

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, DECEMBER 4, 1879.

NUMBER 46.

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.

WHATSOEVER.

ONE day in stress of need, I prayed,
"Dear Father, thou hast bid me bring
All wants to thee; so, unafraid,
I ask thee for this little thing,
Round which my hopes so keenly cling.
And yet, remembering what thou art,
So dread, so wondrous, so divine.
I marvel that I have the heart
To tell thee of this wish of mine!

"Thy heavens are strewn with worlds on worlds,
Thy star-dust powders reachless space;
System on system round thee whirls,
Who sittest in the central place
Of Being; while before thy face
The universe hangs like a bead
Of dew, upon whose arc is shown,
With but reflected flash indeed,
Godhood's magnificence alone!

"And when I think—our world's but one
Small world amid the countless band,
That in its daily course doth run
Its golden circuit through thy hand,
And that its peopled myriads stand
Always before thee, even as I,
Sad suppliants in their misery dumb,
Waiting for every hour's supply,—
I wonder that I dare to come!

"I could not come, but for thy word
That says I may, in reverent fear,
Approach, and through thy grace be heard;
Therefore, to-day, I venture near
And bring the suit, to me so dear;
Remembering what thy Christ hath said,
And reading it with faith aright,
That every hair upon my head
Bears its own number in his sight.

"The thing I ask thee for,—how small,
How trivial must it seem to thee!
Yet, Lord, thou knowest, who knowest all,
It is no little thing to me,
So weak, so human as I be!
Therefore I make my prayer to-day,
And as a father pitieth, then,
Grant me *this little thing*, I pray,
Through the one sacred Name. Amen!"

I had my wish: the little thing,
So needful to my heart's content,
Was given to my petitioning,
And comforted, I onward went
With tranquil soul, wherein were blent
Trust and thanksgiving: for I know
Now, as I had not known before,
The *whatsoever's* meaning: so
I cavil not nor question more!

—Margaret J. Preston.

General Articles.

THE GREAT CONTROVERSY.

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER XIV.

Jacob's Second Visit to Bethel.

BY MRS. E. G. WHITE.

JACOB made his home in Shechem, and having purchased a piece of land he erected his tent, and close beside it his altar, and dedicated them to God. The sons of Jacob were not all governed by religious principle. Their inhuman treatment of the Shechemites was offensive to God. Their father was kept in ignorance of their purpose until the work of cruelty was accomplished; and when he learned what had been done he severely rebuked them for their treacherous, revengeful course. Simeon and Levi attempted to defend themselves by urging that they had thus avenged the wrong done to their sister. But Jacob assured them that nothing could justify their conduct; for the sin of one man they had caused the innocent inhabitants of a whole city to suffer. These people had placed confidence in them, and thus had been shamefully betrayed. The God of Israel had been dishonored. Jacob felt deeply humiliated;

he knew that deception and cruelty had been practiced, and he felt that he would now be hated and despised by the inhabitants of the country around them.

He saw, too, that treachery and cruelty was growing upon his sons, and that they were forgetting God, and allowing infidelity to come into their hearts. He knew that there was cause for self-condemnation in this matter, and he began to reflect upon his own conduct in allowing his beloved Rachel to conceal her father's gods which she had stolen, when he should have destroyed at once everything which would lead to infidelity.

There were false gods in the camp of Israel, and he had not used prompt means to destroy them; and idolatrous worship was more or less practiced by his household. He knew that should God deal with them, in the present instance, according to their crime, he would permit the surrounding nations to take vengeance upon them.

While Jacob was thus bowed down with trouble, the Lord had compassion upon him, and directed him to leave his place and move southward to Bethel. At the mention of this name the patriarch is reminded not only of his vision of the angels, ascending and descending, and of God above them speaking to him words of comfort, but also of the vow which he had made there, that if God would keep and bless him, the Lord should be his God. And he reflects thus: Have I been as faithful to my promise as God has been to me? He saw and felt the necessity of being more thorough and decided in his family, to put away everything that savored of idolatry. He determined to cleanse the camp, that his company might go to this sacred spot free from defilement. He therefore stands up and addresses them: "Put away the strange gods that are among you, and be clean, and change your garments; and let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

He then, with trembling voice and quivering lip, related to them his perplexity; when but a youth he left his father's tent, a lonely traveler, afraid of his life, with no earthly friend to comfort or encourage. Passing Hebron and Moriah, he came, in the evening of the second day, to Bethel, the spot made sacred by the sacrifices and prayers of Abraham. He felt heart-sick and friendless in his solitude, and lay down to sleep. It was here that God gave him that encouraging dream of the heavenly ladder which reached from earth to Heaven. Angels of God were ascending and descending upon this ladder of shining brightness, and the Lord himself stood above it, and spoke to him these encouraging words: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and in thee and thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land."

On awaking from this dream, Jacob felt that the spot was peopled with angels, and that God was looking with tender love and compassion upon him, and he there set up a memorial signifying that he would ever remember the loving-kindness of God.

As Jacob thus reviewed the goodness and mercy of God to him, his own heart was subdued and humbled; and he had taken the most effectual way to reach the hearts of his children, and lead them to reverence the God of Heaven when they arrived at Bethel. Not in the least did any of his family hesitate to obey his commands. All that were with him delivered up their idols, and also their earrings, and he buried them under an oak near Shechem. The patriarch felt that humiliation before God was more in keeping with their position than was the wearing of gold and silver ornaments.

Jacob had now done his duty in cleansing his household from idolatry, and he set out with them on his journey to Bethel. For the sake of his servant Jacob, who had no part in the cruelty practiced on the Shechemites, the Lord caused fear to fall upon the inhabitants of the land, that they did not arise to

avenge the deed done to Shechem. The travelers moved on their way unmolested, and came to Bethel. Here Jacob, in obedience to the divine command, immediately erected an altar, upon which he performed the vow made when on his journey from Canaan to Mesopotamia. Of all the substance that had been placed with him in trust, he rendered an offering to God, although it took from him quite a large share of his possessions. The self-denial and beneficence here manifested, rebukes the self-indulgence of many professed Christians, and the meager offerings which they bring to God. Many put into the Lord's treasury a sum less than the price of their cigars, and far less than the cost of the ornaments that adorn their persons and their houses, and the hurtful luxuries upon their tables. Eternity will reveal the narrowness and selfishness of these minds. What will be their feelings when Christ shall reveal to them the value of souls, and the infinite importance of their salvation?

The Lord accepted the offering of Jacob, and met with and blessed him, and renewed his covenant with him. As a lasting memorial of this additional token of divine favor, Jacob again erected a pillar of stone, which he consecrated in the usual manner.

Jacob's heart yearned to visit his early home once more, and look again upon his aged father's face. With his family, he journeyed toward Hebron. Before they had proceeded far on the way, Rachel gave birth to Benjamin. She had only a moment's space of life in which to name him, when she died, calling him Benoni, the son of my sorrow. But Jacob named him Benjamin, the son of my right hand, and my strength. Rachel was buried where she died, and above her grave was placed a stone monument to perpetuate her memory.

Rebecca, his mother, was dead; and while they were at Bethel, Deborah, his mother's nurse, also died, and was there buried with expressions of great sorrow, for she had been an honored member of his father's family. The meeting of Jacob with his father was a joyful one to both father and son. Isaac was very old, blind, and dependent; but he lived some years after the return of his son.

At the death-bed of their father, the two brothers, Jacob and Esau, met and united their grief. Once Esau had looked forward to this event as a time when he would be revenged upon Jacob for stealing from him his father's blessing; but his feelings had greatly changed. Jacob was now wealthy, and he returned to Esau the blessing of possession so recklessly sold for a mess of pottage. Therefore the two brothers, no longer separated by enmity, jealousy, and hatred, parted from each other because of their possessions. Jacob also knew that their religious faith was so unlike it would be better for them to live apart. Jacob's character was greatly modified and refined by the blessing received from the angel in that night of terrible conflict, and ever after he was revered by all who knew him. His trials had not been in vain.

Quality of Roman Catholic Education.

In a recent issue we gave a condensed statistical statement concerning the Roman Catholic educational institutions in our country, taking the facts as given by Dr. Dorchester in *Zion's Herald*. In a later article in the same journal Dr. Dorchester has carefully compared the character of Roman Catholic education with that given by Protestant and non-sectarian colleges. An examination of the catalogues of ten Roman Catholic colleges, five of them Jesuit colleges in which the course of study is most full and thorough, had led the writer to such conclusions as the following:—

1. The standard of admission is inferior. Many books in Latin and Greek, such as Virgil, Sallust, Cicero's Orations, Xenophon's Anabasis, and Homer, which are required for admission to nearly all our Protestant and non-sectarian colleges, are found in the first and second years of the collegiate course of the very best of the Roman Catholic institutions. So also a large part of the mathematics required for admission in the former colleges, both in Algebra and Geometry, are in the first and second years of the regular course of

the latter. In most of the Roman Catholic colleges the difference in requirements for admission is still greater. In some of them, Latin and Greek are not commenced till the Freshman year, and even written and mental Arithmetic are in the collegiate course.

2. "The courses of study are not as broad as in the non-Catholic colleges. Less attention is devoted to natural sciences, mental and moral philosophy, political economy, etc. And the elective system of studies has been only sparingly adopted. Nor do they furnish as ample or as valuable facilities for pursuing such inquiries. With the larger departments of modern investigation, the Church of Rome has had less sympathy, preferring to confine herself to an old routine."

3. The undue prominence given to the study of the Latin language, usually throughout the entire four years' course. The catalogue of the Jesuit institution known as St. John's College, at Fordham, N. Y., just out of New York City, states that the philosophical lectures of the last year on Ethics and Civil Society, etc., were given in Latin, and that the students are required to speak Latin, and defend their theses every week in that language. Such defense is often public before the Faculty.

The discipline of all these Catholic institutions is most rigid. Other colleges might learn something from their example without adopting such extreme measures as the following: "No books, other than text-books and works of reference recommended by the professors, may be held by the students, unless by permission of the President. Students are not allowed to receive newspapers, except for the reading-room, which is under the direction of the President. Letters received and sent away by the students are subject to the supervision of the college authorities. No private pocket money is allowed in the hands of the students, but must be deposited with the treasurer." The constant aim in the government of these institutions is to promote the growth of the Roman Catholic faith. Though by very difficult measures, yet by something like the same constancy of aim and effort, should the officers and teachers of all our Protestant and non-sectarian institutions of learning seek to surround the student, both in and out of the recitation room, with genuine Christian influences.

In reference to the support of these Roman Catholic institutions by Protestant parents Dr. Dorchester says: "They have been supposed by many American parents, particularly in wealthy and aristocratic circles, to afford advantages for education superior to our non-Catholic schools of like grade; and many daughters have been sent thither for instruction. Academic departments connected with convents have also been patronized for such supposed advantages, and daughters of Protestant parents have thus been lured into the Roman Catholic Church. Close inquiry in regard to the education imparted in these institutions leads to the conclusion that instruction in the fine arts, in the languages, and in the sciences, is far inferior in all elements of true culture to that imparted by non-Catholic schools. They pander to the vanity of wealthy and aristocratic patrons, and aim to make their daughters showy rather than truly cultivated. The whole system is superficial in its plan and execution. Those who come forth well educated become such not by any superior advantages furnished by Roman Catholic schools, but by reason of natural ability or personal application."

The careful discipline in Catholic institutions has in many instances led nominally Protestants to place their daughters under their care. Their pronounced religious character has been preferred to the loose and uncertain moral and religious tone of some other institutions. If we, as Protestants, have any lesson to learn from these Catholic colleges and seminaries, it is to pervade our institutions of learning, through and through, with the spirit of the true religion of Jesus Christ.—*Christian Statesman*.

PEOPLE may tell you of your being unfit for some peculiar occupation in life; but heed them not; whatsoever honest employment you follow with conscientious perseverance and assiduity will be found fit for you, and will be to you both a support and comfort.

The Immortality of the Soul—History of the Doctrine.

(Continued.)

EVIL EFFECTS OF THE PLATONIC PHILOSOPHY—HERMITS.

AS SOON as Plato's doctrine of the soul's immortality was accepted by the church, its baleful fruits began to appear in the wildest forms of fanaticism. The body was held in the greatest contempt, and everything was done to weaken and emaciate it, that the immortal spirit, the spark of divinity within, might be exalted. A great crop of hermits, monks, anchorites, and the like, was the first evil resulting from this teaching. Says the historian: "This new species of philosophy . . . produced that gloomy set of men called mystics; whose system, if divested of its Platonic notions respecting the origin and nature of the soul, will be a lifeless and senseless corpse. It laid a foundation, too, for that indolent mode of life which was afterward adopted by many, and particularly by numerous tribes of monks." (Mosh. Eccl. Hist., vol. i. cent. ii. part ii p. 115.)

Enfield, in his "History of Philosophy," shows the same thing at some length. He says: "Another principal cause of the corruption of the Christian doctrine of morality was, that it was very early tinged with the enthusiastic spirit of the Alexandrian philosophy. . . . This corruption chiefly discovered itself in a peculiar species of fanaticism, consisting in a certain mystical notion of perfection which originated from a principle common to Platonists, Orientalists, and Gnostics: that the soul of man is imprisoned and debased in its corporeal habitation, and in proportion as it becomes disengaged from the incumbrance, and purged from the dregs of matter, it is prepared for its return to the divine nature." (Page 453.)

