixty years, for the continuance of the little horn and the leopard beast.

6. Their overthrow. At the end of the time, times, and a half, the dominion of the little horn was to be taken away. Dan. 7:26. At the end of the forty-two months, the same length of time, the leopard beast was also to be slain, politically, with the sword, and go into captivity. Rev. 13:3, 10.

These are points which prove not merely similarity, but identity. For whenever two symbols, as in this instance, represent powers that

Come upon the stage of action at the same time,

Occupy the same territory,

Maintain the same character,

Do the same work,

Continue the same length of time,

And meet the same fate,

Those two symbols must represent one and the same power.

And in all these particulars there is, as we have seen, the most exact coincidence between the little horn of the fourth beast of Dan. 7, and the leopard beast of Rev. 13; and all are fulfilled by one power, and that is the papacy. The papacy succeeded to the pagan form of the Roman Empire. It has, ever since it was first established, occupied the seat of the dragon, the city of Rome, building for itself such a sanctuary, St. Peter's, as the world nowhere else beholds. It is a blasphemous power, speaking the most presumptuous words it is possible for mortal lips to utter against the Most High. It has worn out the saints, the Religious Encyclopedia estimating that the lives of fifty millions of Christians have been quenched in blood by its merciless implements of torture. It has continued a time, times, and a half, or forty-two months, or twelve hundred and sixty years. Commencing in 538, when the decree of Justinian in behalf of papal supremacy was first made effectual by the overthrow of the Goths, the papacy enjoyed a period of uninterrupted supremacy for just twelve hundred and sixty years, when its power was temporarily overthrown, and its influence permanently crippled, by the French in 1798.

Can any one doubt that the papacy is the power in question, and that the interpretation of this symbol brings us down within seventy-eight years of our own time? We regard the exposition of the prophecy, thus far, as clear beyond the possibility of refutation; and if this is so, our future field of inquiry lies within a very narrow compass, as we shall presently see. U. S.

(To be continued.)

The Work of God for Our Time.

THE work of reform inaugurated in these last days, having as a basis, the "commandments of God and the faith of Jesus," which we term the third angel's message, is an immense work. It consists of nothing less than bringing up the theory and practice of those who will accept it to the apostolic standard in all its breadth, in all its holiness, in all its power. The very thought of such a reform, is startling, and yet I dare not allow my mind to contemplate being satisfied with anything less. I should consider it unsafe in myself, and criminal in regard to others, to set up a lower standard than this.

During the long night of moral darkness which reigned over the church for ages, Satan succeeded in removing, or obscuring, many of

the blessed truths which God had revealed to man. The reformers were agents in his hands in bringing back a portion of them to their rightful position. And as a general rule, each of the denominations into which the Protestant world is divided, has some one or more truths which are important. On these they battle and make converts, holding their errors in the background.

It is the province of the work of God in the last days, to group together all these truths, and with others undiscovered before, go forth to prepare a people for Christ's coming. It may seem vain and egotistic to claim this for ourselves. But the message plainly teaches us that just before the Saviour appears on the white cloud to reap the harvest of the earth, a people will be seen keeping the commandments of God and the faith of Jesus. These principles certainly comprehend all the celestial truths of the Bible, and all that I have claimed. The word of God has spoken that such a company do stand on the earth at such a time. This word can never fail. If we are not that people, if we do not perform that work, some others will do it. That power that would cause the stones to cry out, that a prophecy of His might prove true, is the same yesterday, to-day, and forever. These words cannot fail. When we realize that Christ left at his departure from this world a church living up to these principles, how reasonable to suppose he would find such an one on his return. The church to which he returns are to go at once to Heaven, to ever remain in his presence. They are to be translated in a moment from mortality to immortality. If there ever was a moment when holiness should be expected, it would be then. The example of those in the past who have been translated proves the same thing. The character possessed at that moment fixes the eternal destiny.

