

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.

VOLUME 5.

OAKLAND, CALIFORNIA, FIFTH-DAY, NOVEMBER 20, 1879.

NUMBER 44.

The Signs of the Times.

ISSUED WEEKLY BY THE
Pacific Seventh-day Adventist Publishing Association
ELDER JAMES WHITE, PRESIDENT.

TERMS: Two DOLLARS a year in advance for a volume of 48 numbers.

Office, Twelfth and Castro Streets,
Address, SIGNS OF THE TIMES, Oakland, Cal.

BRANCHES OF THE TRUE VINE.

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

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

Jesus! whose glorious precept and fulfilling,
Left such a path of light;
Thy love upon our hearts like dew distilling,
Shall help us live aright.

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

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

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

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

J. E. LLOYD.

Brooklyn, Cal.

General Articles.

THE GREAT CONTROVERSY.

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER XIII.

Jacob and the Angel.

BY MRS. E. G. WHITE.

THE sinful course which Jacob had pursued in deceiving his father was ever before him. He knew that his long exile was the result of his own deviation from strict integrity, the law of right. He pondered over these things day and night, his conscience accusing him, and making his journey very sad. How he longed to again go over the ground where he had stumbled and brought the stain of sin upon his soul. Before his transgression he had a sense of God's approval which made him brave under difficulties, and cheerful amid trouble and gloom. To this deep, abiding peace, he had long been a stranger. Yet he remembered with gratitude the favor which God had shown him, the vision of the shining ladder, and the promises of help and guidance. In solemn review of the mistakes and errors of his life, and the dealings of God with him, he humbly acknowledged his own unworthiness, the great mercy of God, and the prosperity which had crowned his labors.

As the hills of his native land appeared before him in the distance, the heart of the patriarch was deeply stirred. He had proved his God, and found his promises unfailing; he believed that God would be with him; yet as he drew near to Edom he had many fears of Esau, who was now able to do his younger brother great injury if so disposed. Again the Lord encouraged the heart of his servant with a token of divine care and protection. Directly before him, as if leading the way, he beheld two armies of heavenly angels marching as a guide and guard; and when he saw them he broke forth in language of praise, and exclaimed, "This is God's host." And he called the name of the place Mahanaim, which signifies two hosts, or camps.

Although Jacob had so great evidence that God would protect him, he felt that he himself had something to do for his own safety. He therefore sent his servants with a conciliatory message to Esau, who dwelt at Mount

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

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

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

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

In the inspired history of this event, the one who wrestled with Jacob is called a man; Hosea calls him the angel; while Jacob said, "I have seen God face to face." He is also said to have had power with God. It was the Majesty of Heaven, the Angel of the covenant, that came, in the form and appearance of a man, to Jacob. The divine messenger uses some force to release himself from the grasp of Jacob; he pleads with him, "Let me

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

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

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

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

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

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

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

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

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

(To be Continued.)

A Wonderful Fact About the Bible.

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

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

The Immortality of the Soul—History of the Doctrine.

(Continued.)

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

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

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

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

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

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

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

PAGAN AND CHRISTIAN DOCTRINES OF THE SOUL COMPARED.

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

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

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

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

Of the influence of heathen converts upon Christianity, Mr. Bower says: "For those rites and ceremonies, however heathenish, instead of ever being given up by them, were by degrees adopted by the Christian inhabitants of the countries where the new-comers settled. And thus the half Christians, for they were no better, remained half Christians, while the true Christians became half pagans. Thus we may well account for the many errors and corruptions that overspread and disfigured the whole face of the church, after the irruption and conversion of the barbarous nations that broke into the empire in the fourth and fifth centuries. Their usages were first connived at, and afterward adopted by the church." (Ibid., p. 416.)

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

(To be continued.)

Drunkenness in Heathendom.

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

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

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

"That Blessed Hope."

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

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

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

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

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

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

On the subject of the two resurrections the world seems wholly to lose sight of one of them, and to associate the thought of the resurrection only with the judgment day of the great assize. But at the first resurrection, which will consist exclusively of the blessed and holy (Rev. 20: 6), there will be for the children of God no condemnation. They are already justified in this life (see Acts 13: 38, 39), and it is remarkable that in this and similar passages the present tense should have always been used.