Then he relates how this led them to retire into deserts and afflict their bodies, in order to purify the soul. "For it is well known," again writes Mosheim, "that the true and genuine mystics adopted, as the very basis and ground-work of their discipline, those principles respecting the Deity, the world, the soul, and the nature of man, which the Christians had borrowed from the Egyptian and modern Platonic philosophy, and were accustomed from this century downward to communicate merely to a select number of auditors. . . . Upon the introduction of the Egyptian and Platonic philosophy, this simple mode of life was reduced to the form of an art, and interwoven with such maxims respecting the Deity, the human soul, and the nature of man, as were thought most consonant to reason. . . . Hither, also, may we refer the origin of monks, hermits, and cenobites, whose rules and institutions are uniformly grounded upon the principle of delivering THE IMMORTAL SPIRIT from the oppression under which it groans in being connected with the body, of purifying it from the corruptions of sense, and of rendering it fit to be admitted into the presence of the Deity in the realms of everlasting light and life." (Com., vol. i. cent. ii. sec. 35, pp. 380, 381.)

Again, when Christians adopted "the philosophical doctrines respecting the nature of the soul, and of bodies, when Ascetics adopted the belief that every endeavor was to be used to set free the divine spark that lay imprisoned within the body, . . . it was but natural for them to renounce the society of men, and devote themselves to a life of seclusion and solitude." (Mosheim's Com., vol. i. p. 388.)

Hence, he says, originated monasteries, abbeys, hermits, and anchorites. Can any one fail to see here from whence the Christians obtained the doctrine of an immortal spirit in man? The monks and hermits spoken of, were the most wild, fanatical, and miserable set of men that have ever disgraced humanity. They left the society of men; went into the mountains and deserts; lived on grass like beasts; stood on the tops of pillars for years; emaciated their bodies in all possible ways, by hunger, thirst, nakedness, and filthiness. They wore their clothes till they literally rotted off, and acted like wild beasts.

Milman, in his history of Christianity, says: "Human invention was exhausted in self-inflicted torments. The Indian faquir was rivaled in the variety of distorted postures and of agonizing exercises. Some lived in clefts and caves; some in huts into which the light of day could not penetrate; some hung huge weights to their arms, necks, or loins; some confined themselves in cages; some, on the tops of mountains, exposed to the sun and weather. The most celebrated hermit, at length, for life condemned himself to stand in a fiery climate, on the narrow top of a pillar." P. 426.

For further description of these miserable fanatics, see Gibbon, Bower, or any history of the church. All this was done to weaken and wear out the *sinful body* and free the *immortal soul* within!

CELIBACY.

The *celibacy* of the Romish priests, which has been such a scandal to Christianity, also grew out of the same idea. The most lewd and shameful practices sprang from this fanatical heathen notion that the immortal soul was everything and the material body nothing.

Of the celibacy, of the priests, which grew out of this idea, the historian says: "And this many of the clergy, especially in Africa, endeavored to accomplish with the least violence to their inclinations; for they received into their houses, and even to their beds, some of those females who had vowed perpetual chastity, affirming, however, most solemnly, that they had no criminal intercourse with them." "Such connections were considered as a marriage of souls without the marriage of bodies." (Moshem's Eccl. Hist. vol. i. part. ii. chap. ii. p. 93, and note 2.)

Such was the fruit which naturally grew out of this Platonic doctrine of the pure, immortal spirit within the prison of a corrupt material body. All this was but a repetition of what the same doctrine had previously produced among the pagans. Porphyry assures us that the "ancient Pythagoreans were distinguished for their attachment to this mode of life." (Moshem's Eccl. Hist., p. 100, note 2.) Indeed, large numbers of the heathen Platonists had retired into deserts and solitary places, and there lived just as these hermits did after them. The latter only copied the former.

WORSHIP OF SAINTS AND RELICS.

Another appalling evil which immediately sprung up from the belief in the doctrine that death is only the freeing of the real man, the immortal soul, from its prison; that saints after the death of the body are more active and powerful than they were before; and that they have free access to Heaven and to the presence of God, was the worship of saints and their relics. Bower says that Tertullian was the first who spoke of praying for the dead. Says the historian: "The Roman Catholic ceremony of beatification and canonization of saints, offering them incense and prayers thereafter, means exactly what was meant by the ancient apotheosis; namely, that while the multitudes of the dead abide below, in the intermediate state, these favored souls have been advanced into Heaven. The papal functionaries borrowed this rite, with most of its details, from their immediate pagan predecessors." (Alger, Doctrine of Future Life, part v. cent. 1. p. 471.)

These martyrs, hermits, and noted saints, who had gained a great reputation for sanctity by their austere lives, were supposed to go directly to Heaven and have great influence with the Lord. As these were their own relatives, special friends and brethren, it was a natural thought that they would intercede with God for their friends on earth, who were still in the flesh. What more reasonable than that a sainted mother should plead for her children who were still exposed to peril, or that a faithful pastor should pray for his beloved flock now left on earth without his aid? Hence offerings at the tombs of these dead saints began to be made. Immediately miracles were said to be wrought in answer to these, and this encouraged the pious thought. Next, churches were built in honor of these saints, and dedicated to them. Here their bones were sacredly deposited and rich offerings made to them, which went to the clergy. Now miracles and answers to these petitions became frequent.

The great question was settled; the dead were alive, and had power with God. It was better to pray to these than directly to God himself, or even to Christ, as they were more like us, and would sympathize with us more readily. Hence patron saints rapidly multiplied, till every town and almost every household had its special saint to whom all prayers were offered. God and Christ were left out, and the Virgin Mary, St. Peter, and a host of dead men, took their places. Images to these saints were erected everywhere, and their votaries bowed before them in supplication. Behold paganism re-established through the devil's lie of the soul's immortality!

PURGATORY INTRODUCED.

Another of the most baneful doctrines of the Roman church with which the world was ever cursed, grew directly out of the Platonic theory of the soul's immortality; viz., the popish doctrine of purgatory. The case is thus stated by Dr. Knapp in his excellent book on "Christian Theology." "The foundation for the doctrine of purgatory is found even in the second and third centuries. Its origin may be traced back to the Pythagorean or Platonic philosophy. Souls, according to Plato, are a part of the divine nature, which, however, are confined in the body as in a prison. Now, even after the soul of man is disembodied, there still cleaves to it much sin and impurity acquired from its contact with

the body; and this impurity is regarded by Plato as a natural *sickness*. It cannot, therefore, immediately on leaving the body, return again to its original source. With some the disorder is *incurable*, and these are the lost, who go at once to *Tartarus*; with others it is curable, and these are purged and purified in Hades. . . . This, with many other Platonic doctrines and fables, was early transferred to Christianity." (Sec. 150, p. 526.)

The cunning priests soon saw in this an opportunity to benefit themselves. So they diligently inculcated it as an undoubted fact, supported by the word of God, that while a few of the most holy went directly to Heaven at death, the large majority of Christians had to pass through purgatory, in order to be cleansed from sins committed since conversion or baptism. But their sufferings there could be shortened and greatly lessened by the prayers of saints on earth and in Heaven, especially by masses and prayers of the priest. But for every mass, so much money must be paid; for every prayer of the priest, so much more. If it was the case of a very wicked person, it would take a great deal of praying, and hence a great deal of money. But if only money enough were given, the hardest case could be freed from purgatory. Specially had the pope power to let them out; hence the notorious plan of indulgences. For such and such considerations the pope would pardon out offenders of different kinds.

Hence came the poor and the rich with their money, to buy their suffering friends out of purgatory! What untold millions have flowed into the popish coffers through this pagan lie! It was this wicked imposition on the credulity of the people that stirred the soul of Luther, and started the Reformation. The Catholic Tetzal came along with his indulgences from the pope, which he was selling at a rapid rate. For money he pardoned all sorts of sins, and relieved many souls from purgatory. He said that the moment the money touched the bottom of the box, the soul was let out of purgatory. The business becoming a little dull, he feigned to have heard terrible cries and groans one night near a graveyard. On inquiry he found that they came from a poor soul in purgatory, whose friends on earth were neglecting to buy it out. As soon as he told this to the people, large numbers more came with their money for their dead friends. (Hist. of the Reformation by D'Aubigne, vol. 1., pp. 260, 261.)

What was the foundation of all these terrible deceptions? It was the assumption that the dead are not really dead; that the soul can live separate from the body, and is immortal. Had they believed the Lord, that the dead are asleep and know nothing, (Eccl. 9: 5, 6,) it would have shielded them from all this delusion. D. M. C.

(To be Continued.)

Sodom and Gomorrah.

THE Nile is a sacred river, and the Tiber is famous, but the most sacred and most famous river in the world is the Jordan. From the beginning to its end, it has that mystical character which befits such lofty pretensions; its life is the most vivid and complete, and its death the most sudden and mysterious that can be imagined.

It is torrential, and it leaves the flanks of Herman and the many fountains of its tributaries with an eager precipitation, as if it bore a mission. From its greatest height, some hundred feet above the sea level, it leaps downward till it disappears in the Dead Sea, some thirteen hundred feet below it. It hides itself among oleander, tamarisk and willow, and many an unfamiliar oriental tree, as if wishing to keep from profane eyes the secret of its errand. It does not stop long to overflow its banks and fertilize its valley; for it has a purpose too mystical to waste itself even upon acts of beneficence. It is only willing to become a living barrier between the desert tribes and the favored nation which loved it. No boat lives on its bosom. No fishermen dwell by its margin; but it moves one headlong column of sacred waters from its cradle of snow and cloud, high in the heaven, till it dies in a fatal lake marked by the finger of God, and forever a subject for man's curiosity and reverence.

It would seem a thing apart and not to be confounded with vulgar waters, which lose their personality in the bosom of the mighty sea, but exhaling to heaven like some holy messenger who perished in the fulfillment of his duty. Its birth and its death alike separate it from its sister rivers of earth, and only the voiceless mounds of perished and nameless cities, tribes stationary as if bidden to halt by some supreme destiny of the past, or the awed and questioning stranger from the many Christian lands whose baptism drew its authority from the first laving of its waters, are seen upon its banks.

And then we wandered through many

whispering reeds, through a kind of jungle where sterility and the river had seemingly fought for the mastery, and which showed traces of both; a tangle of bushes as it were fighting their way up, and great spaces of barrenness which summer would scorch to lifelessness.

And at last the Dead Sea. Though we know that it is of volcanic origin, and fed by mines of salt, the imagination now, as ever, is content to see in it a thing accursed. There was a fresh breeze, and a reluctant lift and heavy tumble of its tiny breakers made them unlike other waves, but rather like those of Dante's infernal sea. There was a breath heavy with doom in the air, and we were fortunate it was not more stifling. Was it the breath of those lost or tortured there? And beneath that saline sheet did we not see, as in the picture of Delacroix, the agonizing and twisted figures of the condemned?

We did not bathe in the Dead Sea. Others have done so, and report of its buoyancy the same tales that are told of our own Salt Lake. There is a whimsical coincidence in the geographical relation of the Dead Sea and the home of the earlier prophets, and Brigham Young's personal continuation of the old dispensation, with a private Dead Sea of his own in his immediate neighborhood. The poorest swimmer keeps his head above water, and persons have said to me that their legs seem to fly up from under them. All speak of its waters as refreshing after the great heat of the tropical valley. Birds are said never to fly over it, which is the merest superstition, for they are really often seen to do so. This lake certainly has a brand upon it, as of divine vengeance. The waters are heavy with sin, the shores around blasted, and the very site of destroyed cities upon its banks unknown. And here are still seen the apples of Sodom, smooth and pretty to the eye and touch, of a pale yellow, like a small orange, but within as Josephus says, still retaining the ashes of Sodom in living perpetuity of the divine punishment. They are like little oranges to the eye and touch, but when pressed are like oak-apples, and explode like these, a puff of air, leaving the shell hollow, with only a slender pouch holding fine filaments like silk, which the Arabs use as matches for their guns.

Always the Same.

THE following from Massachusetts shows the unblushing boldness of the "mother church" in her efforts to carry out her iniquitous schemes in the United States.

Rev. Father Scully is pastor of the Catholic church at Cambridgeport, Mass. He has established a parochial school, and demands that all Catholics send their children to it. There are twelve or thirteen hundred children in attendance on the school. A number of parents, however, refuse to send their children to it, believing in the common school system. They allege that the quality of instruction in the parochial school is far below that given in the common schools, and object to the burden of expense which its maintenance imposes on them. Against these the full force of Father Scully's wrath is directed. He teaches his adherents to shun those parents and children, and treat them as Protestants, and absolutely refuses to administer to them the sacraments. They have, therefore, been driven to seek the consolations of their religion in other parishes and from other priests. To this Father Scully now announces that he will put a stop. Claiming that he and his assistant have absolute control of the spiritual welfare of all Catholics in his parish, and that he and Father Mundy alone, to use his own words, "can forgive their sins and send them to heaven," he will attempt, by the authority of the Archbishop, to force them to return to his Church and to support his school. At present he calls them "incipient apostates." Archbishop Williams said recently to a committee of complainants, "Father Scully knows his duty."