It is a great thing to realize the scope and elevation of the work here suggested. No doubt those who fall out by the way, will fall because they do not realize it. After ages of backsliding and religious apathy, the minds of the people have taken a low level. All the influences around us tend in the same direction. There is a progression in the professed church of God toward the world. The world is fast converting the church, instead of the church converting the world. The practices of to-day among professed Christians would not have been tolerated forty years ago. Pride, fashion, love of pleasure, covetous practices, conformity to the world, a form of godliness without the power, point out with unmistakable certainty the direction in which modern religion is progressing.

Now there must be a progression in the other direction among God's people. Not only must we get back to the standard of forty years ago, but eighteen centuries ago. What a mighty work there is before us! The point we have gained thus far seems about this: The chain of theoretical truth seems most clear to those acquainted with it. It is not difficult to make men who will stop and reason at all, see it, and admit it. But it requires something more than a theory to stem the current of worldliness and sin in these last days. The power of God is what we must have. This will not come from a correct theory alone. It comes from holy living. It comes when we have a submissive heart. It comes when we have a true sense of the worth of God's blessing, and a true sense of our own unworthiness. It comes when we have right views and feelings in reference to the riches of this world, and the eternal riches. In short, it is obtained when the work of true conversion is carried so deep that pride, love of the world, lust, passion, and all this brood of monsters, are expelled from the heart, and truth is wrought in the inward parts, and holiness pervades the whole man. Then the spirit of the great God will reign triumphant, and his mighty power be manifested.

Here is a field then for us to occupy. When our very souls cry out for the living bread, and we long for his sweet blessing as our thirsty souls do for the cooling drink in the heated days of summer, we shall obtain it. God is waiting to be gracious. He is taking us through those trials which he designs shall teach us those lessons most useful to us, that there may be a company prepared through whom God shall wonderfully manifest his Spirit. Then there will be a power sufficient to break down stony hearts, and a mighty work be seen in the earth. How I long to see that day. How I desire to be one of that company who shall stand in the light of Heaven, and see of God's stately steps. But first the lessons of humility and faithfulness must be learned. Then God will take care of the other.

GEO. I. BUTLER.

The Home Circle.

WHY STAND YE IDLE?

THERE is work to be done in the vineyard,
There are sheaves to be garnered in,
There are souls to be saved, and the Master saith,
"Go, gather my lambs from the paths of death,
From the broad highway of sin!"

Go, gather them in from the hedges,
Go, gather them young and old.
Go, tell how the Shepherd, in wondrous love,
Is waiting to welcome, in mansions above,
The poor, wayward lambs of the fold.

Then work for the glorious Master,
Oh! why wilt thou longer delay,
When he promises strength if we ask aright,
When his yoke is so easy, his burden light,
And he pledges the best of pay?

The reward shall be life eternal,
With pleasures and joys untold.
Bright mansions in glory shall ever be thine,
And for every soul thou hast saved shall shine
A star in thy crown of gold.

Then work! there is rest hereafter—
How sweet will the resting be,
When forever free from the blight of sin,
Through the pearly gates we are ushered in,
To eat of life's healing tree.

The harvest of earth is ripening,
And we long for the gathering day,
And when with the angels so pure and bright,
The King shall descend from the realms of light,
With joy may we hear him say,

"Thou hast faithfully worked in my vineyard,
Now the home of the just is thine,
Receive for thy labors a rich reward,
For they that turn souls to the pitying Lord,
As bright as the stars shall shine."

L. D. A. S.

The Cost and Worth of Fame.

For three years I had been a daguerrean artist in the village of N., and during that time I had been as happy as a man can be whose desires are moderate, and whose wheels of life run smoothly. I had a pleasant home, and a mother and sister whose loving care would have made a desert habitable. Besides this, my reputation had gone abroad, and every family in the place and for miles around could boast of a collection of likenesses, of all sorts and sizes, of which I had no reason to be ashamed.

This sort of agency, however, began to be distasteful to me; the sun was the true artist in that line of business, and I could take but little credit to myself. Genius began to assert herself, and try her wings preparatory to a higher flight. I felt there was that within me to which I must give voice and expression. My portfolio was filled with sketches which had elicited praise from strangers as well as friends. I had never attempted much in oil-coloring, although my taste lay in that line, and want of leisure had been the chief impediment. It was a lazy day in August, and the long afternoon had brought me no customers but flies, and the sun had no power to transfix them for any length of time. It was more tolerable in than out of doors, so making myself as comfortable as possible, and having nothing better to do, I fell to dreaming. Raphael, Guido, Titian, and those of ancient and modern days, whose works had been my admiration, wrapped in tinted shrouds, glided before me, and seemed to beckon me to join the throng.

