

race. The infidel sees in the creeds of the ancient heathen, traces of the same forms and partial enunciations of the same truths as are found in the Church and teachings of Jesus Christ. He jumps at once to the conclusion that the latter were borrowed from the former, although no connection can be traced between them. But he who has received of the higher inspiration of the Spirit of Truth, recognizes in all the great faiths of the world, fragments of the everlasting gospel mixed with the notions and deductions of men. And he traces these divine truths to their eternal author, who is the Father of the whole race, and who has revealed to all nations in all ages such principles and rules as were adapted to their conditions and their times.

"Mormonism" has its affinities in all the creeds of the ages. It also finds in them its repulsions. It unites with all that is divine. It repudiates that which is erroneous and satanic. Light cleaveth unto light, truth unto truth. The Divine Spirit is in harmony with itself. What God has revealed to one race coincides with that which he manifests to another. And his tender mercies are over all his works. The truths that come from him to-day are not new, but were given to those prepared for them many centuries ago. Thus, in every controlling creed of every land and time, may be found glimpses of his glory and marks of his wisdom. Here is what he says himself on this subject:

"Know ye not that there are more nations than one? Know ye not that I the Lord your God have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?" Book of Mormon, page 107.

So it will be found that whether in the teachings of Confucius or of Zoroaster, in the Veda or in the Koran, in the precepts of the Parsees or the doctrines of the Druids, are flashes of light from the same Sun of Righteousness, shining for the illumination and advancement of His creatures, who, indeed, whether on the eastern or western continents, or upon the islands of the sea, are all the offspring of the Eternal Father, and the objects of his tender solicitude.

SECOND ADVENT CONVENTION.

In answer to a call from several well-known clergymen, a convention of believers in the pre-Millennial advent of the Savior will meet in New York City, October 30th and 31st, and November 1st. The circular announcing the convention sets forth that, "the precious doctrine of Christ's second personal appearing has long lain under neglect and misapprehension;" but remarks further that "it is an occasion for the profoundest gratitude that there has within the last few years been a powerful and widespread revival of this ancient faith." It is expected that a large number of preachers and laymen will respond to the invitation, and the religious world may reasonably expect the enunciation of some definite ideas in relation to this important subject.

That Jesus of Nazareth promised to come again to earth is as certain as the facts of his birth, ministry and death. The scriptural predictions of his second coming are at least as pointed and emphatic as those that relate to his first coming. The two advents are intimately related to each other, and the first without the second would be a failure of purpose and of prophecy. But singular to say, the promise of his coming, which was a cardinal point in the creed of the early Christians, has been counted as nothing or explained away entirely by the great mass of the modern professors of the same faith.

An unbiased student of the New Testament will find nothing clearer in all its collection of writings than the hope, nay the certain expectation, of the re-appearance of Him who died and lived again; and this not in a figurative, symbolical or so-called spiritual

sense, but as an actual, personal advent, as real as his visit to the Apostles and others after his resurrection, when he stood before them in his body, bearing the marks of the crucifixion. By a fanciful method of private interpretation, these numerous references to the second advent have been twisted out of their obvious meaning, and tortured into what is called a "spiritual" signification. Some claim that the death of every Christian is the "coming of the Lord;" others that the conversion of the world is this spiritual appearing; and the firm belief of the early disciples has become unfashionable and unorthodox in the popular churches of the latter times.

The coming of the Savior, to reign as King of Kings and Lord of Lords, is as pointedly declared by the ancient Hebrew prophets, as his birth of a virgin and his sufferings for the sins of the world. Indeed, the triumphant appearing of Messiah is so vividly portrayed by those who came with "the burden of the word of the Lord," that the Jewish nation lost sight of the dark shades of the picture, and entirely overlooked the babe of Bethlehem, the man of sorrows and the lamb led to the slaughter, and, dazzled by the prospect of the restoration of the kingdom unto Israel, and the Son of David sitting upon his throne in Jerusalem, with Israel at the head of the nations, they rejected the offspring of Mary and put to death as an impostor, the meek and lowly Nazarene.

The first coming of Christ was in literal fulfillment of those portions of sacred scripture which related to the period of his birth. It is but reasonable, then, to believe that the predictions concerning his second coming will also come to pass literally. If the saying "Behold a virgin shall conceive and bear a son," was verified to the letter, why should not the promise that "the Lord, whom ye seek, shall suddenly come to his temple" be also accomplished according to the plain signification of the words? Why claim the actual fulfillment of one and contend for a mystical, spiritual fulfillment of the other?