This Life and the Life to Come.

BISHOP HOOPER was martyred in 1555. When he came to die, one said to him, "O, sir, consider that life is sweet and death is bitter." To which he replied, "Life to come is more sweet; and death to come more bitter." And so he went quietly to the stake. The way to save our life forever, if we are indeed the Christ's disciples, is to lose it here, if need be, for his sake. "He that loseth his life shall find it." If we are self-considering, and will spare ourselves at the Master's cost, we do so to our eternal cost. Let us look on ourselves as beasts of slaughter, and suffer patiently the injuries of the wicked.

THE liberal man who eats and bestows is better than the pious man who fasts and hoards.—*Persian*.

WHAT OF THAT?

Tired! well, and what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day;
Cowards, arise, go forth upon thy way!

Lonely! and what of that?
Some *must* be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own;
Work may be done in loneliness; work on!

Dark! well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith, and not by sight,
Thy steps will guided be, and guided right.

Hard! well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task, conquer or die!
It must be learned; learn it, then, patiently

No help! nay, 'tis not so;
Though human help be far, thy God is nigh,
Who feeds the ravens, hears His children's cry;
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.
—Sel.

Modern Spiritualism.

(Concluded.)

THE RELIGION OF REASON—THE CONSUMMATION.

It has long been the custom with those who deny the word of God to make their boast of Reason, and to condemn the Bible as cramping the powers of the mind. So common has this become with the advocates of Spiritualism, that we think it would be serving the cause of truth to briefly notice the fallacies and unreasonableness of such a profession.

First, we would correct a wrong impression which has obtained with many of the opponents of revelation, namely, that reason, as a guide, is accepted as a substitute for the Bible. We do not accept the Bible as a substitute for reason, nor do they accept reason as a substitute for the Bible, though they may suppose they do. But in so supposing, they forget the office of reason.

Reason is not evidence; but reason examines and accepts or rejects the testimony offered. But without evidence reason cannot be exercised; therefore, the real controversy is between the testimony of the Bible and some other testimony. Said Hume: "A wise man proportions his belief to the evidence," which is true. But a man cannot proportion his belief to reason independent of evidence; for reason cannot induce belief without evidence, nor hinder it where evidence exists. If we have no evidence, we need no reason; for reason cannot act without it. A case may be in court, and twelve able jurists selected as jurors; would any sane man think of submitting the case to them for a decision without their hearing the testimony, because the jury were men of exalted and enlightened reason? Without any evidence being presented, we might as well depend on a jury of twelve idiots. There is, beyond a doubt, much presumption that is called trust, and much fanaticism that is called faith, among the professed believers in the Bible; but we think we may safely appeal to the readers of these pages to decide whether the believers in the Bible are guided less by reason than those who trust in the communications of the spirits. So far as our observation and research extend, we have found Spiritualists the most credulous and easily duped. Mr. Daniels, in his work on Spiritualism, says:—

"Mr. Partridge, of the *Telegraph*, informed the writer that the greatest obstacle to the progress of Spiritualism was the implicit confidence which many persons religiously inclined were wont to repose in all the spirits say."

Also we refer the reader to the evidences which have been presented on "mediumship," which show that a passive state of the mind is cultivated, especially by those who seek to be mediums. The entire tendency of Spiritualism is to stifle reason, and to lead to an unqualified and unquestioning reception of the testimony of spirits, which they well know they cannot identify.

We do not receive the Bible as a substitute for reason; but we receive the testimony of the Bible as the best, the very highest, ground on which to reason. We do no violence to reason, when we say that some things are beyond its powers; they are questions of authority. And so all must regard them. The spirits inform Dr. Hare that there are seven spheres; that they are concentric, and lying between the earth and the orbit of the moon. (Spir. Sci. Dem., page 114.) The spirits also inform Judge Edmonds and A. J. Davis that there are seven spheres, but at a distance from this earth too great for the mind to conceive. While Joel Tiffany says that "Spiritualism demonstrates

that Heaven is *not a place*, built somewhere in the universe for a particular class of men; but that it is in the soul of the individual. (*Dis. with Mahan*, p. 41.) These extravagances were not imbibed by a process of reasoning, but from the testimony of the spirits. Yet we often hear those who rely upon the contradictory statements of the spirits for all their knowledge of the future and the spheres, deride the believer in the Bible as a rejecter of reason!

Spiritualism has been treated as a religion; this may be correct, considering the term religion in its most comprehensive form. But the most prominent Spiritualists consider it but a form of Christianity, and denominate themselves Christian Spiritualists. This is a misnomer. The religion of Spiritualism is not the Christian religion, but directly opposed to it. We are not astonished that it professes to be the Christian religion; indeed, it would not fulfill the prophecy if it did not. For there could not be false christs and false prophets without a counterfeit of Christianity.

And some have greatly misjudged concerning the future work of Spiritualism; knowing that it tends to irreligion and anarchy, they cannot believe that its advocates will be *intolerant* in practice, or endeavor to put it up as a *substitute* for all other religious beliefs. But we have no confidence in the professions of those who are so manifestly led captive by Satan. Indeed, their true feelings and designs frequently "crop out," as in the following instances. The first is an extract from a lecture by L. Judd Pardee, a Spiritualist lecturer, reported in the *Banner of Light*.—

"If we are to have a new Theology, we must have a new State, the new church (ere long to rise) to be the mother of it. Church and State ought to be, as in essential reality everywhere they always have been, one. This *ostensible* separateness never struck deep. Every thinker knows what mutual and interactive help and play there practically is between them. Give us a pure, a divine, a rationally justified and a continuously inspired Church—and it must help keep pure and Heaven-helped the State."

We shall not be disappointed if such proves to be the *world's millennium*—Spiritualism as "the church," regulating and controlling the State.

The following is an extract from a letter from Detroit, Mich., to the *Banner of Light*, published May 12, 1866:—

"Let Spiritualists make their power known, and demand simple justice and fairness. Let them write to those publishers who offend, and tell them that these attacks and slurs upon Spiritualism and Spiritualists must cease—that they cannot permit *our holy religion* to be so reviled, and our feelings so trifled with."

But Spiritualism, in their estimation, is the only "religion" too holy to be spoken against, as they unceasingly revile all religion outside of their fraternity; and especially Christianity, the author of which they continually blaspheme.

This form of the great deception has been anticipated by the student of prophecy. Edward Bickersteth (England), in the introduction to Charlotte Elizabeth's work entitled, "Principalities and Powers," makes the following striking remark:—

"Looking at the signs of the times, and the long-neglected and unnatural denial of angelic ministration or spiritual influence, and at the express predictions of false christs and false prophets, *who shall show signs and wonders, inasmuch that if it were possible they shall deceive the very elect*, and that when men receive not the love of the truth that they might be saved, for this cause God shall send them strong delusion that they should believe a lie, I can but think there is a painful prospect of a sudden recoil and religious revulsion from the present unbelief and disbelief, to an *unnatural and undistinguishing credulity*, when Antichrist shall appear in the latest form, with signs and lying wonders."

This was written in 1842, about five years before Spiritualism began its work in the State of New York.

The New York *Independent* gives an extract from the "Hulsean Lectures of Dr. Trench," under the appropriate title of "Modern Spiritualism, a profane parody of the dispensation of the Spirit." The quotation is prefaced with the remark that the lecturer "anticipates a future development of wickedness and danger to the world in the following striking and prophetic words. The lectures were delivered in 1845; and it has been reserved for our later years, and pre-eminently for our country, to supply the reality which they prefigured. When this is borne in mind, the term, 'prophetic,' which we have applied to his remarks, will hardly seem to any, extravagant. We quote from the Cambridge edition of the lectures, pp. 135-6:—

"The hints which in God's prophetic word we have, and the course of the mystery of iniquity as it is already working, seem to point to this: that as there has been an aping of the monarchy of the Father, in the absolute despotisms of the world, and an aping of the economy of the Son, as though he already sat visible on his throne, in its spiritual despotisms, and eminently in that of Rome; so there remains yet for the world, as the crowning delusion, a lying imitation of the kingdom and dispensation of the Spirit—such as in the lawless Communist sects of the middle ages, in the Familists of a later day, in the St. Simonians of our own, has attempted to come to the birth, though in each case the world was not ripe for it yet, and the thing was withdrawn for a time. Yet doubtless only for a time; to re-appear in an after hour—full of false freedom, full of the promise of bringing all things into one; making war on the family, as something which separates between man and man; breaking down and obliterating all distinctions, the distinctions between nation and nation, between the man and the woman, between the flesh and the spirit, between the church and the world, between good and evil. . . .

"This adversary is not simply the wicked one, but the lawless one; and the mystery is not merely a 'mystery of iniquity,' but of lawlessness. Law, in all its manifestations, is that which he shall rage against, making hideous misapplication of that great truth, that where the Spirit is, there is liberty."

This is as perfect a picture of Spiritualism as could be drawn by one well acquainted with its teachings. So well do the Scriptures of truth point out and warn us of these dangers; and yet its converts are daily increasing among professed Christians and Christian ministers, who affect to find in it the very essence of the gospel.

The consummation of this work of iniquity and deception is given in the book of Revelation in a manner most intensely interesting. The awful threatening of Rev. 14:9-11, is based upon the facts connected with the two-horned beast and his working miracles to deceive. This message of warning is given immediately preceding the coming of the Son of man to reap the harvest of the earth, and it warns of the seven last plagues, in which is filled up the wrath of God. Chap. 15:1. These are all poured out after the priesthood of Christ has closed and probation has ended; hence they are said to be "poured out without mixture." Under the pouring out of the sixth plague, the nations are gathered to the battle of the great day of God Almighty, called the battle of Armageddon; and they are gathered under the deceptive influence of "three unclean spirits like frogs," which go out of the mouth of the dragon, or Paganism, the beast, or Papacy, and the false prophet, or Protestant Republicanism. They are explained as being the spirits of devils working miracles, thus showing again that Satan's great work of deception is in the last days. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

This is yet future, as we have said that the plagues are poured out after probation is ended. For this reason some have supposed that the present work of evil spirits is not the fulfillment of prophecy, as they go forth under the sixth plague. But under the sixth plague, they are seen going "out of the mouth" of these three great controlling powers, and it is evident that they cannot come out of the mouth of any power until they get into the body, and even into the heart; for it is out of the abundance of the heart the mouth speaketh. The second beast has two horns like a lamb, but he speaks as a dragon; that is, his profession is lamb-like, but his acts or laws are dragonic. It must be plain to every one that the *speaking* of any government is the enactment and execution of its laws, as they can only be said to be in the heart of a civil power by being in or among the body of its rulers. Therefore the fulfillment of Rev. 16:12-15, is when the work of Spiritualism is indorsed or maintained by legal enactments. And that this will take place we need not hesitate to believe when we consider the progress it has made and is making in this country, and how many eminent men and statesmen have become believers. The Spiritualist papers some time since boasted of a large proportion of the members of Congress as believers. Thus the way is being prepared for the last great work in this country. The Emperor of France long regarded it with favor, and an American medium by the name of Hume became a favorite at the French court. The "Davenport boys" performed at the royal residence by request of the Emperor. The *Banner of Light*, May, 1866, said:—

"We have recently received a private letter from Ira Davenport, confirming their success as Spiritualists before the *literati* and titled of France and England."

They also made a tour of Scotland and Ireland, and visited Russia with equal success. But to particularize is not necessary. It is going to all parts of the world, and receiving favor with the multitude wherever it goes.

Concerning those engaged in this work of deception and *witchcraft*, the faithful and true Witness has testified, showing what their destiny shall be. Speaking by the prophet Malachi, he says: "And I will come near to you to judgment; and I will be a swift witness against the *sorcerers*," etc.

Judge Edmonds and Mr. Woodman say that the fact that these things were forbidden in the past dispensation is no evidence that they are now wrong; thus carrying the idea that the Scriptures of the New Testament do not condemn such things. But we have quoted the words of Paul to the Galatians, wherein he classes *witchcraft* with murder, adultery, etc., as works of the flesh, saying that they which do such things shall not inherit the kingdom of God; and also where he said Elymas the *sorcerer* was full of all subtlety and all mischief, a child of the devil. And we find in the book of Revelation, the fate of such is placed in contrast with the glorious future state of the blessed. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and *sorcerers*, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:7, 8. Again, the same contrast is presented in the following words: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and *sorcerers*, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15.

CONCLUSION.

We have followed the testimony of the Scriptures to the conclusion of this work, and the final overthrow of those engaged in it; and the signs of the times indicate that soon, very soon, the growing popularity of this delusion will carry it into the very heart of both church and State. Then will Rev. 18:2, be fulfilled. Then will Babylon have "become the habitation of devils, and the hold of every foul spirit." Then will the cup of her iniquity be full; and the honest-hearted ones who have sighed and cried for her abominations will hear a voice from Heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Then will the voice of God again be heard, not to convince sinners of their obligation to keep his law, but to vindicate the honor of his government, and to destroy them that loved not the truth, but had pleasure in unrighteousness.

God has shown his love to them, but they have hated him; he has called, but they have refused; he has entreated, but they have mocked; he has threatened, but they have despised his word. Jesus died for them, but they have trampled on his blood. The Spirit of love and truth strove with them, but they grieved it away. The messengers of truth warned them, but they despitely used and persecuted them. God's mercy has been abused, and his majesty insulted. Nothing then remains but for God to vindicate his justice, and give them the due reward of their works.

