

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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GHASTISEMENT.

O SAVIOUR, whose mercy, severe in its kindness,
Has chastened my wanderings, and guided my way;
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.
Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy—
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.
The blossom blushed bright—but a worm was below;
The moonlight shone fair—there was blight in the beam;
Sweet whispered the breeze—but it whispered of woe;
And bitterness flowed in the soft-flowing stream.
So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.
I thought that the course of the pilgrim to Heaven
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.
I dreamed of celestial rewards and renown;
I grasped at the triumph which blesses the brave;
I asked for the palm-branch, the robe, and the crown;
I asked—and thou show'dst me a cross and a grave.
Subdued and instructed at length to thy will,
My hopes and my longings I fain would resign;
O, give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.
There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.
—Sir Robert Grant.

General Articles.

CHRIST'S FOLLOWERS THE LIGHT OF THE WORLD.

BY MRS. E. G. WHITE.

So FAR as human sympathy was concerned, Christ was as though alone in our world. His nearest friends and relatives did not understand him. They could not understand the nature of the kingdom of which he spoke, nor comprehend the vastness of that love which embraced humanity.

His knowledge extended, not only to this world, but to the future, unseen world. He had lived in eternal light in the heavenly courts, and was one with the Father, but in the world which he had created, he was in solitude.

Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with his divine nature, and hold communion with the world's Redeemer. When woe, and want, and suffering demanded his help, they found relief; for human suffering ever touched a responsive chord in the Saviour's heart. His work was to elevate men through his condescension, through his lessons of instruction, and by means of his example, lifting them heavenward by the might of his divine power. But companions he had none upon earth. He was fully understood in Heaven alone.

After the toils of the day the Redeemer of the world was frequently found all night in prayer. Crowds thronged him through the day so that he has not a moment for rest or prayer. The fame of his work and of his wonderful teachings brought vast multitudes from all the region round about, not only to listen to his life-giving words, but to receive power from him that they might be healed of their maladies. All are eager to receive his first attention.

Some ply him with questions to gratify their curiosity, some to show their aptness and learning; and the jealous, caviling Pharisees watch to find some pretext to denounce him as an impostor. Some selfishly think that they may be advantaged by his great

knowledge, and receive help in their personal difficulties, while others, hungering and thirsting for clearer light, and a better knowledge of the true way, humbly listen as for their lives, drinking in every word that falls from the Master's lips.

The restless throng sways to and fro, as some are continually coming and striving to press nearer, while others are passing away with greater zeal in their own worldly interests than in the words of eternal life.

The suffering ones call for his sympathy, the feeble, the distorted, the decrepid, the blind, and the palsied, all turn imploringly to him, and faint voices plead earnestly for help. The crowd is so dense it seems impossible to urge a passage to Christ, and hope almost dies out of some hearts. They fear their chance will come too late, for they feel that life is fast ebbing. Can they reach the mighty Healer through the dense masses before it is too late?

But not one passes from his presence unrelieved. He repulses none, but speaks kindly and patiently with all, and in clear, calm, earnest tones he utters the truths that search to the very souls of his hearers. He is often interrupted with the cry of the demoniac, and the suffering and dying ones are urged through the crowd and laid at his feet.

His disciples see the pressure of care and burdens upon the Master, and decide that they must interfere and draw him away from the crowd. They invite him to find rest from his physical weariness before he shall faint with exhaustion. But Jesus continues his work notwithstanding the urgency of his disciples to draw him away for refreshment and rest. They say one to another, He must be beside himself to continue this taxing labor longer. They think that force will have to be used to save his life. He has not had sleep, or food, or a moment's repose. He makes his way toward the sea-shore, and the surging crowd urge him to the very water's edge. He beckons to Peter to receive him in his boat, and there upon the swaying seat of a fishermen's boat he teaches his disciples upon the shore.

When the sun was set, and the night came on, and the people had dispersed to their homes, the disciples felt relieved. They felt sure that the Master would rest in some quiet home, and they would have him a little period all to themselves; but they were disappointed. Weary, exhausted, and faint as he was, he would not consent to go with them to seek refreshment or repose. He dismissed his disciples, and would not allow them to accompany him, but repaired to the solitary mountains, telling them where they may meet him in the morning.

All night he must be alone in the mountain sanctuary with his God. All night he spent in prayer, pouring out his soul with strong crying and tears, not because he had sins to confess, or to bring remorse to his heart, not because he had troubles of his own to be relieved. A world in the darkness of error is weighing upon his soul, and while it sleeps in security he prays that it may not perish in its sin and impenitence. Thus passed the night, and when nature's choristers tuned their songs of praise in the early morning, Christ was prepared for the day of active, earnest work.