The anticipation of the personal re-appearing of the Lord comforted and sustained the Apostles, and other suffering members of the ancient Church, while passing through the fires of persecution. They, like many other believers in the word of the Lord, erred as to dates; but they were correct as to facts, or the whole canon of scripture prophecy is a delusion and a snare. It is evident that at first they looked for the return of the Savior in their own times, and expected that he would immediately come in the glory of his Father to reign in the very place where he was rejected. But in the course of years they became convinced of their mistake, and began to reason that, "the Lord is not slack concerning his promises as some men count slackness;" that "one day is with the Lord as a thousand years, and a thousand years as a day;" and that "the day of Christ" should not come "except there come a falling away first." They had, perhaps, mingled together, as many readers of the scriptures do now, the sayings of Jesus which are recorded in the 24th chapter of Matthew. But, after coming to a better understanding, they found that the signs he gave when the disciples were with him on the Mount of Olivet, related to three different events, and were given in answer to the triple question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" By "these things," they referred to his prediction concerning the overthrow of the temple and the desolation of Jerusalem, which he had just uttered in their hearing. The "sign of his coming" constituted a second subject, and the "end of the world" a third. But all the points in the question were answered in his reply, and they may have mixed them, as others have done, and thus have looked for the second occurrence when they beheld the signs of the first.

But when the Apostles became convinced that the advent of the Savior was not so near as they had supposed, they did not lose faith in the promise. They held to that as firmly as ever. But they saw that in the latter times would come "scorners walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep all things have continued as they were from

the beginning of creation." And they warned the saints against such deceivers, and exhorted them to look steadfastly for "that blessed hope, the coming of our Savior, Jesus Christ."

We hope that the convention at New York will result in closer investigations of the divine promises concerning the second advent, and that in consequence many may be led to behold the signs of the times, recognize the fact that the Lord has commenced the work of preparation for that great event, and understand that the gospel of the kingdom has been restored to earth, to be preached to all the world "as a witness unto all nations," and that there are those living on the earth who have been commissioned to call upon the "wise virgins" to make ready for the coming of the "Great Bridegroom."

EDITORIAL NOTES.

From the Washington Star of the 16th inst., we learn that the Reynolds polygamy case on appeal, which was set for the 15th inst., was postponed until the 14th of November.

Chicago must look to its laurels. San Francisco stands up head. The city by the Bay boasts of a fair lady who was married, divorced and died on the same day. Fast times and faster city.

The admirers of Talmage, the clerical harlequin of Brooklyn, have raised his salary to \$12,000 per annum, for the purpose of rendering unnecessary his lectures elsewhere. This news will be joyfully received throughout the country.

The Ogden Junction speaks of the grounds where the W. U. repeating office are "shortly to lie." Judging from its telegrams to the Pacific coast journals the W. U. line lies all the way from Salt Lake to San Francisco.

Look into the private life of the man who figures as a bitter enemy of plural marriage, and a hunter of family scandals, and, in almost every case you will find him fit only to be branded as an adulterer and a scoundrel.

A great many people are in the same condition as the Scotch objector to a preacher's sermon. "Ye dinna tell us enough about re-nouncing our ain righteousness," said he. "Indeed," the parson replied, "I never noticed that you had any to renounce."

Kwang Chang Ling, an educated subject of the Celestial Empire, says the population of his native land has been grossly exaggerated. Instead of 450,000,000, as generally believed, it only amounts to 120,000,000. Oh what a falling off is there!

It takes two great nations a long time to settle a fishing dispute. England and the United States are still squabbling over the "award." Two little boys would be ashamed of themselves for quarreling so long over so simple a matter, particularly after a third boy had decided the question for them.

The manufacture of idols is a flourishing branch of industry in Christian England, the heathen preferring the British make because so much better finished than their own. The "tight little island" does a double business. It turns out idols for the heathen to worship, and then sends out missionaries to convert them from the practice. Funny isn't it?

The exports of the United States to China have dwindled down from a value of from four and a half million dollars to one and a half millions. Some think that the disposition to insult and abuse the Chinese is a reason of this shrinkage, but it is more likely to be caused by the institution, by the initiative Mongolians, of home production of goods in the American style.

Rumors of wars again fill the air. Trouble is brewing upon the eastern continent, and all the nations of Europe seem to be anxious to put something into the caldron. Even effeminate Spain, that has scarcely been able to hold its own for many years, talks in a belligerent strain, and steps forth as one of the Powers that has an interest in the ever troublous "eastern question." Great events are in the immediate future.

American ornithologists are denouncing the English sparrow.

They claim that it has done far more damage than good since its introduction. They claim that it destroys more grain than grubs, and eats up more fruit buds than the insects it was expected to devour; that it drives away birds that will subsist on an insect diet, and is a foe to native songsters of the grove. They proclaim it a worse nuisance than the caterpillar.