But a little space is now left for repentance, and who will receive the testimony? In view of these things is it not time for God's people to *strive* to overcome, to wrestle for the victory, to struggle for eternal life, to be zealous, and repent of their luke-warmness, and walk in the Spirit from day to day? If we would abide that day, we must be holy and pure in heart; we must hunger and thirst after righteousness; our whole souls must pant for the living God, that we may love him with all the heart. Oh! the horrors of that day, when God shall arise to shake terribly the earth! And it hasteth greatly. Then in vain may the charmers use their enchantments; for the Lord "frustrateth the tokens of the liars, and maketh diviners mad."

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." May the Lord in mercy spare his people, and bring them through the perils of these times, and finally bring them to Mount Zion with shouts of victory and songs of joy. Amen!

EDITOR.

"He that being often reprov'd hardeneth his neck, shall suddenly be destroyed."

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, DEC. 4, 1879.

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

EDITORS.

J. H. WAGGONER, RESIDENT EDITOR.

Matthew xxiv.

IN speaking of the translation—end of the world,—we would not be understood to claim that the world, that is, the earth, will ever be destroyed. It comes to an end, or perishes, only as to its different states or conditions, as is shown in the third chapter of the second letter of Peter. We really lose nothing in admitting the translation, "end of the age," insisting, however, that it is proved that it refers to the gospel age or dispensation. We resume the presentation of evidence that the coming of the Lord, spoken of in Matt. 24 did not take place at the destruction of Jerusalem.

5. LO HERE AND LO THERE.

After speaking of the great tribulation the Saviour said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verses 23-27.

This is a very important and much-abused part of this great prophecy. Its connection and obvious intention are generally quite disregarded; when it is used it is mostly so applied as to teach directly the opposite of the idea presented by the Saviour. Because of the importance of its testimony on the question under consideration we feel warranted in noticing it at some length.

1. When offering proof from the Bible that "the coming of the Lord draweth nigh," we are often met with the remark that "we are commanded to not follow the lo heres and lo theres." That this is a perversion of the Scriptures is easily shown. The only text in the Bible from which it is professedly drawn is that above quoted; and the only caution given in the text is against those who say "Here is Christ." But Adventists never say so. To argue in favor of his future coming is to argue that *he is not here*—that he has not yet come. Therefore the caution is not against us or against our doctrine.

2. They who deny our position, and contend for a figurative or spiritual coming of the Son of man, are the very ones against whom the warning is spoken. Some say the Lord came in A. D. 70, at the overthrow of Jerusalem. Then in that day they could in truth say, "Lo, here is Christ." But our Saviour said, "Believe it not," and we obey his word—we do not believe it. And some say his coming is at the death of a saint—that the coming of Christ to each one is at his death. Even learned ministers say so. If that be so, his coming is not a public event, but is literally "in the secret chambers." To this also the Saviour says, "Believe it not." And again we heed his word—we do not believe it. We hope that they who contend for such forced and unnatural constructions of the Saviour's language do not intentionally make nonsense of his words, but that such a construction is nonsensical it is easy to show.

When the Lord said of John, "If I will that he tarry [literally, abide or remain] till I come, what is that to thee?" The disciples thought that John should remain till he came, and therefore thought *he would not die*. That is to say, that so far from the coming of Christ meaning the death of his servants, *they who remain till his coming will not die at all*. For further proof of this see John 11:24-26; 1 Cor. 15:51, 52; 1 Thess. 4:15-17. But if it were so that John should live till Christ's coming, and if it were also true that his coming would be when John died, then the language of the Lord, correctly interpreted, would read, "If I will that he live till he die, what is that to thee?" Sure enough; what is that to anybody? even to John himself? We wish that a view of its absurdity would lead those who teach thus to correct their theology and confess their error.

3. Adventists, or literalists, are the only ones who cannot be deceived by false Christs. They who take the Scriptures literally; who believe

the coming of Christ is a literal, personal, visible coming; that it is yet future; that it will be with wondrous power and glory, such as to strike his enemies with awful dread; that "all kindreds of the earth will wail because of him," when "every eye shall see him;" that at his coming the graves will be opened and the dead will be raised; that the living saints will be changed to immortality, and all be caught up in the clouds to meet the Lord in the air; they, we say, who believe these things *cannot* be deceived by false Christs and by counterfeit comings, because *they cannot counterfeit these events*. While they who spiritualize his coming, or make it mean *anything whatever* but a personal, visible coming, are open to the deceptions against which the Saviour warns us.

4. The fact or event against which the Saviour warns us is fulfilled by those who spiritualize the coming of Christ, who say *he is here*, coming at death or in any other event past or present. But most notably is it fulfilled in these last days by Spiritualists, who assign the name or title of Christ to a *class*, and deny that it specially belongs to an individual, or to Jesus of Nazareth. We have conversed with those who professed to be Christs; and they actually "show great signs and wonders." Multitudes are deceived by them. Christ said that if possible they will deceive the very elect. Many who consider themselves of the elect—who profess to love the Lord and to believe the Scriptures, are deceived by them, because they have imbibed erroneous views of the nature of the second coming of Christ, and of the nature of man and of the true source of immortality.

5. As has been noticed, they who say the coming of Christ was at the time of the destruction of Jerusalem, assert that his coming was figurative—he came in judgment to the Jews. The judgment was inflicted by Titus and the Roman army; therefore Titus and that army represented Christ in his coming. To suit such a supposed fact we will read the caution given by our Saviour:—Then if any man shall say unto you, Lo, here is the Roman army, believe it not,—go not forth. For as the lightning cometh out of the east, and shineth unto the west, so shall the coming of the Roman army be." But we insist that the Roman army never came to Jerusalem in any such manner. Yet in such manner will the coming of the Son of man be. For he shall come in power and great glory; Matt. 24:26; he shall come in the glory of his Father; ch. 16:27; and in the glory of the holy angels; Luke 9:26; all the holy angels shall come with him; Matt. 25:31. His coming will be as glorious and resplendent as the lightning. When Jesus revealed himself personally to Saul of Tarsus there was a light above the brightness of the sun; Acts 26:13; of the angel who appeared at the tomb after the resurrection of Jesus it is said, "His countenance was like lightning;" Matt. 28:3; and Ezekiel says of the messengers of the Most High, they "ran and returned as the appearance of a flash of lightning;" Eze. 1:14.

When Jesus comes in the glory of his Father with such a glorious train attendant, his coming will indeed be as the lightning coming out of the east and shining to the west; and no one will have more occasion or opportunity to say to his fellow, "See here," than one would to call to another to behold a flash of lightning coursing through the heavens. What a pity that men will so mystify the truth of God as to denude this precious doctrine of all the glory with which the Scriptures have invested it.

We say that Titus never came to Jerusalem in the manner here described. And who will gainsay this? His attendants were not "holy angels," but wicked, pagan, Roman soldiers. Then if the disciples were not to believe when it was announced that Titus had come, and were not to go forth until they saw him come in such wondrous glory, how should Luke 21:20, 21 be fulfilled? This says they should flee to the mountains—truly go forth—when Jerusalem was encompassed with armies. If the coming of the Roman army were the coming of Christ then they were to flee and not to flee at the same time and because of the same event.

6. THE ADVENT WILL BE LITERAL.

The advent of the Lord will be literal and personal. It is *literal* in distinction from a supposed figurative or representative coming, either at Jerusalem's overthrow or at any other time. It is *personal* in distinction from any supposed spiritual, secret, or intangible coming, for which many now contend.

1. Analogy calls for a literal, personal com-

ing. His first coming was literal. It is claimed, and with much show of reason, too, that his first coming had mostly to do with the spiritual condition of men. Yet his coming was literal and physical. His second coming will have mostly to do with the physical condition of men. Why, then, shall not his second coming be also literal—in the flesh? No repentance or pardon is offered at his second coming. It will be for "the redemption of our body;" for the resurrection and translation of the saints, and the overthrow of his enemies. We say further,

2. The resurrection of the dead will take place at his coming. That is not spiritual—it is literal. Many now attempt to spiritualize the resurrection, but we can see neither reason nor propriety in the effort. (1.) Jesus said he was the resurrection, and proved the truth of his assertion and showed the nature of the resurrection by immediately calling Lazarus from the grave. (2.) When Jesus himself was resurrected, he left the tomb vacant where he had lain, and the angel who said he was risen invited the disciples to examine the place where he lay, to be thus assured that he was not there but had arisen. (3.) They who deny the bodily resurrection assert that the resurrection means the rising of the spirit out of the body at death, which *cannot* be true, for Jesus was raised the third day after death. It did not take his spirit three days to leave his body after he died! (4.) When Jesus referred to his own resurrection under the figure of raising the temple, "he spake of the temple of his body." John 2:19-21. (5.) After his resurrection he showed them his hands and his feet, to identify himself to them, and invited them to handle him; to examine the wounds in his hands and his side. What more could be done to prove his bodily identity, and the physical nature of the resurrection? But his resurrection is the surety—he is the first-fruit—of the resurrection of them that are his. As was his, so will be theirs. At that day "this mortal shall put on immortality." We leave it with the spiritualizers whether that is spoken of the spirit or the body.

3. The Scripture expressions demand a personal coming. (1.) Jesus said he came down from Heaven, was going back to his Father, and would come again. If his coming and returning were literal, so will be his coming again. (2.) The angel said, when he ascended on high, and a cloud received him out of their sight, "This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts 1:11. We cannot imagine how anything but a bold perversion of language, or a peremptory denial of it, can make of this other than an actual, real, and bodily coming. (3.) Paul said, speaking of his coming, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God." 1 Thess. 4:16. This was not fulfilled by Titus, nor yet even by the Lord himself; but it will be.

4. Paul said, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. The saints were not glorified at the destruction of Jerusalem. Peter said, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. No saint received a crown of glory at the destruction of Jerusalem, for the Chief Shepherd did not then appear. Jesus said, speaking by his servant John, nearly thirty years after the destruction of Jerusalem, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. This agrees with his words in Luke 14:14, that recompense shall be given at the resurrection of the just, which, as has been shown, takes place when the Lord comes.

5. Taking the negative, we inquire, If the coming of the Lord, with all its attendant glory, the resurrection and translation of the saints, the gathering of the saints unto the Lord himself, the bestowing of fadeless crowns of glory to the faithful—if all this took place at the destruction of Jerusalem, what have we to hope for in the future? All the promises of redemption glory, and immortality cluster around the coming of the Lord. If that is already past, what is our hope? It is not difficult to show that they who have no part in the second coming of Christ, have no part in his glory, no crown of life, no recompense of reward. Giving that away, they rob themselves of all.

(To be Continued.)

Annual Meetings in Battle Creek, Mich.

We have only partial proceedings of the General Conference, lately in session. Elder James White was re-elected President, and with him, as members of the Executive Committee, Elders S. N. Haskell and Geo. I. Butler; Secretary, Eld. Uriah Smith; Treasurer, Mrs. M. J. Chapman. Resolutions were passed favoring the districting of the State Conferences, the State Secretaries reporting to General Conference the statistical and financial report of the churches, the wider circulation of the *Song Anchor*, the completion of the work of a minister in any locality before leaving it for another field, and a cordial invitation to Bro. and Sister White to attend one general meeting in each conference each year, that all parts of the field may enjoy the benefit of their experience and their verbal testimonies. Other business not concluded. The representation was good.

The meeting of the Publishing Association was held Nov. 11. The report shows that it is increasing in business and usefulness. It is our pioneer institution, dating from the very beginning of the work under the third angel's message of Rev. 14. The following officers were elected: President—Eld. James White; Vice President—W. C. White; Secretary—Mrs. M. J. Chapman; Treasurer—H. W. Kellogg; Auditor—Eld. L. McCoy; Committee on Publications—Eld. James White, Dr. J. H. Kellogg, and Eld. U. Smith.

The following persons were re-elected editors of the *Advent Review*—Elders James White and J. N. Andrews, and U. Smith as resident editor.

Mrs. Mary K. White and Miss V. A. Merriam were elected editors of the *Youth's Instructor*.

The meeting of the Educational Society was one of much interest. As an enterprise this is neither private nor local,—it concerns all who are interested in education (and who is not?), and who love good order and healthy discipline in educational institutions. We extract largely from its proceedings.

A statement of the condition of the College, of its workings, financial and literary, were given by the Principal, Prof. S. Brownberger. The debt is continually decreasing, having fallen from \$12,000 in 1875 to less than \$8,000 last year, to be reduced to about \$6,000 the present year.

The attendance the past year has been 426, while the prospect for the present is, that there will be a larger attendance than in any previous year.

Additions have been made in departments and teachers to meet the growing demands of the school; three new departments having been added,—the Normal, or Teachers' Institute, a Commercial and a Primary department. New arrangements in terms have also been made which makes it possible for those who wish to engage in winter teaching or summer labor to put in complete terms in the fall and spring without interfering with their engagements or plans.

As a board of Trustees for the ensuing year the following named persons were elected: Eld. James White, L. McCoy, S. Brownberger, J. H. Kellogg, W. C. Sisley, W. B. Sprague, and U. Smith.