The day after the scene at Capernaum was to be one of great importance. The memorable sermon upon the mount was to be given to his disciples, and so come down through the ages to us. The day before he had no place sufficiently large to accommodate the people, and had taken his seat in Peter's boat to address the people on the shore. This day he led the people to the high table-land overlooking the lake, where the tall grass was waving in the breeze, and wild flowers bloomed in rich profusion of beauty and variety at their feet, and nature was clothed in her most beautiful garments. Yonder were sharp mountain peaks outlined against the sky, bearing testimony to the majesty and power of God in his created works.

Christ seated himself upon an eminence, while the people gathered on the large grassy plain at its foot. The place was well chosen for the discourse. The sun had not yet appeared above the mountains; the incense of flowers perfumed the air, and the singing

birds seemed to attune their songs responsive to the words uttered by the God of nature to impress souls with the truths falling from his divine lips.

The contrast of this morning's scene with that of Sinai was marked. Then the millions of people gathered before the mountain whose lofty peaks seemed to reach to the very heavens. The lightnings flashed, and the groaning, muttering thunders, like supernatural voices filled the air, and God's voice was heard in trumpet-like tones by all the congregation. Moses was commanded to come up and talk with God. He obeyed the mandate, and climbed far up the solitary heights, and God talked with him. On the morning of the third day a thick cloud began to cover the mountain, increasing in denseness every moment, while its billowy form surged violently. The earth shook and trembled as if convulsed, and the thunder peals were caught up in reverberations from peak to peak, far and near. The stately tread of the Lord Jehovah and of his Son was upon that mountain. At intervals, between the bursts of the thunder were sounds as of a trumpet swelling louder and louder till it rose above the war of the elements.

The people stood terror-stricken, every face pale as the dead, with eyes fixed in awe upon the fearful manifestations of the awful presence of God. Then was spoken amid flame and smoke the law of God. The people about the mount receded from its base in awe and fear. Their souls were overwhelmed with the grandeur and terrible majesty of the scene. They saw the two men go up amid the awful glory to receive the law from the lips of God. When Moses and Aaron again stood in their midst, the people implored them that the word of God might come to them through Moses, and not by the direct and terrible voice of God, lest they could not live.

"Fear not," said Moses, "for God is come to prove you, and that his fear may be before your faces, that ye sin not." All the majesty of this scene was necessary to impress its solemnity upon the minds of the children of Israel, whose lives had been spent among the symbols and ceremonies of the Egyptian worship.

Christ, who had led the children of Israel in the wilderness, who revealed his majesty and spoke the law from Sinai, was now to define the principles of that law, which was to be carried out and exemplified in practical life. The multitude close about the great Teacher, interested and eager to catch every word that fell from his lips. Yet there are no grand and awful demonstrations on this occasion, as at Sinai. The beauties of nature in the luxuriant vegetation and adornment of flowers speak to the senses of the love of God in his created works.

There was no eloquence of words used in the lessons of Christ, no overdrawn language hiding the simple grandeur of the thought, nothing to bewilder the mind or mislead the imagination. The language was simple, the utterance slow and forcible, and the enunciation clear and distinct. God was speaking to the soul of man in kindness and love. The countenance of Christ beamed with the glory of heaven's light. His eyes expressed love and sympathy for man. Divinity flashed through humanity as the deep and earnest words of eternal life were spoken to the interested hearers.

The sun was climbing above the mountain tops, reflecting its bright beams upon the hills and mountains, distinctly revealing the cities upon their slopes.

He pointed to the bright beams of the sun, saying impressively, "Ye are the light of the world. A city that is set upon a hill cannot be hid. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

(To be continued).

An Unconscious Sermon.

MR. HARVY was riding slowly along the dusty road, looking in all directions for a stream or even a house where he might refresh his tired, thirsty horse with a good draught of water.

While he was thinking and wondering he

turned an abrupt bend in the road and saw before him a comfortable-looking farm-house, and at the same time a boy ten or twelve years old came out into the road with a small pail and stood directly before him.

"What do you wish, my boy?" said Mr. Harvy, stopping his horse.

"Would your horse like a drink, sir?" said the boy, respectfully.

"Indeed he would, and I was wondering where I could obtain it."

Mr. Harvy thought little of it, supposing of course that the boy earned a few pennies in this manner, and therefore, he offered him a bit of silver, and was astonished to see him refuse it.

"I would like you to take it," he said, looking earnestly at the child, and observing for the first time that he limped slightly.

"Indeed, sir, I don't want it. It is little enough I can do for myself or any one: I am lame, and my back is bad, sir, and mother says no matter how small a favor may seem, if it is all we are capable of, God loves it as much as he does a very large favor, and this is the most I can do for others. You see, sir, the distance from Painesville is eight miles from this spot, and I happen to know there is no stream crossing the road, and so, sir, almost every one passing here from that place is sure to have a thirsty horse."

Mr. Harvy jogged off, pondering deeply upon the quaint little sermon that had been delivered.—*Young Folks' Magazine.*

Confounding Posterity.