A poor girl in the city of Bath, a short time ago, was lying very ill, and was in great spiritual darkness, when a Christian lady visited her, and explained to her the way of salvation. The girl listened, but no peace came. She said she believed that Jesus had died for her, but it gave her no assurance of hope. At last the lady took her New Testament, and, turning to the passage, Acts 13: 39, underscored the word "are" in the passage, "By Christ all that believe are justified from all things," and then left her. At her next visit she found the girl full of peace. "O, ma'am," she said, "that little 'are' has done it. I see it all now."

It was of the first resurrection the Apostle Paul spoke in Philippians 3: 7-11, which, in the original, was called the special eclectic resurrection, and is the same which is spoken of in Revelation 20: 6, where a clear distinction is made, for it is expressly stated that "the rest of the dead (the unblessed and un-

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

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

An Idol of Christian Lands.

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

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

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

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

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

Good Example by a Dog.

My eldest son was crossing the fields in the country, some distance from any dwelling, when he was pursued by a large and fierce dog, belonging to the gentleman whose land he was crossing. The lad was alarmed, and ran for his life. He struck into the woods, and the dog gained upon him, when he looked around to see how near the creature was, and stumbling over a stone, he pitched over a rock and broke his leg. Unable to move, and at the mercy of the beast, the poor fellow saw the dog coming down upon him, and expected to be seized and torn; when, to his surprise, the dog came near, perceived that the boy was hurt, instantly wheeled about and went off for that aid which he could not render himself. There was no one within reach of the child's voice, and he must have perished there, or have dragged his broken limb along, and destroyed it so as to render amputation necessary, if the dog did not bring him help. He drew up his leg, and it hung at a right angle, showing him plainly the nature of his misfortune, and the necessity of lying still.

The dog went off to the nearest house and barked for help. Unable to arrest attention, he made another visit of sympathy to the boy and then ran to the house, there making such demonstrations of anxiety that the family followed him to the place where the child lay. Now, observe that this dog was pursuing this boy as an enemy; but the moment he saw his enemy prostrate and in distress, his rage was turned to pity, and he flew to his relief. Here was true feeling, and the course he pursued showed good judgment. He was a dog of heart and head. Very few men, not all Christians, help their enemies when they are down. Some do not help their friends when they fall. This dog was better than many men who claim to be good men. I do not say that he reasoned in this matter; but there is something in his conduct on this occasion that looks so much like the right kind of feeling and action, that I think it deserves to be recorded to his credit. As few dogs will read the record, I commend the example to all mankind for their imitation.—Lutheran Magazine.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, NOV. 20, 1879.

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

J. H. WAGGONER, } RESIDENT EDITOR.

Matthew XXIV.

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

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

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

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

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

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

We think we do not over-estimate the extent and importance of the changes which are taking place in the churches. They are fast wheeling into line under the banner of old-

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

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

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

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

Several points of query must be noticed:—

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

But, allowing that it should be rendered, "end of the age," it does not follow, by any means, that it refers to the Jewish age, or past dispensation. It certainly does not in Matt. 28:20. The promise that He will be with his ministers "until the end of the age," certainly refers to that age in which they are to preach the gospel, for these words are in the gospel commission. It is to the end of this same age to which Matt. 24:14 refers. The question was in regard to the end of the world (or age, if preferred). He said, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." This is decisive on the point, for (a.) they were to tarry at Jerusalem, after receiving their commission, until the day of pentecost, and then they were to be his witnesses to the nations. (b.) The Jewish age ended before the preaching to the nations commenced; therefore it is impossible that Matt. 24 and 28 should refer to that age.

An effort has been made to put forward the ending of the Jewish age to the destruction of Jerusalem. But it is exceedingly lame. To prove that, it will be necessary to show that the Christian dispensation was not fully opened until the destruction of Jerusalem! This is disproved by the whole body of the teachings of the New Testament. Paul settles the question in affirming that the peculiarities of that age were taken out of the way—*nailed to the cross*. Col. 2:14. If the gospel dispensation was not opened by the preaching of the apostles on the day of pentecost, and afterward by turning to the Gentiles to preach the gospel to them, then it has not yet been opened.

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

(To be Continued.)

"WATCH, for the time is short."

A Solemn Question.

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

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

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

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

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

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

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

The Sanctuary.