The following resolutions were presented and adopted:—

Whereas, The increasing demands for laborers in the various departments of the cause, and particularly in missionary fields in this and foreign countries, requires the preparation as soon as possible of a large number of well-trained workers for these several fields of labor, and

Whereas, The Lord has signified his approval of efforts in this direction by blessing in a signal manner the labors of this Society and the educational institution founded by it, therefore

Resolved, That each member of the S. D. A. Educational Society be hereby earnestly requested to labor more zealously than ever before for the advancement of the interests of education among us, and especially to induce young men and women who may be benefited thereby and become useful in the cause, to avail themselves of the excellent opportunities afforded at the College located in this place.

Whereas, In the past some have moved their families to Battle Creek for the purpose of affording them an opportunity to avail themselves of the advantages of the College, have suffered much, pecuniarily and otherwise, on account of ill-advised moves in reference to purchasing or renting property, therefore

Resolved, That we recommend to those who are contemplating removing their families to

Battle Creek for the purpose named, to correspond with some member of the Board of Trustees before doing so, and to confer with the Board respecting their plans, before settling, after their arrival.

Resolved, That this Society does heartily approve of the careful discipline enforced by the Faculty of the College heretofore, and recommend that no less vigilance in caring for the deportment of students be exercised in future.

Whereas, In most of the State Conferences there has been created an educational aid fund, therefore

Resolved, That we invite the careful attention of such State Conference officers to the selection of such persons in their midst as would be proper subjects for the reception of the designed aid, that they may be encouraged to prepare themselves for usefulness in the cause by taking a course of study at our College.

Whereas, Our College employs no special solicitors of its own, for the promotion of its interests among the people, therefore

Resolved, That we invite all of our ministers to labor in their respective fields for the interests of our excellent College, by soliciting patronage and support.

Resolution three, in reference to discipline, was discussed by D. M. Canright, Jas. White, and Mrs. E. G. White. A strong appeal was made by both Elder and Mrs. White in behalf of the College, setting forth the duty of the friends of education among us to give the school the influence of their moral support by sympathizing with the teachers in their arduous duties, and seconding their efforts to maintain a proper standard of discipline.

Has Man an Immortal Nature?

THIS question is worthy of serious consideration, for many important consequences depend on the answer given to it. If all men are immortal by nature, then every member of the human family will live to all eternity.

The greater part of mankind live and die in sin, but, if they all possess immortality, wicked men will live as long as God shall live, and unless God has some way to save them in their sins, they will be eternally miserable.

If men possess an immortal nature they must at death enter upon the bliss of the saved or the misery of the damned. This doctrine, therefore, sets aside the necessity of a future day of judgment, for it makes it necessary that men should be judged when they die. Moreover, as the vast majority of mankind die in wickedness, if they are by nature immortal, we must believe that at death this innumerable host enter upon a state of endless misery.

Nor is this the only consequence of the doctrine especially worthy of attention. Vast numbers who die in sin have never had any greater light than the dim light of nature. Even in Christian lands millions of young people, who have but just commenced to be accountable to God, die in sin. All these if immortal are destined to an endless sinful life.

Is it then true that God endows human beings with immortality at the commencement of their existence? If such be the case the most degraded of our race are in their spiritual nature immortal as the angels of God; and the Cannibals, the Esquimaux, the Hottentots, Digger Indians, and the most debased and imbecile of the Negro tribes—races that for the most part have no idea of God, or of a future existence, are all immortal and destined to an endless miserable existence.

Do men already possess immortality, or are they to seek for it as the recompense for well-doing? Has God made man immortal, or has he instead of this made him with the capacity to seek for immortality? Does God give to men immortality when he gives them existence, or does he give it in the day of judgment to those that he finds worthy to receive it? Do we have immortality through Adam or through Christ?

To answer these questions we appeal, not to human reason or to mental philosophy, but to the word of God. Life and immortality have been brought to light through the gospel; 2 Tim. 1:10. God our Creator has spoken on this subject and it becomes us to listen to his words with reverent attention.

The Scriptures reveal to us man's origin, nature, and destiny. They speak of every thing pertaining to his existence. He is represented as consisting of body, soul, and spirit, and each of these elements of his being is largely treated of in the Scriptures.

If man is immortal as a whole or in any one

of the constituent parts which compose his being, the Scriptures will undoubtedly reveal that fact. The words rendered soul in the Old and New Testaments occur in the Hebrew and Greek 851 times, and the words rendered spirit in the Old and New Testaments occur about the same number of times.

We have then about 1700 passages which mention either the soul or spirit, and we have innumerable passages which speak of the body; also a very great number of passages which speak of man as a whole. There is therefore the most abundant opportunity for the Spirit of God to reveal the doctrine of man's immortality. What then do the Scriptures say with reference to the immortality of man's entire being? and what do they say concerning the immortality of his body, or of his soul, or of his spirit?

They never speak of man as an immortal being. On the contrary they speak of him as mortal and corruptible and under sentence of death. Job 7:1; Rom. 1:23; Heb. 9:27.

Though the term soul is used in so great a number of instances, it is never called immortal nor is any similar term applied to it. The same is true with respect to the spirit. The Scriptures are silent concerning the immortality of soul or spirit of man.

When we read modern religious authors we find that they rarely speak of the soul or spirit of man without uniting with it the term immortal or deathless; but when we read the sacred writers, though they speak of the soul or spirit some 1700 times, there is not one instance in which they connect the word immortal or any similar word with either the soul or spirit. Yet these men spake as they were moved by the Holy Ghost. 2 Pet. 1:21.

But do the Scriptures say nothing concerning immortality? They use the term but they use it sparingly. In the entire Bible this word is found but five times and we give each of the instances. In 2 Tim. 1:10, we are told that life and immortality are brought to light through the gospel. This is an assurance that the New Testament writers correctly understood the subject of immortality. In 1 Tim. 6:16 we are told that God only hath immortality. Certainly this represents immortality as something peculiar to the Almighty. In Rom. 2:7, we learn that immortality is something which the people of God are to seek after, whence it follows that they do not now have it in possession.

In 1 Cor. 15:53, 54, the two remaining instances in which the term immortality is employed in the Bible, we learn that the people of God receive immortality at the sound of the last trumpet.

These five passages contain every instance where the word immortality is used in the Bible and they clearly show that immortality is not something man inherits by nature; that it is given to those who seek after it by patient continuance in well-doing; that the wicked will never receive it, and that it will not be given even to the just till the sound of the last trumpet.

The word immortal occurs but once in our translation of the Scriptures. It is applied not to man but to God. "The King eternal, immortal, invisible, the only wise God." Immortality then is something of infinite value which God alone possesses, and it is given, not to all mankind without respect to character, but only to those whom God finds worthy to receive it when the books are examined before him.

The subject merits our serious attention and we invite the reader to unite with us in giving it a thorough investigation. J. N. A.

The United States in Prophecy.

(Continued.)

CHARACTER OF THE GOVERNMENT REPRESENTED BY THE TWO-HORNED BEAST.

Having given us data by which we determine the location, chronology, and rapid rise of this power, John now proceeds to describe the appearance of the two-horned beast, and speaks of his acts in such a manner as to clearly indicate his character, both apparent and real. Every specification thus far examined has held the application imperatively to the United States. We shall find this one no less strong in the same direction.

This symbol has "two horns like a lamb." To those who have studied the prophecies of Daniel and John, horns upon a beast are no unfamiliar features. The ram, Dan. 8:3, had two horns. The he goat that came against him had, at first, one notable horn between his eyes. This was broken and four came up in its place toward the four winds of heaven.

From one of these came forth another horn which waxed exceeding great. The fourth beast of Daniel 7 had ten horns. Among these, a little horn with eyes and mouth, far-seeing, crafty, and blasphemous, arose. The dragon and leopard beast of Rev. 12 and 13, denoting the same as the fourth beast of Dan. 7, in its two phases, have each the same number of horns signifying the same thing. And the symbol under consideration has two horns like a lamb. From the use of the horns on the other symbols, some facts are apparent which may guide us to an understanding of their use on this last one.

A horn is used in the Scriptures as a symbol of strength and power, as in Dent. 33:17, and of glory and honor, as in Job 16:15.

A horn is sometimes used to denote a nation as a whole, as the four horns of the goat, the little horn of Dan. 8, and the ten horns of the fourth beast of Dan. 7; and sometimes some particular feature of the government, as the first horn of the goat, which denoted not the nation as a whole, but the civil power as centered in the first king, Alexander the Great.

Horns do not always denote division, as in the case of the four horns of the goat, &c.; for the two horns of the ram denote the union of Media and Persia in one government.

A horn is not used exclusively to represent civil power; for the little horn of Daniel's fourth beast, the papacy, was a horn when it plucked up three other horns, and established itself in 538. But it was then purely an ecclesiastical power, and so remained for two hundred and seventeen years from that time. Pepin, in the year 755, making the Roman pontiff a grant of some rich provinces in Italy, first constituted him a temporal monarch. (Goodrich's Hist. of the Church, p. 98. Bower's Hist. of the Popes, vol. ii. p. 108.)

With these facts before us, we are prepared to examine into the significance of the two horns which pertain to this beast. Why does John say that he has two horns like a lamb? Why not simply two horns? It must be because these horns possess peculiarities which indicate the character of the power to which they belong. The horns of a lamb indicate, first, youthfulness, and secondly, innocence and gentleness. As a power which has but recently arisen, the United States answer to the symbol admirably in respect to age; while no other power, as has already abundantly been proved, can be found to do this. And considered as an index of power and character, it can be decided what constitutes the two horns of the government, if it can be ascertained what is the secret of its strength and power, and what reveals its apparent character, or constitutes its outward profession. The Hon. J. A. Bingham gives us the clue to the whole matter when he states that the object of those who first sought these shores was to found "what the world had not seen for ages; viz.—a church without a pope, and a State without a king." Expressed in other words, this would be a government in which the church should be free from the civil power, and civil and religious liberty reign supreme.

And what is the profession of this government in these respects? That great instrument which our forefathers set forth as their bill of rights, the Declaration of Independence, contains these words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." And in article IV., Sec. 4, of the Constitution of the United States, we find these words: "The United States shall guarantee to every State in this Union a republican form of government." A republican form of government is one in which the power rests with the people, and the whole machinery of government is worked by representatives elected by them. And here, again, we see the fitness between the symbol and the government which is symbolized; for the horns of the two-horned beast have no crowns upon them as do the horns of the dragon and leopard beast, showing that the government which it represents cannot be monarchical.

This is a sufficient guarantee of civil liberty. What is said respecting religious freedom? In Art. VI. of the Constitution, we read: "No religious test shall ever be required as a qualification to any office of public trust under the United States." In Art. I, of Amendments of the Constitution, we read: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In reply to questions as to the design of the

Constitution from the committee of a Baptist society in Virginia, Geo. Washington wrote, Aug. 4, 1789, as follows:—

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention, of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

In 1830, certain memorials for prohibiting the transportation of mails and the opening of post-offices on Sunday were referred to the Congressional Committee on post-offices and post-roads. The committee reported unfavorably to the prayer of the memorialists. Their report was adopted and printed by order of the Senate of the United States, and the committee discharged from the further consideration of the subject. Of the Constitution, they say:—

"We look in vain to that instrument for authority to say whether the first day, or seventh day, or whether any day, has been made holy by the Almighty."

"The Constitution regards the conscience of the Jews as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both, and consequently convert neither. . . . If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church and support of the clergy."

"The framers of the Constitution recognized the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth, we are conscious of it in our own bosom. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate."

"It is also a fact that counter memorials, equally respectable, oppose the interference of Congress on the ground that it would be legislating upon a religious subject, and therefore unconstitutional."

Hon. A. H. Cragin, of New Hampshire, in a speech in the House of Representatives, said:—

"When our forefathers reared the magnificent structure of a free republic in this Western land, they laid its foundations broad and deep in the eternal principles of right. Its materials were all quarried from the mountain of truth; and as it rose majestically before an astonished world, it rejoiced the hearts and hopes of mankind. Tyrants only cursed the workmen and their workmanship. Its architecture was new. It had no model in Grecian or Roman history. It seemed a paragon let down from Heaven to inspire the hopes of man, and to demonstrate God's favor to the people of the New World. The builders recognized the rights of human nature as universal. Liberty, the great first right of man, they claimed for 'all men,' and claimed it from 'God himself.' Upon this foundation they erected the temple, and dedicated it to Liberty, Humanity, Justice, and Equality. Washington was crowned its patron saint. Liberty was then the national goddess, worshipped by all the people. They sang of liberty, they harangued for liberty, they prayed for liberty. Slavery was then hateful. It was denounced by all. The British king was condemned for foisting it upon the colonies. Southern men were foremost in entering their protest against it. It was then everywhere regarded as an evil, and a crime against humanity." U. S.

(To be Continued.)

The Home Circle.

THANKSGIVING ALL THE YEAR.

ONCE a year there comes a day
In the chill November weather,
When from near and far away
Loving kindred meet together.

Round the old hearthstone they meet,
Young and old, in union tender,
To renew their greetings sweet,
And their mutual love to render.

Thanks are given that once again
They whom distance separated,
With their hearts all free from pain,
Gather there with hearts elated.