WHILE, as a matter of taste, there cannot be two opinions in regard to the removal of the Egyptian obelisks from Egypt, very grave objections may be made to it in the interests of archaeology. In the dim future, the wide distribution of obelisks will give rise to a variety of conflicting but equally erroneous theories. No one in that remote and presumably intensely scientific age will believe that the Romans, the French, the English and the Americans were guilty of carrying off obelisks. In the year 3000 there will be archaeologists who will insist that the obelisk builders were a race that at one time extended over Europe, Africa, and America, and erected obelisks as mile-stones. Others will claim that the obelisks were not the work of human hands, but were produced by crystallization in the polar regions, and were distributed over the earth by the action of glaciers during the glacial period. Reams of arguments will be written by the defenders of these rival theories, the former of which will doubtless be upheld by the believers in religion, while the latter will be supported by the positivists. The religious archaeologist will trace resemblance between the hieroglyphics of the engraved obelisks and the scratches made by the small boy of the present age on the sides of the school-house and its contiguous fences, and will thus strengthen his theory of the wide distribution of the obelisk-building race. The positivists will, of course, deny that hieroglyphics prove the existence of conscious hieroglyphic cutters, and will persist that crystallization determined the form of the obelisk, and that the grinding of their surfaces during the slow motion of the glaciers marked them with the so-called hieroglyphics.—*N. Y. Times.*

REV. J. FREEMAN CLARKE uttered a timely thought when he said: "Charity does not mean indifference to truth and error. . . . In the great religious questions which divide the world, there is an essential truth on one side or the other. One is essentially right, and the other wrong. We ought, if we can, to see which is right, and say so. We ought not to be neutral. We ought to select our flag, and stand by it. It is not necessary to be sectarian because we like one side better than the other. It is not necessary to be bigoted because we have a distinct and fixed opinion. Make up your mind and then stand ready to be convinced if you are wrong. Take your stand, and if you see reason, alter it; but take some stand somewhere. For, says Lord Bacon: 'In this great theater of life it is permitted to God and the angels to be spectators, but all men must be actors.'"

—Ez.

THAT which is excellent, is also rare.

The Immortality of the Soul—History of the Doctrine.

(Continued.)

RESTORATIONISTS AND UNIVERSALISTS.

It is also noticeable that a large number of those in the Christian church who first began to believe and teach the Platonic notion of the immortality of the soul, with it also taught the restoration, or universal salvation, of all souls. This fact is so well known that I do not stop to give the proof here. If any wish the evidence in full, they can read it in the "Ancient History of Universalism," by Hosea Ballou; or in "Debt and Grace," by C. F. Hudson; or in "The Scriptural Doctrine of Future Retribution," by Edward Beecher.

This view was held by Origen, A. D. 230; Gregory Thaumaturgus, A. D. 243; Pierius and Theognostus, A. D. 282; Methodius, A. D. 290; Pamphilus, A. D. 294; Eusebius, A. D. 320; Titus, A. D. 362; Didymus, A. D. 370; Jerome, A. D. 380; Gregory Nyssen, A. D. 371; Diodorus, A. D. 378; Theodore, A. D. 394; Maximus, A. D. 662; and Nicholas, A. D. 1096. All these, and probably others, held to restorationism.

Origen went so far as to hold that the devil himself would finally be saved. Others held to the same. Indeed, restorationism and universalism appear to have been the popular faith during the labors of Origen in the third century, and for some time after. Universalists admit that they can find but few traces of their doctrine in the church till the close of the second century. (Preface to Ancient Hist. of Universalism, p. 19.) The fact is, there is no trace of it until the Platonic doctrine of the soul was introduced.

That Origen, who was thoroughly in love with Platonism, and who, as all agree, did more than all others to corrupt the simple doctrines of the gospel by introducing Platonic philosophy, was the man who introduced the doctrine of universalism into the church, is confessed even by Hosea Ballou. He says, "It appears that Origen introduced the doctrine of universalism and that of the pre-existence of souls together." (Anct. Hist. of Univer. p. 86.) He then quotes Origen as saying of the doctrines he was introducing, "Indeed, they are advanced by us with much hesitation, and more in the way of investigation and for the sake of discussing them, than as pronouncing them certain and indisputable." (Anct. Hist. of Univer., p. 86.)

Here, in the beginning of the third century, was the origin of universalism in the Christian church. This doctrine came in naturally with that of the immortality of the soul; but finally the doctrine of an eternal hell and endless suffering crowded it out, and it was condemned as heretical.

THE HEATHEN HELL MAGNIFIED.