In the great Advent movement under the preaching of William Miller and his fellow laborers, the evidence was brought out with great clearness that the 2300 days would end in 1844. He believed that the sanctuary to be cleansed is our earth. He found no testimony in the Bible that the earth is the sanctuary, but he did find that the earth is to be purified by fire (2 Pet. 3:7-13), and so he inferred that this was the sanctuary which Michael said should be cleansed at the end of 2300 days. He therefore concluded that this period was given to mark the time of Christ's coming. And as it was sufficiently evident from the several great lines of prophecy in Daniel and Revelation, and from the signs of the times, that the advent of Christ was at the doors, the time was preached in connection with the signs with very great solemnity and power.

But though it could be clearly shown that the 2300 days actually ended in 1844, the Advent people were doomed to a great disappointment. The ending of the 2300 days was not the time appointed of God for the coming of Christ, nor for the burning of the earth. But the great Advent disappointment made it necessary that two important questions should be carefully studied.

1. What is the sanctuary of the Bible?

2. What is meant by the cleansing of the sanctuary?

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

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

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

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

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

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

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

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

The word sanctuary in the Bible, except in the few cases where it is used figuratively, refers always to the place in which the high priest ministers before God for the sins of the people. It was first the tabernacle erected by Moses; then it was the temple built by Solomon, which was a more glorious structure than the tabernacle, but with the same two holy places; and when the typical sacrifices ended in the death of Christ, who is the true sin-offering, the earthly sanctuary, or holy places, ceased to be the center of God's worship, and Christ entered the temple in Heaven as a great High Priest—the Minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. The temple of God in Heaven is the sanctuary from which the psalmist says the Lord beheld the earth (Ps. 102:19), and which Jeremiah speaks of as being where the throne of God is found. Jer. 17:12; Rev. 16:17.

The ministration in the earthly sanctuary could not actually take away sins; for it had only the blood of bulls and goats to offer. Heb. 10:4. It was ordained for the purpose of instructing men with reference to the work of Christ, and of encouraging them to look forward to his work. It is a shadow or representation of the service of Christ in the sanctuary of God in Heaven. Heb. 8:5; 10:1; Col. 2:17. It took one year to complete the round of service in the earthly sanctuary, at

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

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

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

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

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

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

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

(To be Concluded.)

The United States in Prophecy.

(Continued.)

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

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

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

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

"In the year 1801, a new impetus was given to the book trade by the formation of the 'American Company of Booksellers'—a kind of 'union.' Twenty years later competition broke up the association. Before the war of 1812 the book trade in the United States was small. School books only had very large sales. Webster's Spelling-book was an example of the increasing demand for such helps to education. During the twenty years he was engaged on his dictionary, the income from his Spelling-book supported him and his family. It was published in 1783, and its sales have continually increased to the present time, when they amount to over 1,000,000 copies a year. Other school books of every kind now have an immense annual circulation.

"The printing-press, at the time of the Revolution, is shown in that used by Franklin, in which the pressure force was obtained by means of a screw. The ink was applied by huge balls; and an expert workman could furnish about fifty impressions an hour. This was improved by Earl Stanhope in 1815, by substituting for the screw a jointed lever. Then came inking machines, and one man could work off 250 copies an hour. Years passed on and the cylinder press was invented; and in 1847 it was perfected by Richard M. Hoe of New York. This has been further improved lately, and a printing-press is now used which will strike off 15,000 newspapers printed on both sides every hour.

"The newspapers printed in the United States at the beginning of the Revolution were few in number, small in size, and very meager in information of any kind. They were issued weekly, semi-weekly, and tri-weekly. The first daily newspaper issued in this country was the *American Daily Advertiser*, established in Philadelphia in 1784. In 1775 there were

37 newspapers and periodicals in the United States, with an aggregate issue that year of 1,200,000 copies. In 1870 the number of daily newspapers in the United States was 542; and of weeklies, 4,425. Of the dailies, 800,000,000 were issued that year; of the weeklies, 600,000,000, and of other serial publications 100,000,000, making an aggregate of full 1,500,000,000 copies. To these figures should be made a large addition at the close of 1875. There are now about forty newspapers in the United States which have existed over fifty years.

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

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

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

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

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

(To be Continued.)

OPEN rebuke is better than secret love.

A Light Is Approaching.

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

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

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

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

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

I see yonder a glorified company. The mighty power of God shields them against these awful burnings. There is that poor brother whom I never thought much of. Yet I remember his earnest prayers. I remember how foolishly he would often divide the last he had with those who were more needy than himself. Often he would give to what he called the cause of God. I see angels and saints, an innumerable company. Where are they going, I wonder? Perhaps to the heavenly city. Yes, they are going to live with Jesus forever. Eternal life! precious gift of God! Can not I have eternal life? Must I perish here?—Perish without hope, in dark despair? Not one glimmering ray of hope? Not one?

