

founded on Biblical truths, proves beyond peradventure that the Messiah will come before the year 1900."

This may look like a contradiction, to those who see no difference between the second advent, the ushering in of the millennium and the end of the world. But evidently Lieut. Totten regards them as unconnected events, to occur at different periods; also that while he believes his calculations are correct, he does not pretend to give them as predictions of his own.

Here are his reckonings, which we reproduce for the benefit of persons who take pleasure in such theories, with the remark that we take no stock either in his notions about the meaning of certain Scriptural terms, or in his conclusions deduced from his figures and mathematics. He says:

"A generation in the true Biblical sense is three score and ten years, 70 years; and so the 57 generations traced through the genealogies in the Old Testament equal 3990 years. Hence the fifty-eighth generation began with 3991 (year of the world). The hours mentioned in the vineyard parable are each 163 years. Multiplying these by the 12 hours, we have 1836, which, added to 3991, equals 5827 years of the world and the completion of the vineyard parable. The 5895½ years since the birth of Adam will see the bridegroom, who, of course, is none other than Christ, Himself. Now what is 5895½ A.M. in our A. D. years? Herod ordered all the innocents of two years and younger to be put to death, and in a very short time after that the eclipse of the moon took place. It took place in the year 3898, according to Josephus, and Herod died in that year, too. Now Herod limited his order to children of two years, because about two years before that the Mungi informed him of the birth of the Savior. So Christ was born about two years before the eclipse, and the death of Herod occurred two years before 3898—that is 3996. Now subtract 3996 (birth of Christ) from 5895½ A. M. to find the A. D. year, and you have 1899½ A. D., or in March, 1899, the bridegroom will come and awaken the foolish virgins."

It is clear from the sayings of the Savior that the "times and the seasons" of the great occurrences mentioned above, were not known by the writers of the New Testament scriptures. Indeed, He declared they were not known even to Him or to the angels. Calculations, then, based upon their writings must be simply guesses, of no particular value to anybody and useful only as mental exercises.

It is not reasonable to think that the writers of the Old Testament books knew any more about the times of those events than the New Testament scribes, the angels and the Redeemer. Therefore prognostications based upon the utterances of the old prophets must have at least as slender a foundation as those deduced from the sayings of early Christian writers.

It follows, then, that without some new revelation from The Father, in

whose knowledge these times and seasons are kept, the day and the hour will still be unknown to mortals, and only disappointment, if nothing worse, will overtake those sanguine persons who think they have ingenuity enough to penetrate the Divine secret.

In the revelations through the modern Prophet Joseph Smith, the times fixed for these grand events are little more definitely given than in the older scriptures. And if calculations are made upon such dates as are mentioned therein, the probabilities are that similar mistakes will result as those into which Biblical mathematical commentators have fallen.

That we are living in "the days of the coming of the Son of Man" is a fact established by ancient and modern revelation and made clear by "the signs of the times." But the precise dates of the great occurrences of the last days are yet unknown to men, and it would be far better for devout people to prepare themselves and help to prepare others for the consummation to come, than to indulge in profitless speculations as to days and hours, and horns and heads, and the meaning of obscure passages and words in ancient or modern scripture.

DEPEW AMONG THE "MORMONS."

CHAUNCEY M. DEPEW, the celebrated after dinner orator, has already appeared in print with an account of his trip to the West. He returned to New York on the 26th of April, and the *Tribune* of that city next day contained a very lengthy account of his travels and observations. We do not propose to inflict this upon our readers, but as he made brief mention of his call at this city, we refer to his remarks. He said: "Probably one of the most interesting disappointments is Mormonism at Salt Lake."

The reason for this remark appears to be that, like other uninformed travelers, Mr. Depew expected to see a new brand of humanity and be able to pick out polygamists from persons who are limited to the luxury of one wife. He said further: "The first thing that the traveler and his wife do on reaching the hotel in Salt Lake City is each to give an excuse that they want to go out shopping separately, and their 'shopping' is an attempt to get an insight into the domestic affairs of the much-married Mormons. But under the operation of the penal laws passed by Congress, it no longer exists. The disappointment becomes interesting when you study Mormonism as a factor in our American civilization. Eighty percent of the people in Utah are still Mormons."

The traveler and his wife who want to "get an insight into the domestic affairs of the 'Mormons,'" will have to take a different method to that pursued by Mr. Depew. In the first place they must take a little more time; and in the second place—what is still more important—they must go among the "Mormons" themselves for information. Walking down Main Street, singly or in couples, and listening to the stories of the staffer of travelers, will do very little towards getting an insight into the domestic affairs of the "Mormons." Neither the club man's gossip nor the hackman's romancing will enlighten strangers very much as to the inner life of the people of Utah.

Mr. Depew has improved a little on the reports usually made as to the cost of the Temple, which is commonly exaggerated into two and a half or three millions; he says it has taken \$3,000,000 of money to bring it to its present state and thirty-five years of time, and predicts that it will be a "monument for the future of the marvelous power of Joseph Smith and Brigham Young and the delusion of their followers." We think Mr. Depew's remarks form another "monument of the marvellous power" of continental tourists to swallow the yarns spun for them by deluding story tellers.

Mr. Depew is an entertaining speaker and has a remarkable faculty for grasping suggestions and ideas on questions of the hour, and formulating them into sentences which attract and dazzle for the moment. He has said nothing unkind about the "Mormons," but at the same time he has not added to the stock of public information concerning them. However, we are comforted with the assurance that if the noted orator and railway magnate will do us little good, he will certainly do us no harm.

A WILD RELIGIOUS CRAZE.

THERE is, in this issue, a communication describing a remarkable religious craze that has appeared in Indiana. The chief operators in it claim to have power to confer the Holy Ghost. The services held by them are attended by tremendous excitement, and vociferous shouting. So great is the turbulence that, the correspondent states, it can occasionally be heard at a distance of several miles from the place whence the sounds proceed.

When these poor deluded people imagine that the Holy Ghost has descended upon them, they are seized with shaking and trembling of the limbs, and finally fall into a trance