Finally, the most horrid of all the results of receiving Plato's dogma of man's natural immortality was, that with it also came the heathen theory of the torments of the damned in Tartarus, or hell. Had even this view been left as the old pagans taught it, it would not have been so fearfully horrid. But getting the idea from thence, the Romish priests, aided by the ignorance and superstition of the people, added greatly to the doctrine, increased its dimensions, and intensified all its infernal horrors. The number of those who went there was vastly larger than the number of those sent there by the Pagans. They only doomed some of the worst cases; but now all out of the church must go there; together with heretics and apostates from the church. Plato's hell only lasted till the periodical renovation of all things, as we have seen. This was a very long time, yet it was only a drop in the ocean compared to an actual eternity. But the Romanists made it eternal, sure, without hope of end. All the strong words the language knew, all the illustrations ingenuity could invent, were exhausted to convey the idea of its unending duration.

Plato had described hell as a place of great suffering; but now these sufferings were multiplied and intensified a hundred-fold. With Plato, hell was only a speculative idea, which affected nobody; with the Romanists it was an ever present, almost visible reality. The first thing the prattling child learned was to fear hell. The mother talked of it, the father warned of it, the teacher described it, and the priest threatened it. "Never," says Michelet, "can we know in what terrors the Middle Age lived. There was all abroad a living fear of men, fear of the State, fear of the church, fear of God, fear of the devil, fear of hell, fear of death. Preaching consisted very much in the invitation, 'Submit to the guidance of the church while you live,' enforced by the threat, 'or you shall go to hell when you die.'" (Future Life, p. 407.)

"A gloomy mist of credulity enveloped the cathedral and the hall of justice, the cottage and the throne. In the dark shadows of the universal ignorance, a thousand super-

stitutions, like foul animals of night, were propagated and nourished." (Alger, Future Life, p. 417.) The learned author continues: "Suffice it to say, the monks appear at midnight in the cells of various persons, now impersonating devils, in horrid attire, breathing flames and brimstone; now claiming to be the souls of certain sufferers escaped from purgatory; and again pretending to be celebrated saints, with the Virgin Mary at their head. By the aid of mechanical and chemical arrangements, they wrought miracles, and played on the terror and credulity of the spectators in a frightful manner." (Alger, Future Life, p. 419.)

The Mediaeval belief in a future life was practically concentrated, for the most part, around the ideas of Satan, purgatory, the last Judgment, hell. Says Neander, "The inmost distinction of Mediaeval experience was an awful sense of another life and an invisible world." "No oblivious draught, no pure spiritualization, had freed the departed souls from earthly bonds and associations. Light pretexts drew them back to their wonted haunts. A buried treasure allowed them no rest till they had led some one to raise it. An unfinished task, an unanceled obligation, forced them again to the upper world. In ruined castles, the ghosts of knights, in their accustomed habiliments, held tournaments and carousals. The priest read mass; the hunter pursued his game; the specter-robber fell on the benighted traveler." (Alger, Future Life, p. 415.)

Ghosts and specters walked on every hand, and lurked in every dark corner. The devil, with his cloven feet, long tail, horns, and breathing fire, was often seen. He made special contracts with desperate men to serve him for so long for certain worldly prosperity. Souls from purgatory frequently appeared, and told of their awful sufferings and who were there with them. They warned their surviving friends to believe the church and obey the priests. Now and then the door of hell was opened, and certain persons saw the smoke and the flames, and heard the cries and moans of the damned. Hell was no myth, no merely symbolical place, not simply a guilty conscience. No; hell was a dread reality, a real place, a lake of burning, literal fire. The belching of a volcano was the vomit of uneasy hell. If a man wishes to get a correct idea of the popular feeling touching hell in the Middle Ages, let him read the "Divine Commedia" of Dante. The transactions of hell were thought of and spoken of as familiarly as we now speak of the business of a neighboring city from which come the cars and papers daily!

THE FIRES OF HELL LITERAL.

"Many persons who have not taken pains to examine the subject, suppose that the horrifying descriptions given by Christian authors of the state and sufferings of the lost were not intended to be literally received, but were meant as figures of speech, highly wrought metaphors, calculated to alarm and impress with physical emblems corresponding only to moral and spiritual realities. The progress of thought and refinement has made it natural that recourse should often be had to such an explanation; but unquestionably it is a mistake. The annals of theology, both dogmatic and homiletic, from the times of the earliest fathers till now, abound in detailed accounts of the future punishment of the wicked, whereof the context, the train of thought, and all the intrinsic characteristics of style and coherence, do not leave a shadow of doubt that they were written as faithful though inadequate accounts of facts. The church, the immense bulk of Christendom, has in theory always regarded hell and its dire concomitants as material facts, and not as merely spiritual experiences.