Oh! that terrible voice: "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." Cursed be the day that I was born. Cursed be my folly and sin. I must die. I must lose honor, glory, and immortality—eternal life.

Is this a dream? Oh, no! Fearful realities, foretold by the never-erring word of prophecy, soon to be realized by thousands of poor deceived professors, who shall say: Lord, Lord, open unto us. But the Lord says: "Depart from me, ye that work iniquity."

Dear reader, let us well consider the end of the race, and work out our own salvation with fear and trembling. Be not satisfied until God's Spirit bears witness with your spirit that you are his child, until the dear Lord shall smile to you through your penitent tears. Seek daily a new consecration to God and his work. Daily hold sweet communion with Jesus. Lay up your treasure above, and soon you will reap a rich reward.

JOHN G. MATTESON.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOV. 20, 1879.

The Great Controversy.

OUR readers will rejoice with us that we are able to resume the publication of the articles on this subject from the pen of Sister White.

Music--Pearly Portals.

WE afford to the numerous patrons of the SIGNS a rare treat in the piece of music on this page. It is a page of Song Anchor, second edition, and is one of Mr. Hakes' best.

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

Digestion and Health.

THIS is the title of a well-printed and well-bound volume of 176 pages, which has just come to our table. It is written by Dr. J. H. Kellogg, of the Medical and Surgical Sanitarium, Battle Creek, Mich., published by the Good Health Publishing Company, of that city.

Post-Office Errors.

WE are not grumblers. We have a reasonable supply of patience, which is well worn. But some things ought not to be too long endured.

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

Reason: Not called for." As the person indicated is an old subscriber and had paid far into 1880, we sent this notice to her, and she returned it with the following indorsement: "The report is not true.

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

We will not complain of slow mail between that Office and Oakland, because our experience is shared in by so many that our grievances are lost in the crowd.

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

PEARLY PORTALS.

Musical score for 'Pearly Portals' by F. E. Belden, 1879. Includes vocal parts and piano accompaniment with lyrics: 'Pearly portals swing open, Shall a holy well-come lend To each weary, way-worn pilgrim...'.

Song Anchor.

CALIFORNIA PRESS NOTICES. "THE SONG ANCHOR," for Sabbath-school and Praise Service, by J. E. White, in size and style like "Pure Gold," and books of that class. It is issued from the Pacific Press Publishing house, in Oakland, Cal.

him to leave it with our agent there, who would deliver it in person next day. So he mailed it, and we received it the fourth day after!

Swindling Advertisements.

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

The man who put forth these advertisements, and received answers directed to "Rev. J. T. Inman," has lately died, and the following facts have come to light: His name was not Inman; he never was a minister, and of course not a missionary; he was never in a foreign country; he had no room at the Bible House; efforts had been often made, without success, to compel a suspension of the publication of the falsehood; he dealt in no foreign medicinal plant; and he received from correspondents about \$250,000.

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

The Postmaster-General has entered upon a crusade against the venders of lottery tickets, for which all sensible people will give him thanks. He forbids the carrying or delivery of their mails, and all money orders drawn in their favor are to be returned to the senders.

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

San Jose, Cal.

THERE are a few here yet trying to live out "present truth." Bro. J. W. Cronkrite is leader, and Sr. D. E. Doan, church clerk and librarian. There are eight names on the tithing pledge, and the same number on the tectotal pledge.

is some outside interest. I now go to Gilroy, Cal., to hold a series of meetings. Nov. 13, 1879. B. A. STEPHENS.

Rocklin, Cal.

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

A Request.

THIS was sent in some time since but was mislaid. The person who sends the SIGNS to Arthur M. Wade, Toronto, Canada, is requested to send their address to P. O. Box 1079.

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

Appointments.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 11 A. M., and Sunday evening at 7:30.

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30.

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

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

Business Department.

Organ for Sale.

AN excellent Cottage Organ, well made, fine toned, yet heavy enough for church of moderate size. Was bought on favorable terms and will be sold accordingly.

\$2.07 EACH. Wm F Burns 6-43, C L Mack 6-41, Mrs C Ruoff 6-43, Thomas Guffe 6-38, Maria Beglinger 6-43, Louisa Cordevent 6-43.