I yielded to a feeling of lassitude, and was borne through halls whose very walls and pavements seemed instinct with life. The sun shone warmly through variegated frames and scattered hues as bright and gay as plumes from Eden birds. The place was odorous with spicy breezes; and through an opening in the roof I had glimpses of a sky whose depths of blue made all else pale by contrast.

Far up toward the dome, my glance, directed by a winged being, fell upon a vacant niche, and as I looked, a hand was writing my name in golden letters bound with crimson. Riveted to the spot, I could not take my gaze from the astounding revelation, for so I fancied it to be. Presently a ladder descended at my feet, and eagerly I prepared to mount it. Every round was studded with sharp nails that penetrated my flesh, causing the blood to flow; yet still I experienced no pain. I had ascended a considerable height, when turning to look at the niches whose occupants I had outdistanced, gratified pride made me giddy. The strain of my feet weakened the round of the ladder, and I was precipitated to the pavement. The shock, and a sudden rush of cold air roused me completely, and I awoke to find Mattie standing over me in the very act of administering a good shaking.

"Supper's ready, and we've been waiting for you this hour."

It was my sister's voice, surely. The camera stared at me like a Gorgon on stilts, and my beautiful vision faded out, and left me with ambition still unsatisfied, in a room of very small dimensions, and no prospects ahead.

It was easy to say "wait, wait," but it was a difficult thing to restrain my youthful ardor, and with no definite arrangements made, no plan on which to work, I was determined to do something, and that quickly. I thought this over while I was preparing to accompany Mattie home, and on my way there, and during the remainder of the evening, I was working out my problem.

After a night of wakeful restlessness, tormented with a desire to see over the wall that hedged me in so completely, daylight dawned on the natural world, and threw a ray across my obstructed vision. Eureka! Ambition pointed to Rome. That was the way up the ladder; there the germ would develop into the perfect flower. I felt invisible cords drawing me thither. I saw pale hands beckoning me to the haunts of Genius.

My mind was made up, and in order to carry out my design, it was necessary to begin practicing the most rigid economy. There were difficulties in the way, but I was determined to surmount them all. Mother and Mattie agreed to help me in every way, and to show their willingness, even went so far as to take in plain sewing, so that there should be as little demand as possible on my purse. I think it must have been out of sheer goodwill that the villagers took duplicates of their likenesses, and even commissioned me to daguerreotype the scenery of the place. Photographs were as yet unknown. I think they would have brought their horses and cattle to my room, if it had been at all practicable. As it was, I succeeded admirably, and my spirits rose accordingly, as mother's and Mattie's became depressed.

The pictures I drew for them to admire failed to produce the desired effect, for ever in the foreground was the dear son and brother, who was so willing and so anxious to leave them. They had not the heart to repress my inclinations, or to lay a stumbling-block in the way of my advancement in life. Ambition was all to me and I was all to them. Months of ceaseless activity passed, and I was ready to take my departure; and men, women, and children came to take me by the hand and bid me "good speed." They were proud of me then, they should be more proud of me when I returned; and amid tears and blessings, with a hope in my heart that would not be discouraged, I started fame-ward.

Need I describe my sensation on arriving at the Mecca of my pilgrimage? It would be impossible. Such a variety of emotions assailed me I was hardly conscious of my own identity. I walked in dreams. Everything possessed some attraction for me, even the "Jazzaroni," who besieged my window nightly, and drove sleep from my pillow, seemed necessary adjuncts to the perfection of the whole. I was an enthusiast. My deity was art, and at her shrine I worshiped with all the ardor of a young devotee.

But there were necessities that required something solid to work upon; whose demands were not to be denied, and they operated against my indulging in the "dolce far niente," of languor-loving Italy.

So to work I went with a will; and realized by the sale of my cabinet pictures, a sum sufficient to meet the wants of the present.