"Tertullian says, 'The damned burn eternally without consuming, as the volcanoes, which are vents from the stored subterranean fire of hell, burn forever without wasting.' Cyprian declares that 'the wretched bodies of the condemned shall simmer and blaze in those living fires.' Augustine argues at great length, and with ingenious varieties of reasoning, to show how the material bodies of the damned may withstand annihilation in everlasting fire. Similar assertions, which cannot be figuratively explained, are made by Irenæus, Jerome, Athanasius, Thomas Aquinas, Bonaventura, Gerson, Bernard, and indeed, by almost all the Christian writers. Origen, who was a Platonist, and a heretic on many points, was severely condemned for saying that the fire of hell was inward and of the conscience, rather than outward and of the body.

"For the strict materiality of the fire of hell we might adduce volumes of authorities from nearly every province of the church. Dr. Barrow asserts that 'our bodies will be afflicted continually by a sulphurous flame, piercing the inmost sinews.' John Whitaker thinks 'the bodies of the damned will be all

salted with fire, so tempered and prepared as to burn the most fiercely, and yet never consume.' Jeremy Taylor teaches that 'temporal fire is but a painted fire in respect of that penetrating and real fire in hell.' Jonathan Edwards soberly and believably writes thus:—

"The world will probably be converted into a great lake, or liquid globe of fire,—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after another, but forever and ever, without any end at all, and never, never be delivered."

"Outraged humanity before the contemplation cries, 'O God, horror hath overwhelmed me; for thou art represented as an omnipotent fiend.' It is not the Father of Christ, but his antagonist, whose face glares down over such a scene as that! The above diabolical passage—at the recital of which, from the pulpit, Edward's biographers tell us, 'whole congregations shuddered and simultaneously rose to their feet, smiting their breasts, weeping, and groaning—is not the arbitrary exaggeration of an individual, but a fair representation of the actual tenets and vividly held faith of the Puritans. It is, also, in all its uncompromising literality, a direct and inevitable part of the system of doctrine, which, with insignificant exceptions, professedly prevails throughout Christendom at this hour. We know most persons will hesitate at this statement; but let them look at the logic of the case in the light of its history, and they must admit the correctness of the assertion."

"The world is to be burned up, and the damned, restored to their bodies, are to be driven into the everlasting fire prepared for them. The resurrection of the body,—still held in all Christendom,—taken in connection with the rest of the associated scheme, necessitates the belief in the materiality of the torments of hell. That eminent living divine, Dr. Gardiner Spring, says, 'The souls of all who have died in their sins are in hell; and there their bodies too, will be after the resurrection.' Mr. Spurgeon also, in his graphic and fearful sermon on the 'Resurrection of the Dead,' uses the following language:—

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of Judgment thy body will join thy soul, and then thou wilt have twain hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth, thy body will lie, asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall forever play his diabolical tune of 'Hell's Unutterable Lament'! and, if this doctrine be true, no ingenuity, however fertile in expedients and however fiendish in cruelty, can possibly devise emblems and point pictures half terrific enough to present in imagination and equal in moral impression what the reality will be to the sufferers. It is easy to speak or hear the word 'hell,' but to analyze its significance and realize it in a sensitive fancy, is difficult; and whenever it is done, the fruit is madness, as the bedlams of the world are shrieking in testimony at this instant. The revivalist preachers, so far from exaggerating the frightful contents latent in the prevalent dogma concerning hell, have never been able—and no man is able—to do anything like justice to its legitimate deductions.

"Edwards is right in declaring, 'After we have said our utmost, and thought our utmost, all that we have said and thought is but a faint shadow of the reality.' Think of yourselves seized just as you are now, and flung into the roaring, glowing furnace of eternity; think of such torture for an instant, multiply it by infinity and then say if any words can convey the proper force of impression. It is true these intolerable details are merely latent, and unappreciated by the multitude of believers; and when one, roused to fanaticism by earnest contemplation of his creed, dares to proclaim its logical consequences and to exhort men accordingly, they shrink, and charge him with excess. But they should beware ere they repudiate the literal horrors of the historic orthodox doctrine

for any figurative and moral views accommodated to the advanced reason and refinement of the times,—beware how such an abandonment of a part of their system affects the rest." (Alger's Doctrine of a Future Life, chap. iv. pp. 516, 517, 518.)

(To be Continued.)

Location of Enon.