\$1.50 EACH. W S Jackson 7-1, Mrs Mary Davidson 6-43, Mrs E R Sanders 6-43, Mrs E Carter 6-25, S E Frydette 6-43, J C Beedy 6-43, Mrs A Wood 6-43, Mrs S M Merick 6-43, Wm R Johnson 6-43, Mary J Emery 6-43.

\$1.20 EACH. John Clayton 6-43, Mrs Hosea Wheeler 6-43, Harvey Spaulding 6-43, Alfred Wheeler 6-43, Mrs Oliver Sisco 6-43, G J Stevens 6-43, J E Rose 6-43, Mrs H Bryan 6-43, Mrs S E Miller 6-43, Georgia Lane 6-43, Lottie Beach 6-43, Marietta Neyhart 6-43, Chas Morgan 6-43, David Upson 6-45, Geo D Ballou 6-45, E S Lane 6-43, Sarah E Lane 6-43, A E King 6-43, G W Bliss 7-18, J M Ballou 6-43.

MISCELLANEOUS. John Waterfield 1.00, 6-20, Edward Colgrove 1.00, 6-19, John Prime 1.00, 6-19, Oakland V M Society (150 copies) 75.00, 6-17, Mrs F A Downing 50c 6-10, Mrs M V Hall 50c 6-10, Mrs Jno Winterburn 50c 6-10, Mrs H W King 50c 6-10, Mrs Mollie M Cracker 50c 6-10, J H Towne 50c 6-11, Mrs A C Green (20 copies) 3.55, 6-17, Mrs Ellen Best 75c 6-19, Silas Packard 50c 6-11, T P Jackson 75c 6-19, Mrs Mary White 60c 6-19, Mrs S R N Barrows (2 copies) 2.40, 6-43, Mrs A S Hutchins (3 copies) 3.00, 6-43, J F Colby (2 copies) 2.40, 6-43, Levi Hildirth 75c 6-19, Mrs E LeVina Moore 53c 6-11, B J Wiles (2 copies) 2.40, 6-43, Luther Upson (2 copies) 2.40, 6-43, E C Hoxie (2 copies) 2.40, 6-43.

OAKLAND CHURCH. W R H Avery 1.50. RECEIVED ON ACCOUNT. Ohio T and M Society 37.00.

"Song Anchor" appeared, which fully meets the demand. It is a California production, and one of which we may justly feel proud.—Mauvais' Musical Friend, Oakland, Cal.

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

FROM THE EAST.

"THE SONG ANCHOR," foremost among the most deserving candidates for public favor. We have used the "Song Anchor" in the Battle Creek College for a year, and have thus tested its wearing properties. It does not grow old, for it has something for all occasions and for all tastes.

I HAVE recently examined the new edition of the Song Anchor, and I find myself much pleased with the new music that has been added to it. It forms now a very desirable book for Sabbath-schools and praise service.

ABOUT six months ago we introduced the SONG ANCHOR in our Sabbath-schools in this State. It has given general satisfaction and elicited high praise from good judges of music.

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

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

No time or expense have been spared to make this book just what is wanted for the Sabbath-school and praise service, as the above testimonials indicate. It is printed on fine tinted paper, and substantially bound in three styles of binding.

BOOKS, PAMPHLETS AND TRACTS, Issued by the Seventh-day Adventist Publishing Association, and for Sale at this Office.

ANY of the books, pamphlets, and tracts issued at this Office, may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish catalogues and prices in English money, and receive subscriptions for all our periodicals.

The Sanctuary and the 2300 Days of Daniel 8:14. By Elder U. Smith. This question has developed the people known as the Seventh-day Adventists, and is the pivotal doctrine upon which their applications of prophecy largely depend. 352 pages. \$1.00

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. 1.00

Thoughts on Revelation. By Elder U. Smith. With notes or remarks on every verse in the book of Revelation. 352 pp. 1.00

Life of Wm. Miller, with portrait. Interesting sketches of the life and public labors of this pioneer in the Advent movement in this country. 416 pp. 1.00

The Biblical Institute. A synopsis of the lectures given at the Institute held at Oakland, Cal., April, 1877, covering the main points of our faith. 352 pp. 1.00

History of the Sabbath and First Day of the Week, for the period of 6,030 years. By Elder J. N. Andrews. This is a work of unusual interest, prepared with great care, and is full of historical and Scriptural facts. 528 pp. 1.00