Yet through all the changing year
We for giving thanks have reason,
For the blessings that appear—
That we find in every season.

Thanks for shelter from the storm,
Thanks because no ills confound us,
Thanks for hearts that e'er are warm,
Thanks for loving friends around us;

Thanks for health that day by day
With fresh pleasure comes attended,
Thanks for sorrow passed away,
Thank for troubles that are ended.

So, for blessings we receive,
Making our lives worth the living,
Every day of joy we live
Should to us be a thanksgiving.

—Caleb Dunn, in N. Y. Ledger.

Where the Fault Was.

"THE most disobedient child I ever knew." The words were uttered in a languid tone, and the speaker pressed her hand on her throbbing brow as though she would still its beating. A few minutes later Mrs. Elbert repeated the same words to her husband.

"He must be sent to school, Grant," she continued, "such a racket would drive me crazy."

The subject of these remarks was at that moment engaged with a company of miniature soldiers, and a small pop-gun, which he was using with considerable dexterity, for several of the wooden warriors lay with their faces to the floor, and every new downfall was greeted with a burst of boyish laughter, which fell discordantly on his mother's ears.

"Send him out doors for a romp, Mary," good-naturedly suggested Mr. Elbert, "boys will make a noise."

"And this is all the sympathy you have for my nerves, Grant. Send him out of doors, indeed, perhaps the next moment to hear of his having fallen into the creek. No, I will not think of such a thing. As long as the children are out of school they must remain with me. I should not have a moment's comfort any where."

"Yet I am sure, Mary, neither you nor they are quite comfortable as it is. I cannot imagine how your sister Lucy manages with small children."

"Lucy again," retorted Mrs. Elbert sharply—"I don't think, Grant, you need be constantly holding up Lucy as a pattern for me to copy."

"Yet allow, Mary, that Lucy is an admirable manager," said Mr. Elbert, in a conciliatory tone.

"She has never had any ill health to contend with. There, go away, Minnie, do not trouble me with your doll. Do you hear me? Go play in the corner."

The little girl moved away slowly, and her evident reluctance was, as usual, construed into that rebellious spirit which Mrs. Elbert had persuaded herself existed in her children to a large degree.

"Mrs. Colton, marm, sent me over to know if you'd step over, if you felt well enough," said an Irish girl, thrusting her head into the drawing-room.

The lady hesitated before replying, and the girl continued:—

"It's in trouble the lady is, marm, the docther has been there twice this mornin'; one of the young uns is down with the croup."

Mrs. Elbert had not visited her sister for several weeks, excusing herself on the plea of ill health, though it must be confessed that other causes had something to do with her absence. The truth was, these visits had only served to make her more dissatisfied with herself; for, while she acknowledged her sister's superiority, she did not care to have a second person remind her of it; and the well meant allusion of her husband proved to be particularly annoying.

Still, Mary Elbert was not a bad-hearted woman—and Lucy in trouble awakened feelings that Lucy in prosperity had failed to do. Hastily throwing on a shawl, she turned her steps toward her sister's residence. With a noiseless tread she entered the dwelling and repaired to the sick chamber, where she found her sister seated near the couch of her youngest child, who was breathing painfully.

For several days she remained an inmate of the dwelling, sharing the midnight vigil and doing all in her power to relieve the little sufferer, who rapidly continued to grow worse, and finally breathed its last in her arms. Yet, though this period was passed in benefiting others, it proved of rare value to herself; she could not but acknowledge that in the activity which the circumstances demanded, she had forgotten many of her own ills—nor was this all.

It was the day before the funeral—the little waxen form with its violet eyes calmly closed, lay like a lily bud on its pearly bed; and as Mrs. Colton gazed with tearful eyes on the little figure, the thought of her other children crossed her mind.

"Where can Willie and Emmie be?" she said, turning to her sister, "I have not seen them since breakfast."

"I will go and see," Mrs. Elbert replied, and she left the room expecting to find them engaged in some childish mischief.

"Is that you, auntie?" said a childish voice as the lady passed through the dining-room.

"Yes, Emmie. What are you doing? Where is your brother?"

"Willie is doing his work and I am keeping house for mamma."

"Keeping house for mamma?" Mrs. Elbert continued in a puzzled tone. "What do you mean, child?"

"It's my hour to help mamma," continued the child in her artless way; "I fold the napkins, dust the chairs when Betsey's done sweeping, and feed Carlo; and mamma says that is keeping house for her. Willie's making paper matches; he likes to use his fingers, so that is his part of the work. Mamma didn't come down this morning, but we thought we'd keep house just the same."

"You are a good little girl," said Mrs. Elbert, kissing the child. There were tears in her eyes as she turned away. Why had she not taught her little ones to help her?

The funeral was over. Mrs. Elbert repaired to her home. At another time she might have found much to censure, for during her absence a little *contretemps* had occurred, and the servants regarded the silence of their mistress with amazement.

"Come, get right into bed, Miss Minnie. Do 'nt bother about saying good-night; for I can tell you your ma is 'nt in a good humor for all she's so quiet. Cook says we shall all catch it to-morrow; I'm sorry Harry broke the pitcher, but there's no no use crying for spilt milk. Come, get into bed," and the girl took the light and left the apartment.

"Don't you think, Harry, we'd best tell mamma about the pitcher?" said Minnie, as soon as the sounds of the girl's footsteps were no longer heard; "you know our teacher said last Sabbath that we should be willing to confess all we have done amiss during the day, before we ask God to take care of us through the night."

"I aint afraid of being punished, Minnie," continued the courageous child; "but mamma will be cross. I can't bear to make her cross."

"Or I either, Harry," returned Minnie, in almost a sobbing tone. "I wonder what makes mamma cross? We're such dreadful wicked children! She don't take us to bed like aunt Lucy does Emmie and Willie."

"Perhaps it's because she's sick," returned Harry.

"I don't think God would make mamma sick and cross, Harry, if we told him how badly we felt about it."

"I don't know, Minnie; we might try," the child said thoughtfully.

The two children knelt down, and after repeating their usual evening prayer, the little girl added these words:—

"Please God, don't make mamma sick and cross any more, and Harry and Minnie will try to be good children—Amen."

It was a simple petition, but it went to the heart of one listener at least; for during the period passed at her sister's, Mrs. Elbert's feelings had been deeply impressed, and she resolved to visit her children's chamber before retiring that night.

Thus she overheard their artless prayer, and her tears fell thick and fast on their couch.

In the morning Harry recited the story of the broken pitcher; and soon he was telling Minnie that God must have heard their prayer, for mamma wasn't a bit cross, but had kissed him, and said he was a good boy for coming to tell her the truth, and that he must be more careful in the future.

Mrs. Elbert again repaired to her sister's residence. "I have come, Lucy," she said, "to learn the secret of your influence in your household."

Mrs. Colton smiled kindly on her sister, while she returned: "Constant watchfulness and love, dear Mary, with the blessing of Heaven, have so far availed in my family.

My children, like your own, are each of a different temper. I try to discover what are their peculiar traits and dispositions. Willie is naturally of an active, nervous temperament, and if I did not keep him employed his restlessness would be a source of annoyance to himself and all around him; yet he is an open-hearted, generous child, and I trust with proper training his activity will prove a blessing; for, believe me, sister, it is possible for a child to be restless, even boisterous, without being willfully disobedient. I do not say this to extenuate or excuse the disregard of a known command, but simply to show the necessity of occupation for one like himself. Besides, children like to feel they are of use, and though at first it may tax your time and ingenuity to devise plans for their employment, in the end they may prove of real assistance; and not only in devising plans for their employment should we take an interest, but also in their diversions, for as we were children ourselves once, so should we remember that youth is peculiarly the season of those innocent enjoyments which we once shared; and by caring for their joys as well as sorrows, we shall be able to gain their confidence and that perfect love which casteth out fear."—*Mother's Magazine*.

Two Apprentices.

Two boys were in a carpenter shop. One determined to make himself a thorough workman; the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home, reading. The other liked fun best. He went off with the other boys to have fun.

"Come," he often said to his shopmate, "leave your books; go with us. What's the use of all this reading?"

"If I waste these golden moments," was the reply, "I shall lose what I can never, never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared through the newspapers, for the best plan for a State-house to be built in the Eastern States. The studious boy saw the advertisement, and determined to try for it. After careful study, he drew his plans, and sent them to the committee. I suppose he did not really expect to win the prize, but there is nothing like trying.

It was not long before the committee of gentlemen arrived at the carpenter shop, and asked if an architect by the name—mentioning the boy's name—lived there.

"No," said the carpenter, "no architect. I've got an apprentice by that name."

"Let's see him," said the committee. The young man was called, and sure enough, his plan had been accepted, and the two thousand dollars were his.

The committee then said he must put up the building; and the employer was so proud of his success that he willingly gave him his time, and let him go.

This studious carpenter's boy became one of the best architects of our country. He made a fortune, and stands high in the esteem of everybody; while his fellow apprentice can hardly earn by his daily labor daily bread for himself and family.

Who loses a youth of improvement loses the best beginning which a boy can make in life.

The Flaw in the Boiler.

THE late Mr. W—, one of the leading business men of Cincinnati, was strongly opposed to the use of intoxicating liquor as a beverage, and in his gentle, quaint way preached many effective temperance sermons.

He received one day a visit from Judge C— of St. Louis, who then held the first place among the learned jurists of the West, and who was, besides, a brilliant man of the world, kind-hearted, brave, and loyal to his friendships.

Mr. W— showed him over his manufactory, and his admiration was especially excited by the intricate machinery, much of which was of brass, finely polished—a work of art as of use.

That evening the friends dined together at Mr. W—'s hotel. Judge C— drank to excess. Observing his friend's grave, keen eyes upon him, he said gaily:—

"You do not take brandy, W—?"

"No," "No wine?" "No."

"I do," frankly. "Too much, probably. But I began thirty years ago. I drank as a boy at my father's table. I drank as a young man, and I drink as an old one. It is a trifling fault, if you choose to call it a fault, and will hurt nobody but myself. If it has not harmed me in thirty years, I have no cause for fear."

Mr. W— bowed gravely, but made no reply.

When dinner was over he said, "We had an accident in our mills an hour after you left. Will you walk up with me?"

They reached the mills in a few minutes. One side of the wall had fallen in. The exquisite, costly machinery was a hopeless wreck. Two or three workmen had been crushed in the ruin, and laborers were digging to find the bodies.

"Horrible!" cried C—. "That machinery was so fine and massive, I thought it would last an age."

"Yes," said W—, slowly; "but there was a flaw in it. A very slight flaw, which the workmen thought of no importance. I have used it many years in safety. But the flaw was there, and has done its work at last."

Judge C—'s face lost its color. He was silent a moment, and then, turning, caught Mr. W—'s hand.

"I understand you, old friend," he said. "I will remember."

How long he remembered, we do not know.—*Selected*.

Reports from the Field.

Missionary Letters.

THE secretary of the Oakland Vigilant Missionary Society has kindly furnished to us some of the letters which were recently read before the Society. The extracts which are here published will be of interest to all missionary workers. The laborers in Oakland have much to encourage them, not only in that which they will find "after many days," but in the fruit which already appears.

A lady in Liverpool, Eng., writes: "I have received your kind and welcome letter, also your SIGNS OF THE TIMES. I like them well and shall receive them gladly, and thank you from my heart for your kindness to me a stranger."

A gentleman from Scotland says: "I have received three copies of the SIGNS OF THE TIMES, and find in them all much excellent reading, and pieces (to be continued) which make me regret the want of a regular succession. If you have any gratuitous issue of books or papers I will be glad both to read and to circulate them."

A gentleman writes from Massachusetts: "I received your kind letter in due time. I take this opportunity to assure you that I appreciate your interest in me, and your favor in sending me the SIGNS OF THE TIMES, with the religious tone and spirit of which I am pleased."

Another gentleman in Mass., says: "Your kind letter came to hand, and in reply I will say, I read with interest the SIGNS OF THE TIMES, and like it as a religious paper. It contains much important truth. Enclosed please find one dollar for the paper for six months."

A lady writing from South Wales, says: "I feel very grateful for your kindness in sending me the papers which I like very much, and I will ever read them with interest."

A gentleman in Mississippi writes: "Yours of Sept. 27 came to hand, and I should have answered sooner, but as many of my SIGNS and the few tracts I had received were out and not heard from, I decided to postpone the writing until I could give a general idea of the work or effect of the papers kindly furnished me by the courtesy of Mrs. —."

"I will state that the SIGNS have been read by all the appreciative readers of my circle, and all that have read the arguments for the 'Sabbath of the Lord,' yield to their force, and many with me regret that the laws of our State prevent our adopting your principles. Among the readers here of those numbers of the SIGNS are many Universalists (and I have placed them in the hands of the leading men), who express themselves as 'almost persuaded' to adopt the principles held forth in the articles on the 'immortality of the soul,' while I, a life-long Baptist, am surprised that I never saw it thus before. The explanation of Christ's answer to the thief on the cross is entirely satisfactory, and throws new light on the Bible, and accords perfectly with the general tenor of the sacred word, and also with our natural instinct, or, in other words, with the 'light that lighteth every man.'