THIS brought us to the head waters of wady Bedan, a tributary of the wady on which Enon is located, called wady Farra. We struck wady Bedan at a point where four mills, propelled by its water, are situated in sight of one another. We followed its course to its junction with wady Farra, and in doing so passed twelve mills, the last situated in the fork of the two streams and propelled by water drawn from wady Farra. These are all overshot mills, and are propelled by water drawn into races. The rapid descent of the principal streams makes it practicable to draw off these side channels at short intervals, and to build the mills close together. In some instances the mill-race is so high above the principal stream that it runs through and propels two mills in making its way down. From the junction of the two streams we continued down wady Farra in search of a place answering to Enon. The "much water" we found all the way, and although the season was exceptionally dry, pools well suited for baptizing were abundant. We rode into a number of these to try their depths. But we wanted to find, in addition to the much water, an open space on the bank of the stream suitable for the assembling of the great multitudes who flocked to John's places of baptizing; and for several miles we found no such place. We pursued our pathless way along the slopes of a narrow ravine, with high and precipitous hills on either side. We had to ford the stream frequently, and its banks were so thickly crowded with a jungle of oleanders in full bloom, that we could not always cross where we would. Never, in a single day, have I seen so many oleanders. For as many as five miles their line of mingled pink and green was as continuous as the current stream which nourished them. Finally, after a fatiguing ride, during which both our dragoman and our escort became discouraged and fell behind, there suddenly opened before us a beautiful valley among the mountains, about one mile wide and three miles long. Bedouin tents were pitched in groups here and there; herds of camels, to the number of three or four hundred, were grazing, or drinking, or moving about; and swarms of brown-skinned boys, both large and small, were bathing at different places in the stream. Here, then, was the open space required, and a more suitable place for the gathering of a multitude could not be found on the banks of any mountain stream in Palestine.

It is identified as Enon by the only man who has ever made a thorough and scientific exploration of the country, and now it is accepted as such without dispute from any quarter. We cut an oleander cane apiece from the banks of the stream, and we took a bath in one of its pools.—J. W. McGarvey, in *Christian Standard*.

Hiding Places.

A GREAT many people hide in the church. Judas Iscariot crept in there to hide. A minister of the Dutch Reform Church told me once of a case in point just here. A man who had been confirmed in that church was out at sea in a fearful storm. It was a time of intense alarm, and many were exceedingly fearful of death, not to say also of that terrible state beyond. When they said to him, 'How is it that you are so cool?' he replied, 'What have I to fear? I belong to the South Dutch!' Many hide under orthodox creeds. They are not Unitarians; they are not Mormons; they are not Universalists; they are orthodox! Such religious opinions held so tenaciously must, they think, insure their safety. Others hide under the plea of a sinful nature. They are naturally unable to do anything. Here they have found a sure retreat. They are very willing to do all their duty; but their sinful nature is all against them, and what can they do? 'This is a refuge of lies. Some dodge under professors of religion. I fear there are many such here among us. Alas! your hiding-place will fail you in the day of trial! When the hail comes and the storm rolls up fearfully, and the awful thunder breaks with appalling crash, you will try in vain to find your professor—to hide under his wing! Where is he now? Suppose he were as bad as you claim, how much can he help you in that all-devouring storm? If he is not as good as he should be, you ought to be better than he, and not try to hide yourself under his shortcomings.—Finney.

CALUMNY deals in facts—to distort them.

WHO IS MY FRIEND?

NOT he who ever fills my wondering ear
With honeyed praises that I love to hear;
Who tells me how his heart goes out to me,
Just as the eager river seeks the sea;
Who calls me learned, insists that I am wise,
And holds me always in a sweet surprise;
Talks of my genius; when I speak, applauds,
And puts me up among the demigods!
Whatever I may say or do, commends,
And boasts himself my very friend of friends,

But he who coins his friendship into deeds,
And runs to cheer and help me in my needs;
Whose open hand his liberal heart reveals:
Who proves, not tells, the sympathy he feels;
Who, when he sees me sorely pressed and tried,
Passes not by upon the other side;
Who is no Levite to his fellow-man,
But, everywhere, the good Samaritan—
He is the friend I cherish and approve,
The friend that, with my heart of hearts, I love.

Bearing each other's burdens, we fulfill
The Master's law and do the Master's will.
—Anson G. Chester.

The Real Sabbath.

BY DR. AARON J. MESSING,
Rabbi of Congregation Beth Israel, San Francisco.

INTRODUCTORY.

To the Editor of the Signs of the Times:—

DEAR SIR: I beg the liberty to explain to the honored readers of your paper

First: Why and for what purpose I have written the following article, and

Secondly: What motives have prompted me, an Israelite, and Rabbi of a Jewish congregation to publish this article in a paper which is solely devoted to the interests of the Christian church of the Adventists.

Having had occasion, during my late journeys through this State, undertaken for the purpose of establishing sectarian schools for the benefit of my co-religionists, to visit Woodland, on a Friday, and discovering that the Israelites at that place as yet possessed neither Synagogue nor school, it occurred to me to call them together for a general meeting on the following Sunday, for the purpose of organizing a society uniting them all in one body, whose duty it was to be, to sustain a religious school for the children, which I was about to organize.