Edison has gone far enough in his experiments with the electric light to make the great gas companies of eastern cities exceedingly uneasy. If he succeeds in subdividing the electric light so as to make it available for business and domestic uses, distributing, as he claims, a light cheaper, clearer, steadier and less injurious to the eyes than gas-light, the gas companies will have to go out of business or change over to the new method of illumination.

The Silver Reef Miner has made its appearance. It is a neatly arranged sheet, and when the pressman gets better rollers will no doubt be a really good-looking paper. It shows a fine array of advertisements, and the editor promises to make it a thoroughly independent journal, leaving the private affairs of individuals untouched, maintaining the right and opposing the wrong. It is a tri-weekly and starts with apparent prospects of success.

The Beaver folks have started a new paper. It is a daily, and is called the Chronicle—we follow its own orthography. No. 5 is the first issue that has reached us. It is made up from the late Enterprise and Square-Dealer material, is a four column, four-page paper, 11 x 16 inches in dimensions, and edited by S. A. Wixom, with John Ashworth as Superintendent. It is published by a company, of which John R. Murdock is President and Josiah Rogerson, Secretary. We wish the Chronicle abundant success, and hope that it will prove a real representative of the people of the district of country in which printed.

Our readers will remember the case of John P. Phair, who was sentenced to be hung for murder but reprieved by telegram a quarter of an hour before the execution was to have taken place, through the efforts of a gentleman with whom he was unacquainted, but who saw him at the time the murder was committed, in a town distant from Rutland, the spot of the homicide. It is now shown that the Rutland detectives worked up the case to obtain the reward, and suppressed evidence favorable to him; that the four identifying witnesses were bribed and had been shown Phair's photograph before they were called upon to identify him, and that the detectives found the place in Providence where Phair stopped, but suppressed this evidence.

The Roman campaign, hitherto a very unhealthy locality, noted for malaria, is likely to be made healthy and productive by means of dynamite. A thin layer of soil lies upon a stratum of tufa and other volcanic material, about seven feet in thickness. Water does not sink through this stratum, but dries upon the surface. Holes have now been bored down through the tufa to the fertile soil underneath, dynamite has been introduced into them, and the explosion which is brought about by electricity shatters the thick crust that conceals the productive earth. This process, which is not too expensive in view of its results, will add many acres of fresh land for agricultural purposes, and will destroy conditions favorable to malaria.

There is a brave boy at Delaware City. A few days ago, a little child, in consequence of the breaking of a rotten board, fell down a well forty-five feet deep, at that place. Frederick Hilabaum, who was standing by, immediately pulled off another plank, threw his arms around the pump stock, and slipped rapidly down to the water, grasped the child as it was sinking for the third time, and though the water was very deep, succeeded in holding himself, as well as the child, above it until ropes were lowered to him, by which he was safely drawn out. The child is less than three years old, and, strange to say, escaped injury save a few scratches. The boy's heroism and presence of mind in his successful efforts to save the child deserve universal commendation.

The benefits of small allotments of land, in contradistinction to the large farm policy, are clearly illustrated in the village of Werder, near Potsdam, in Germany. The area of this parish, which has a population of 3,000, is 2,300 acres, of which 975 acres are devoted to fruit culture. These 975 acres are distributed among no less than 550 owners, so that each cultivator holds on an average one and three quarter acres of land. The natural soil of the district is for the most part exceedingly poor, but by the skill of the occupiers the land under cultivation is now remarkable for its fertility, and very heavy crops of the finest quality are annually produced. The crops, as a matter of course, vary according to the season, but in 1875 no less than 2,500,000 gallons of fruit were sent to Berlin alone.

The live newspapers of the country seem to be waking up to the truth of the facts always maintained by the DESERET NEWS: That the Indians have been more sinned against than sinning, and that all the outrages perpetrated by the red men have been attributable in the first place to the villainy of white men. The position taken by the News was once an object of ridicule; now it is being assumed by those who derided or denounced it. Keep faith with the Indians; treat them as human beings; fulfill all contracts and treaty obligations whether in relation to their reservations for supplies; punish them thoroughly and promptly when they are the aggressors; and deal out justice to those who wrong them. Then Indian wars will no longer affright the land, and Indian commissions now so essential, will be unnecessary and unknown.

The New York Herald of the 12th inst., contains twelve columns filled with accounts of murders. Commenting on this, that paper says: "Only a thorough study of the statistics of crime can determine whether murders are now greatly more numerous year by year than they were formerly, or whether we have our murders for a given period in a few groups, with intervals of quiet; but in so far as general impressions on the subject may be trusted, the murders reported are two or three to one against earlier periods, and there are no intervals." As reasons for this lamentable condition of things the Herald advances these: "Immunity for murderers is one cause, an entire loss of religious convictions in a great part of the social mass is another cause, and a third is the failure of society to discriminate against families prone to take violent steps in differences with their neighbors."

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