"Modern Spiritualism certainly shows what kind of spirits infest the world in these latter days, and I think I have learned from these articles to guard against the accidental association with spirits of darkness infesting many whom we meet. Mrs. White's articles are food for the soul, well calculated to inspire every reader to a redoubling of his diligence to serve God and keep his commandments.

"Mrs. — (my wife) is enthusiastic on the Sabbath subject. I am fully satisfied that the literature of the Pacific Press furnished me, and read by my friends, has opened up a door here for a living teacher."

Good Health.

Lead Poisoning.

THE manufacturers of tinted goods of all sorts, in their efforts to compete with one another in cheapness of price without diminishing their profits, have adopted the most reprehensible practice of sophisticating the tin coating of their goods with lead. By this means the cost is greatly lessened, both by the use of a less expensive metal and by increased facility of manufacture. This is done, notwithstanding the fact well known to manufacturers as well as to others, that vessels for use in cookery or to contain food, if made of lead or having it in their composition, are eminently dangerous not only to health but to life. Milk pans, stew pans, dippers, water-pails, tea and coffee pots, in fact, every culinary utensil made of tin, is an active source of danger to life. Lead-tin fruit cans, on account of the acidity of the contents, by means of which the lead is more readily dissolved, are perhaps the most dangerous of all. Tin roofing, when made of this sort of tin, is also a source of danger.

Not a few cases have occurred in which it was clear that persons had been poisoned through this means, by the use of milk from tin pans, fruit put up in tin cans, water caught from a tin roof, etc. In one case a student suffered most severely from eating cranberry sauce which his landlady had cooked in a tin saucepan. He would doubtless have suffered much more had he not detected the danger by the metallic taste which made the metal apparent.

The danger from water passing through lead pipes is now too well known to need pointing out, but people need constantly to be reminded of it. Lead pipes should never be used for drinking water. Zinc pipe is better, but is not free from danger. Iron pipe is perfectly safe, and should be used in spite of the little inconvenience occasioned by rusting. Galvanized iron pipe possesses all the bad qualities of zinc, but is much safer than lead.

Lead has also been discovered in the lining of certain kinds of cheap glazed ware. Such articles cannot be used without injury, since the lead will be dissolved by liquids which may be contained in them. If the liquid possesses any degree of acidity, the danger is increased in a great degree.—*Health Annual for 1880.*

Position Affects Sleep.

AN English Physician, Dr. J. Mortimer Granville, in his recently-published work upon sleep, says:—

"A constrained or uncomfortable position will often prevent repose. Lying flat on the back, with the limbs relaxed, would seem to secure the greatest amount of rest for the muscular system. This is the position assumed in the most exhausting diseases, and it is generally hailed as a token of revival when a patient voluntarily turns on the side; but there are several disadvantages in the supine posture which impair or embarrass; sleep. Thus, in weakly states of the heart and blood-vessels, and in certain morbid conditions of the brain, the blood seems to gravitate to the back of the head, and to produce troublesome dreams. In persons who habitually, in their gait or work, stoop, there is probably some distress consequent on straightening the spine. Those who have contracted chests, especially persons who have had pleurisy and retain adhesions of the lungs, do not sleep well on the back. Nearly all who are inclined to snore do so while in that position, because the soft palate and uvula hang on the tongue, and that organ falls back so as to partially close the top of the wind-pipe. It is better, therefore, to lie on the side, and, in the presence of special chest diseases, rendering it desirable to lie on the weak side so as to leave the healthy lung free to expand, it is well to choose the right side, because when the body is thus placed food gravitates more easily out of the stomach into the intestines, and the weight of the liver does not compress the upper portion of the intestines. A glance at the plate of the visceral anatomy will show how this must be. Many persons are deaf in one ear, and prefer to lie on that particular side; but, if possible, the right side should be chosen, and the body rolled a little forward, so that any saliva which may be secreted shall run easily out of the mouth, if not unconsciously swallowed. Again, sleeping with the arms thrown over the head is to be deprecated; but this position is often assumed during sleep, because circulation is then free in the extremities, and the head and neck and the muscles of the chest are drawn up and fixed by the shoulders, and thus the expansion of the thorax is easy. The chief objections to this position are that it creates a tendency to cramp and cold in the

arms, and sometimes seems to cause headaches during sleep and dreams. These small matters often make or mar comfort in sleeping."

Brain-work, Alcohol and Tobacco.

JAMES PARTON concludes a recent very suggestive article upon the habits and death of Bayard Taylor, whom he had, as a personal friend, warned against the danger of wine and beer drinking and smoking, as follows:—"Mental labor is not hostile to health and life; but I am more than ever convinced that a man who lives by his brain is of all men bound to avoid stimulating his brain. In this climate, to stimulate the brain by alcohol and tobacco is only a slow kind of suicide. Even the most moderate use of the mildest wine is not without danger, because the peculiar exhaustion caused by severe mental labor is a constant and urgent temptation to increase the quantity and strength of the potation. I would say to every young man in the United States, if I could reach him, if you mean to attain one of the prizes of your profession and live a cheerful life to the age of eighty, throw away your dirty old pipe, put your cigars in the stove, never buy any more, become an absolute teetotaler, take your dinner in the middle of the day, and rest one day in seven."

Intemperate Mothers.

ON the suppression of the Commune in Paris, among the prisoners taken were five hundred boys of ages averaging from nine to fifteen. Of the many atrocities committed, the most fiendish were by these lads. While the murders and incendiarisms were perpetrated by men during an attack of political fury, the assassinations committed by these boys were done solely out of a spirit of cruelty and mischief. The Government, not liking to treat these lads as political criminals, sent them to the reformatory at Rouen. Shortly afterwards, two eminent physicians reported their mental and physical condition. They found that out of the five hundred youth, three hundred and thirty-seven were of very delicate physical form and stunted growth. They were among the most mischievous of the whole, and all the children of drunken mothers.

A Few Mistakes.

THE Boston Transcript discourses thus to morbid complainers:—

It is a mistake to suppose that the dimly pious man has had a change of heart. The change is in his liver, if anywhere. It is a mistake to suppose that your friend is consumedly interested in your eloquent description of your liver troubles. On the contrary, he is excessively anxious to tell you of his catarrh. It is a mistake to suppose that physicians know how to treat your constitutional disorders as well as you do yourself. You know well enough what is best for you, but you dislike to undergo the proper regimen. You employ a doctor, paying him for shouldering the responsibility of your sickness, and handicap his efforts with all your unhealthy habits and practices.

Drinkers and Smokers Need not Apply.

THE New York Herald of a recent date contained the following advertisement:—

"Wanted—a few young men lately landed, to work in a distillery store; those who smoke, chew, or drink, need not apply. Wages \$15 a month and board. Apply—, West Street."

We think this is the best commentary that we have met with upon all the blatant nonsense talked and written by liquor dealers and their advocates, including the N. H. Union, about the folly and fanaticism of teetotalers and prohibitionists, and the necessity for men to use stimulants. When distillers want employees themselves, "those who smoke, chew, or drink, need not apply."

How soon will this be the rule in the church, the Sunday-school, the Christian ministry, business houses, banking and insurance companies, and State and nation? How soon?—*Commonwealth.*

Fruit Sirup.

FREQUENT and alarming cases of poisoning have recently been noticed in Brussels, and on investigation the causes were discovered to be the use of raspberry, currant, and other fruit sirups. The Belgian chemists have analyzed these sirups, and assert that none of them contained a trace of the fruit of which the sirup is named. Many consisted of a solution of glucose, covered with analine red mixed with tartaric or citric acid and a few drops of fruit essences. Fuchsine, the form of analine red used, it is stated, is frequently combined with arsenic.—*Ledger.*

Religious News and Notes.

—An Old Catholic church at New Orleans is said to be in process of formation by ex-priest Vaudry.

—The Watchman admits the "judgment of the most learned Biblical critics, that the words [1 John 5:7] are spurious."

—The San Francisco Pacific (Congregationalist) severely criticises Gen. Grant for his disregard of the "Christian Sabbath."

—Prof. A. E. Main in the Sabbath Recorder says a man had better be an Adventist than an unbeliever. We are gratified at the decision.

—At the Presbyterian Chinese mission Church in San Francisco, ten were admitted to membership Nov. 16. They have long been members of a Bible class.

—The first negro convert in Surinam, Dutch Guiana, was baptized by a Moravian missionary, a hundred years ago. Now, the mission numbers 22,130 adherents.

—The California Christian Advocate says: "The California Advocate has uniformly had the widest circulation of the religious papers on the Pacific Coast," of which we more than stand in doubt.

—Dr. William Ives Buddington, for many years pastor of Clinton Avenue Congregational church, New York, died Nov. 29, from exhaustion in consequence of a cancer of the chin, from which he was long a sufferer.

—Rev. Baldwin Brown, ex-President of the Congregational Union of Great Britain, has written a letter of sympathy to Rev. David Macrae, approving his repudiation of the confessional doctrine of future punishment, and exhorting him to stand firm for God's truth.

—The Independent chides the Congregationalist for seeming to deny that Edwards and other New England theologians taught that the sufferings of the lost would increase the happiness of the saints. Better to repudiate than try to cover up or excuse such theology.

—A German Jewish paper thinks the Zulus are descendants of Ishmael. Among other reasons, these are given: They practice circumcision, Abraham is a common name among them, they dislike pork, and their laws respecting individual purity are very similar to those given in the book of Leviticus.

—President Hayes, in his message just delivered, recommends more decisive measures for the suppression of polygamy in Utah. If other means do not avail he thinks it will be well to deprive polygamists of the rights of citizenship. If they were not allowed to vote the Territory would soon fall under a better rule.

—Rev. Dr. Dabney of Virginia, author of an incisive article in the last number of the Princeton Review on "Secularized Education," says "it is a mistaken expectation that American opinion will compel the State schools to go back to a Christian character. The most of them are going rapidly in the opposite direction."

—There are seven missionaries at Uganda, Africa, laboring with the approval of King Mtesa. To Stanley, who revealed his Empire to the world, he said, "Say to the white people that I am like a man sitting in darkness or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live."

—A Catholic hackman, of Holyoke, Mass., has obtained a verdict of \$3,433 damages against a priest, for ruining his business. The court held that the priest had a right to excommunicate him, with which action they could not interfere; but beyond that a priest has no right to use his clerical office as a means to ruin a man's business.

—The engineer of a Sunday camp-meeting excursion train was arrested in Baltimore and fined for violating the Sunday laws. On appeal the decision was reversed, on the ground that it was necessary to purposes of worship. The court said the tolling of bells, lighting of lamps, the blowing of organs, instrumental music, and paid choristers, might be stopped with equal propriety.

—Mr. Spurgeon propounded to one of his candidates for baptism and church membership, the following question: "Well, if you are received into this church, what individual work are you going to take up and carry on for the Lord?" The Religious Herald thinks that "many such questions should be asked of new comers. Let them understand the church is a workshop, and is no place for idlers."

—A dispatch from Geneva says: The Swiss Federal Council, having received pressing memorials from several quarters urging it to stop the propaganda of Mormon Missionaries in divers parts of Switzerland, has decided, in view of the powers possessed by the Cantonal Governments for the punishment of polygamy, and the efforts being made by the United States Government to suppress the institution in Utah, not to take any general action, but to act only in special cases.

—The New York Christian Advocate (Methodist North) says: "we claim the South because the churches on the ground have failed to do the work demanded of them. Intemperance, licentiousness, murder and oppression, riot and revel with such undisputed freedom that it is hard to trace the lines between the churches and the world. The blight of generations of cruelty and corruption is upon the land." Of course the southern church does not take this kindly, and the prospect for Methodist union is not favorable.

Secular News.

—California is having an abundance of rain. —Copper mines in Hancock county, Maine, are paying well.

—Gen. J. C. Davis of the U. S. army, died Nov. 30, in Chicago.

—The Erie R. R. depot at Hornellsville, N. Y., was burned Nov. 29.

—Several districts of India are being severely scourged by malarious fever.

—A mill and 30,000 bushels of wheat were burned at St. Paul, Minn., Nov. 25.

—The floors of a building in Naples, Italy, fell upon a dancing party, killing twenty.

—Cattle are dying of starvation in Humboldt Co., Cal.; cause—drought and grasshoppers.

—A movement is on foot to place Gen. Grant again at the head of the United States army.

—Dispatches from Cape Town, South Africa, report the attitude of the Boers as very threatening.

—A snow storm in the Canton of Ticino, Switzerland, has interrupted traffic and destroyed thousands of vines.

—The Ute Commission are becoming fearful that they can accomplish nothing. Ouray says the hostiles are arming.

—The Pacific Mail pier at Aspinwall has been carried away by a storm. Several colliers lying in the dock were sunk.

—The winter has set in on the North Pacific early and severe. Loss of whalers is reported. No late news from the Jeannette.

—The signal office reports that the sky at sunset on Monday, Nov. 24, was without a cloud from the Atlantic to the Pacific Ocean.

—Half the town of Owensburg, Green Co., Ind., was burned, Nov. 26. The greater part of the mercantile establishments was destroyed.

—The Grand Opera House in Toronto, one of the finest on the continent, was burned Nov. 29. The janitor and his wife and daughter were burned. Money loss, \$200,000.

—Two hundred and thirty-six fishermen have been lost from Gloucester, Mass., during the past twelve months, and it is feared that others will be added to the list, as several vessels are now missing.