In pursuance of this object, I called upon Wm. Saunders Esq., editor of the Woodland Daily Democrat, and was highly elated to find him to be a "gentleman" in the highest and noblest signification of that term. After sufficiently disclosing my mission, I requested him to insert my advertisement in his Saturday's issue of that paper, because it is forbidden to us Jews, to hold such meetings (requiring some manual labor), on our Sabbath; but mark how I must have been astonished, when Mr. Saunders answered me, that his Sabbath was also on Saturday, and that he permitted no matter of work in his establishment on Friday evenings, and that that was the reason why his paper did not appear on the Sabbath. Woodland is without its newspaper on the Sabbath for years, and can only get the news of the day on Sunday morning. I am not able here to describe the feelings which at that moment animated me. Before me stood a man of the Christian church who every week freely offers upon the altar of the true Sabbath, a noble and dignified sacrifice, to keep holy that Sabbath which the only ever living God of all mankind, erst gave my ancestors as a token of the covenant, from Mount Sinai to be kept holy by all peoples.

My ancestors have ratified the truth of this day with their best heart's blood, and surrendered even life itself in adherence to its sanctity—and here "the holiness of this day" is acknowledged by one, who is not a Jew, while many of my own co-religionists desecrate that day. I was strongly drawn toward this man, he having immediately gained my highest esteem and most profound sympathy, and I therefore cheerfully accepted his cordial invitation to attend Friday evening service in his church, in which Bible citations were read, in which I could conscientiously participate as a Jew. At this evening service, as well as the devotions on the Sabbath-day, I observed several of my co-religionists as participants in the small but pretty edifice. Being called upon, I felt it my duty to address the congregation during the morning service, and sought to induce this brave congregation with courage and endurance; and explaining to them the "bottom-truths" of the Jewish religion. Even now, while penning these lines, it is with rapture that I contemplate that universal service to God where a Jewish Rabbi could address a Christian congregation on the real holy Sabbath; and their petitions were addressed to Father of all; to Him were given praise and thanks in the glorious old psalms; and while your paper, "THE SIGNS OF THE TIMES" was in this, to me ever memorable, service, distribu-

ted among the members, I said to the congregation in my address, "This day, this devotion, whereby Christian and Jew, on one and the same sanctified day, the holy Sabbath, pray to the 'one Father of all mankind,' is verily the best 'Sign of the Time' that the prophecies of the prophets are near the days of their fulfillment. 'On that day the Everlasting, the Eternal one shall alone reign; on that day the Eternal will be only one, and His will be the only name.'"

It was at the time of those devotional exercises that I promised several of the noble members of the "Woodland seventh-day Adventist" congregation that I would write an article for your paper, treating of the real Sabbath from a Jewish point of view. And then brother Saunders, upon my interrogatory, informed me, that your paper is in successful circumstances, and rapidly progressing with several thousand (I believe 10,000) readers, which all the more makes me rejoice that my former promise will afford me the great pleasure to transmit this article to you for publication.

The question of "the Sabbath" is of the same importance for us both, and upon this battlefield we are both equals; we battle for the same sacred truth; we wage war, not with sword and lance, and not as Christian and Jew, but we strike blows with weapons of the brain, with the "word of truth" for "truth," side by side as children of "one Father," as brothers for that truth, that He has first, it is true, imparted to us, the Jewish people; but, however, for the purpose that it should be spread through Israel to the whole human family, and be owned by all who are created in his image. It is true that our opinions do not harmonize in creed, in dogmas, in church and synagogue—we differ in very many things—but we contend for one "bottom fact," "Love thy neighbor as thyself." We have the same "one and only God," the same Father, the self-same old Bible, the same ten words of God, and now the same Sabbath; and I now declare my best wishes for your unlimited success, in your battle for these truths from the innermost recesses of my heart, and beg leave by means of these few lines, to express my kindest regards, especially to that association of brave brethren of the Adventist church in Woodland, and let me cherish the hope, that prejudice against those of another faith may soon totally disappear among mankind; and I remain, with expressions of the utmost esteem,

Yours truly,

AARON J. MESSING.

San Francisco, Nov. 1879.

THE REAL SABBATH.

"To the Jews, as a united body, the Sabbath is a solemnly revealed law from Mount Sinai."—Dr. Salomon.

It is a conceded fact, that the Jews, more than any other nation mentioned in the history of the world, have proven that they could and would, and can and will, sacrifice possessions and blood, body and life for an exalted idea. Were they not inspired by a truly divine spirit, how easy would it have been for them, at any of the stages of the Mediaeval ages and in all climes, without any exertions whatsoever, to ameliorate their dreadful condition, and in the twinkling of an eye be thoroughly relieved from torture and misery! To how many thousands among them, to whom life was a desert waste, did not the oppressor exhibit the glory of the world, and tell them: "All this will we give you if you will but go with us and do as we do,"—but they ever preferred to endure the most bitter suffering than be false to the covenant entered into by God with their forefathers at Sinai, for them and their offspring.