My designs were bold in style, original in conception, and connoisseurs and brother-artists gave me much encouragement, and urged me to still greater efforts. At first there was a tugging at my heart-strings, and at irregular, but oft-recurring intervals, the spirit voices of mother, sister, home, were near me, and haunted me with their almost irresistible pleadings. Ruthlessly casting aside these chains that bound me, I took to lotus-eating, and became a selfish pilgrim, with the staff, Art, in my hand, and the goal, Fame, in the distance.

At last the inspiration came that was to lead me up the golden ladder, and already my dream seemed more than half realized. It absorbed me completely; I took no interest in any thing outside of my studio, no thought or feeling beyond my canvas.

Slowly, oh, so slowly, the delicate tints outlined the picture, and every touch sent a thrill through my frame, and made me feel that this should be my master-piece.

How hard I worked that winter! I grew thin, wild-eyed, and anxious; but I was buoyed up by an indomitable will, and a determination to resist every impediment in the way of my progress. I made a martyr of myself, and never knew it. Day in and day out, with the least possible relaxation of

body or mind, I spent myself a prodigal to the last.

It stood on my easel completed, and yet how I hated to leave it! I fairly loved the insensate thing that had been my close companion for so many months. It seemed instinct with life, and I hung around it and caressed it with all the fondness of a parent for his offspring.

It was full of beauty to me, but I was a partial judge. The world must be the umpire, and I—had I patience to await the world's decision? As soon as it was noised about that the picture at which I had worked so assiduously was really finished my studio was turned into a reception-room and visited by high and low. I noted its effect upon all; I watched the start of surprise, the appreciating glance, the critical scrutiny; received the congratulations of many, and felt satisfied with the result.

I said I was a lotus-eater. After the completion of my picture the chord which had but responded to the touch of the artist vibrated anew to the home-melody that surged wildly through my being. It was the "Rans aux Vaches" to me, and every hour added to the intense longing to be once more at home.

You know the feeling; how impossible it is to be patient, how every trifle hinders, and how far your heart outruns your footsteps. I had decided to exhibit my *chef-d'œuvre* in the "Academy of Design" the ensuing season. Already I anticipated the meeting with my mother and Mattie. I had altered so they would never know me, and I pictured to myself the rapturous joy with which they would greet me, and the pride they would feel in my acquired honors.

We landed at the pier, and it seemed an age before I could secure my baggage and attend to the safe transportation of my treasure. The cars lagged fearfully; the engine fairly crawled along the iron way. Above all the din that accompanied us I could hear my heart beating as if it said, "Too late, too late," and it seemed to madden me. I reached my native village late in the afternoon of a sweet June day. I sought my home. A terrible apprehension seized me as I touched the latch of the gate. The presence of an invisible something seemed to hold me where I stood.

Roses clambered up the cottage wall, and their fragrance, though sweet, sickened me. There was the heliotrope I gave to Mattie, the mignonette, mother's favorite, the velvet-leaved pansies, but all so choked up and overgrown with weeds that had I not been familiar with the spot I could never have discerned them. Desolation was written all over my once happy home.

Probably mother and Mattie had removed to a smaller house. I inquired at the next neighbor's, and was stared at as though I had come with a writ of "habeas corpus" which was instantly to be put in execution.

Finally an old man came forward, whom I remembered well as having been one of my patrons some years previous, and with much circumlocution and hesitation of manner he directed me to a certain part of the village.

Thither I went, and being obliged to pass the graveyard I halted to look at the spot where my father was buried ten years before. What was that? A phantasm of a brain surcharged with intense emotions? A dread reality? It can not be! I jerked open the wicket gate, and with a trembling hand and eyes suffused with tears, spelled out the inscription on the glittering tombstone—"Mary, wife of Jonas —."

I clasped the sod that covered all that was mortal of my mother and sobbed out my agony, longing all the while—oh, how intensely!—for her faithful breast to lean upon.

While I was recovering from my paroxysm into which my grief had thrown me, I heard footsteps advancing, and ere I could calm myself to anything like composure, I felt that some one stood beside me. I arose, half angry at the intrusion on my private sorrow, and stood face to face with Mattie.