—A disastrous fire occurred in New York, Nov. 25. The stables of the Eighth Avenue Horse Car Railroad, in a four story brick building, were burned, and over 100 horses were lost, with an immense quantity of hay.

—At an inquest reported in the London Telegraph, of Oct. 30, a boy aged fourteen testified: "I cannot read or write. I have never been to school or chapel. I never knew it was wrong to tell a lie. I never heard of God."

—Dr. Collyer, Chemist of the Agricultural Department, says that since the method of chrysalization is understood, one-tenth of the land of Illinois suitable to sorghum culture would supply the United States with sugar.

—Secretary Schurz makes an appeal in behalf of the groves of "big trees" in California, and recommends that the President be authorized to withdraw from sale, or from any other disposition, certain townships on the Nevada range.

—Some idea may be obtained of the amount of freight moving this fall from the fact that a break down of a freight train on the Pennsylvania road recently brought twenty freight trains to a stop, and made a blockade ten miles long.

—The village of Randalia, Fayette county, Iowa, containing a population of 200 or 300, was almost entirely destroyed by fire Nov. 25. There is scarcely any insurance. It is believed that the fire originated in the spite of a saloon-keeper, who set fire to a rival's premises.

—A recent telegram announces that 7500 tons of rails—mostly steel—have been bought in England and Wales to be laid down next spring and summer on the southern bank of the Columbia river, from Ainsworth, a new town just above the mouth of the Snake, to the head of the upper fall of the Columbia.

—A company has been organized in San Francisco to engage in coffee raising, in Colima, Mexico. A plantation of 6000 acres is purchased, on which are nearly 50,000 trees planted, and about a million in the nursery. It is 60 miles from the port of Manzanillo, on the Pacific, and is described as a locality well suited to coffee culture.

—Several special correspondents of the London papers call attention to the serious financial distress at Constantinople. The Telegraph's Vienna correspondent says the purveyors of the Sultan's palace have suspended the daily supplies, owing to the non-payment of long-standing bills, but that Osman Pasha is still able to draw his enormous salary.

—Excitement in Ireland increases. A government engineer has surveyed the districts bordering on the Shannon river, with a view to the commencement by the Government of a scheme for their drainage, which is to cost £20,000. The prospect of employment for laborers is regarded with satisfaction. The worst feeling exists in Mayo and Sligo.

—The Denver, South Park and Pacific Railroad Company have let a contract for the excavation of a tunnel through the main range of the Rocky Mountains, at Alpine Pass, one-third of a mile long, and 11,000 feet above the sea level. The entire work on the road to the anthracite coal-fields in Elk Mountains and the waters of Gunnison is to be completed by the first of September next.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DEC. 4, 1879.

The Health Annual.

WILL the friends who have ordered the Health Annual in quantities, please send word immediately how they wish to have them sent.

Those who did not order at the camp-meeting can send in also. We can accommodate all. Scatter it judiciously, but everywhere.

A Good Sign.

ELD. BUTLER, in reporting the Texas camp-meeting, speaks thus of the gathering and uniting power of the present truth.

"I never more fully realized the power of this great truth to unite hearts and break down suspicious and sectional feelings, than at this meeting. How wonderful it is that this doctrine can bring together foreigners, members of different churches and of no church, Northern and Southern men, so that they will all feel perfectly united as a band of brethren.

Look out for Danger.

A PAPER in San Francisco records the murder of a wife by a drunken husband. It appeared in evidence that he was accustomed to maltreat his wife when he was drunk.

In the same column is recorded the arrest of a man who rigged himself up in a fantastic manner, as a means of advertising, whereby teams were frightened and the lives of passengers were endangered.

"He says he is a family man, and must work; but the authorities should not permit him to earn his livelihood by endangering the lives and properties of citizens."

All right; but the same rule would stop the traffic of the men who sold liquor to the man who became drunk and murdered his wife. That is no new freak in the history of alcohol.

Anti-Christian Prejudice.

IN the "dark ages" the worst iniquities and the most relentless persecutions were carried on in the name of Christianity. It is a pity that people will not profit by history, and that Protestants will not avoid the rocks on which the Romanists wrecked the brightest hopes.

"SEVENTH-DAY ADVENTISM."

The undersigned have read an article under the above heading in the American Baptist Flag of Oct. 8, 1879, edited by Eld. D. B. Ray, in which Eld. Wood is represented as an "oily-tongued hypocrite and deceiver."

And further, both in words and actions he treated Eld. Wood with indignities that we conceive to be unbecoming in one who professes to be a follower of the meek and lowly Saviour.

Eld. Wood has been preaching at this place some seven weeks, and his Christian deportment has been such as to command the respect of the good citizens who have attended his meetings.

J. C. BEEDY, President of Bank.
Jas. P. ALLEN, Atty. at Law.
GEO. J. SHELTON, Lumberman, and Bank Director.
J. R. CHAPPEL, Bank Director.

The Era of Good Will.

THE millennium is supposed to be near, in which time "good will to men" will be universal. As proof of the already dawning of that day we copy the following words from the letter of a California Methodist minister to the Advocate, referring to a preacher of another denomination:—

"Brother Carey, the no-soul preacher, had just left here and left some of the people in a bad dilemma. These ecclesiastical nuisances and pious frauds are worse in a community than the north wind, the potato bug, or the epizooty. They set whole communities in an uproar. These professional iconoclasts increase the price of derringers and strychnine. Suicide and social disaster follow in their wake. Let the people beware of these school-house scavengers."

We profess no sympathy for the teachings of the man thus reviled. But we think the preacher who wrote the above has none of the spirit of the exalted one who would not bring a "railing accusation" against even Satan himself.

Last-Day Wonders.

MANY stories have been told of amusing incidents occasioned by the wonderful progress of this century. Railroads and telegraphs have in turn taxed the credulity of those not acquainted with their principles. The latest is the telephone. The story hails from a mining town in California.

A Chinaman wished to speak to a friend in another town, and had him called to the telephone office for that purpose. Chinaman No. 2 knew his friend was not in that house, nor in that town, yet he recognized his voice speaking to him. A moment he looked in wonder, and then ran from the house, crying, "Too muchee devil!"

He who has lived barely half a century can realize the wonderful improvements of the age. They whose memories do not carry them back half that time cannot have any just idea of the change that has been wrought, or how people lived without the modern improvements.

The articles now being published in the SIGNS on the "United States in Prophecy," have given some of the evidences of the marvelous growth and progress of this country. These articles are all worthy of careful consideration.

We were much struck with a remark made by Sojourner Truth, the last time we heard her. She was speaking of the condition of the country as far back in time as her memory reached, which was about one hundred years. Not only all the improvements and inventions but all the great cities have sprung up in her day. In her own quaint style she said, "What was there in this country a hundred years ago? Nothing but me!"

It is even so; there is little in this country which she could recognize, of one hundred years ago, except herself. How reasonable it appears that this nation occupies an important and prominent place in prophecy, as it confessedly does in the current history of the world, though it is but a youth among the nations.

The Sabbath was Abolished

If ever the opposers of the Sabbath of the Lord shall agree upon anything in favor of their theories, we shall hasten to record it, and perhaps be able to fill out the blank in the head of this article, at least to their satisfaction. We cannot possibly do it at present, for, although they are positive and well agreed in their belief that the Sabbath was changed, abolished, superseded, or left indefinite, at some time and by some authority, they are not at all agreed as to the time when, the manner, the means, or the persons, by which, this change or something else was effected.

We have been authoritatively informed that

the Sabbath was abolished by the early church (see Eusebius), by the apostles in their letters, on the day of pentecost, at the resurrection of Jesus, at the time of his temptation and conversation with Satan, at his baptism, and by the preaching of John the Baptist. We had supposed that if it did not receive its death blow in some of these many assaults, it would be suffered to live in peace. But it appears that the root of the matter remained to be struck. We have miscalculated—not the resources of the opposers of the Sabbath, for these are easily measured, but—the fertility of their imaginations.

The "latest returns" on this subject may be found in Messiah's Herald, Boston, in a communication from Mr. B. D. Haskell. The following paragraphs develop this theory:—

"The tables of stone containing the law of Sinai were in the ark in the time of Solomon, but nothing definite is known of either the ark or its contents since the reign of Manasseh, B. C. 646. The covenant Jehovah made with Israel, of which the Hebrew Sabbath was the sign,—was abrogated during the reign of this fearfully wicked prince. See 2 Kings 24:3, 4, and 2 Chron. 36:15-17. The covenant being abrogated, the sign or affix went with the instrument.

"After the return from Babylon the seventh-day rest was observed, but not specifically enjoined."

It seems hardly necessary to call the attention of any reader to the fact that the texts cited have no relation whatever to the abrogation of any covenant. What was peculiar to the covenant with Israel that passed away, was nailed to the cross of Messiah.

If the authority of the Sabbath ceased in the days of Manasseh, on what authority, precept, or Scripture rests the "Christian Sabbath?" But we will not ask questions uselessly, knowing that we shall never get a definite answer. It every day becomes more evident that the opposers of the Sabbath of the Lord are not only much confused, but greatly troubled to find plausible pretexts wherewith to help the failing cause of the Roman Sun-day.

THE N. Y. Independent is publishing articles by Dr. March in favor of reform in spelling. The articles are written in fonetic style. A partial reform is adopted by the New York Home Journal, Utica Herald, and Chicago Tribune. Their rules are to drop ue in words like dialogue; drop final e in such words as definite; drop final te in words like quartette; drop final me in words like programme; change ph to f in such words as phantom, telegraph, &c.

Appointments.

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

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. Prayer-meeting every Wednesday evening at 7:30. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central railroad, cross Laguna street near the church.

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

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

Business Department.

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.

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Table listing various books with titles, authors, and prices. Includes titles like 'History of the Reformation', 'Life of Luther', 'The Bible Students' Helper', etc.

OXFORD BIBLES.

They contain, in addition to the authorized Text, with References,

- I. THE BIBLE STUDENTS' HELPER. 1 Notes on Old Testament. 15 The Divided Monarchy. 2 Notes on New Testament. 16 Genealogy from Adam to Jacob. 3 Miracles in Old Testament. 17 Supposed Chronology of the Acts and Epistles. 4 Parables in Old Testament. 18 Geography and Topography of Palestine. 5 Miracles of Our Lord. 19 Natural Hist. of Scripture. 6 Parables of Our Lord. 20 Ethnology of Bible Lands. 7 Names & Titles of Our Lord. 21 Historical Summary. 8 Prophecies about Christ. 22 Symbols used in the Bible. 9 Prayers found in Scripture. 23 Tables of Weights & Measures. 10 Harmony of the Gospels. 24 The Jewish Year. 11 Missionary Journeys of Paul. 12 Paul's Voyage to Rome. 13 Jewish Sects, Parties, etc. 14 Chronology of Old Test.

II. AN INDEX TO THE HOLY BIBLE. III. A COMPLETE CONCORDANCE OF THE SCRIPTURES. IV. DICTIONARY OF SCRIPTURE PROPER NAMES, WITH THEIR PRONUNCIATION AND MEANING.

V. SCRIPTURE MAPS. 1 The Ancient World. 2 Armenia, with Assyria, Babylonia, etc., in the Patriarchal ages. 3 Canaan in Patriarchal ages. 4 The Peninsula of Sinai, with part of Egypt, illustrating the Journeys of Israelites. 5 Canaan as divided among the Tribes. 6 The Dominions of David and Solomon. 7 Kingdoms of Judah & Israel. 8 Assyria and the Adjacent Countries, illustrating the Kingdoms of Solomon, and of Judah and Israel, and the Captivities. 9 Palestine in the Times of Our Lord. 10 The Environs of Jerusalem. 11 Journeys of Apostle Paul. 12 The Roman Empire in the Apostolic Age.

PEARL 24 MO. TEACHERS' BIBLES.

Table listing Pearl 24 Mo. Teachers' Bibles with prices. Includes items like 'French Morocco, gilt edges, stiff covers', 'Persian', 'Venetian', etc.

RUBY 16 MO. TEACHERS' BIBLES.

Table listing Ruby 16 Mo. Teachers' Bibles with prices. Includes items like 'French Morocco, gilt edges, stiff covers', 'Imitation Seal Skin, gilt edges, divinity circuit', etc.

NONPAREIL 16 MO. TEACHERS' BIBLES.

Table listing Nonpareil 16 Mo. Teachers' Bibles with prices. Includes items like 'French Morocco, gilt edges stiff covers', 'Persian', 'Turkish', etc.

MINION 8 VO. TEACHERS' BIBLES.

Table listing Minion 8 Vo. Teachers' Bibles with prices. Includes items like 'Persian Morocco, gilt edges, flexible covers', 'Imitation Seal Skin, gilt edges, divinity circuit', etc.

WIDE MARGIN FOR MSS. NOTES.

Table listing Wide Margin for MSS. Notes with prices. Includes items like 'Turkish Morocco, gilt edges, flexible covers', 'Levant', etc.

REFERENCE BIBLES WITHOUT TEACHERS' HELPS.

Table listing Reference Bibles without Teachers' Helps with prices. Includes items like 'Clasp Family or Pulpit Bibles, from \$7.50 to \$12.00', 'Gilt Edge, stiff covers', etc.