"I knew her, although she had changed somewhat, and I held her in my arms and thanked God that he had left me something to live for. She had come with flowers for our mother's grave, and she drew herself from me with a laugh and began arranging a wreath.

"Arthur is coming home, you know," she murmured; "he loves flowers, and so does mother. We will be real happy when brother Arthur comes. She went away and left me to watch and wait. It's very tiresome. Every Summer the birds and flowers tell me he's coming. They are pretty cheats."

Heaven defend me! My darling sister insane! This was worse than death. No use telling her her brother had returned; the unconscious look in her eye forbade that. I prayed that the ground might open and in-

gulf us both and so finish the drama of our lives. But it could not be.

I found the family with whom Mattie made her home, and learned from them what she and my mother had endured through my neglect—trials which physically and mentally had done their work.

I am famous. But love is better than fame. I have won the affection of my sister, over whose weakened brain there comes a dim consciousness of the relationship I bear to her. I find my happiness in making others happy.

When I stand before my picture and drink in the praise that comes to the author through it, and realize the accomplishment of my desires, over the canvas the panorama of my life seems passing, and when I think what I have paid for the bubble I feel that it is not worth the price. —Josephine Pollard.

Reports from the Field.

Christiania, Norway.

THE Lord is good; his mercy endureth forever. His loving-kindness is manifested to us, although we are most unworthy. There is a steady growing interest here. The truth is gaining ground. One great reason for this is, in my opinion, that the Lord has many souls in this country. I have never been in any country where I met with so many people who have been more or less moved upon by the Spirit of God. Last Sabbath five dear souls were baptized. This makes in all 51 who have been baptized, and 66 members in the church. About 90 are keeping the Sabbath, and 110 to 130 persons attend our Sabbath meetings. Many are ready to be gathered in by a little labor bestowed.

We have six or seven prayer meetings every week in different parts of the town, and we feel that the Lord is present with us. Yet we do not want to convey the idea that everything goes easy. We have a continual strong opposition to encounter from without, and there is much need of religious training within. Yet as a general thing brethren and sisters here are quite willing to be guided.

Our Sabbath-school is a success. I have not been able before to organize one on the principle of our Sabbath-schools in America, because we have had no Sabbath-school lessons. By the goodness of God, and the kindness of our dear brethren in the distant West, we have now efficient help, and some material with which to work, and this long and deep-felt want is supplied. Our school has now 103 members—3 divisions, 9 classes, and 11 teachers and officers. We are very thankful to our American brethren for the plan, programme, system of reporting, and subject matter of progressive Bible lessons for the different divisions, which we have obtained from them. And although the whole went out from America in the English tongue, it is now on this side of the great ocean made to speak the Danish-Norwegian language in a most intelligent way. The whole seems to be well adapted to this country, and will, from the good beginning in this city, find its way to many other places, by the grace of God.

The tract society is also at work. Sister Huntley asked for reports a short time ago. We had none and no society. Neither did we have the means of starting one that could work successfully, until tracts and papers could be steadily supplied, and at least a publication page of our own sent out with the tracts. How I have longed for this for the last four months. Now we are setting up one in our own new brevier type. It will be printed Friday, and soon go out to speak to thousands. The Lord be praised for his goodness.

The tract society is about three weeks old. It numbers some forty members. They take fifty-two copies of *Tidernes Tegn*, and have obtained a number of new subscribers already. They have bought and mostly distributed and sold 8000 pages of tracts, and now they have bought and paid for 8000 pages more. The brethren show a commendable zeal in this work, and it is bound to spread all through the Scandinavian kingdom.

It may be of interest to mention that two of our brethren were fined by the court, each Kr. 4.00 (1.07), some time ago, for working on a high holy day. The mayor advised them very kindly to petition the king for pardon. They did so, stating that they rested on the Sabbath of the Lord according to the Bible, and needed the other six days to work to supply their families. The king granted their request, and pardon has lately been proclaimed to them by the constable.

The Lord bless his truth and his servants and dear waiting children all over the world, for his name's sake. J. G. MATTESON.
Aug. 12, 1879.