In all these periods of most oppressive misery, it was this, the most holy of the "Tokens of the Covenant," the "Sabbath," that gave them comfort, endowed them with courage and endurance, and filled their hearts, that oft did threaten to break, with hopes of a brighter future. The word of God in Sacred Writ: (Exodus 31: 13-18) "Above all, my sabbaths shall ye keep, for a sign it is between me and you throughout your generations. . . And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. Between me and the children of Israel it shall be a sign forever,"—was ever to them the cheerful and beneficent guide, through life's desert waste. This faithful monitor of Israel, the Holy Bible, spake to the tired and hunted down Jewish Pilgrim: Endure still further, but hope. Remember that Sabbath which thy Heavenly Father calls "My Sabbath" and keep that holy. Hold fast to this sign, with true faith for all times, for it is that which binds thee forever to thy Father and he will aye, He must help thee in thy time of need!" Verily it is not to be wondered at, if the Jew on this account, in spite of his helplessness, his sorrow, yes, even in those lands where Ro-

mish-Christian love of kind (?) placed him on a par with a cur;—and during those periods of time, when Romish-Christian charity robbed him of all, and left him but misery and degradation, that even then, and thus circumstanced, the Jew could be much more joyful,—even happy,—than his tormentor, by reason of the celebration of his Sabbath every week.

Heinrich Heine, the German poet, has truly placed the Jew of that time in the position of the "Enchanted Prince," who for six days out of seven, was by "witches" power and magic, degraded to a cur,—but on the seventh, on which day witches have no power and magic no force—he is in truth and fact a "Royal Prince." Yes, actually—though it may seem incredible to many, it was the Sabbath that infused a second, divine soul into the Jew, which made him aspire, and raised him to hope for the aid and assistance of his God, and with this feeling of succor implanted in him he was enabled to be happy, and he sang and rejoiced on his Sabbath, knowing that other times and other men would come; that by the help of God, the dark firmament of bigotry would clear up and be enlightened, and at that time hate would be metamorphosed into love.

Has the Jew been disappointed in his belief in the Sabbath? I cheerfully entrust the answer to the dear reader of these lines. But at the times of this writing, there does not yet rule over all the universe the benignant light of the bright dawn of day; the clouds of fanaticism and of prejudice have not yet been dispersed. Truth is not yet universally hailed as a God given attribute, Human Equality is not yet practically conceded, and therefore the mission of the Jew in the walks of sublunary life is not yet completed;—but, until that goal be reached he will be found in the van for the defense of Truth with his limbs, his blood, and if need be, his life.

I do admit (and it grieves me sorely that it is a fact) that, at the present time, and in this country, there are very many of my co-religionists, who desecrate the Sabbath by manual and other labor. But dear reader, ask these Jews, whether they consent to give up completely this, the real Sabbath, or to change it for Sunday,—and if there remains in the heart but a scintilla of their fathers' faith, then they will so firmly and determinedly say their nay, that you will never propound the query again.

My brethren in the faith know that they do wrong, know that they sin when disobeying this commandment of God, but seek to excuse themselves by circumstances of times and poverty, and the like;—that they hope and surely expect that their children, possibly they themselves at a later time, will be in a condition to do what is right. It never occurs to them to have any doubt of the sanctity of this day; no, they send their wives and children to the House of God for the Sabbath devotions, their homes are sumptuously clad in holiday attire and no coarse labor is permitted on that day, not even by the servant of another faith; the board is spread more daintily, the coarse every-day fare gives place to dishes choice and delicate;—in short, the peace and hallowed joy of the Sabbath has entered into the house; but many do not carry with them their Sabbath nor its influences into the hum of business and of traffic.

If in these latter times you have heard the expression from such as you think are Jews, that it were better to celebrate the real Sabbath on the first day of the week, i. e. on Sunday,—don't take that as the true sentiment of the Israelite;—that is merely the renegade, of him that is ashamed of his race and of his illustrious ancestors; and of such thriftless and conscience-barren renegades, Judaism hath always had some.

The Jew, if ever so persistent in his disobedience of religious ceremonial, even if he habitually desecrate the Sabbath by labor and traffic, (and that is unfortunately a characteristic trait of the modern Jew), he is at the same time convinced and he knows, that to deny the sanctity of that day, is a crime committed against God and Israel; he knows that the Sabbath is not only a day of rest, (as the Sunday is to him) but it is a day sanctified by God, and given thus to the Jew, as a token of the covenant, for all mankind, and is one of the ten commandments for the purpose of being at sometime obeyed by all,—he knows further, that the Sabbath is the vital nerve of Judaism,—to give that up, or transfer it to the first day of the week, would be to cut up the nerve, to deny Israel's past and future, destroy the mission of Israel and forever bury Judaism in oblivion. Even the great reformer Luther, speaking of the Lord's Sabbath as a Christian, says: (Luther's Works, Leipsic, 1729, part iii., p. 643). "He that will make of the Sabbath a necessary commandment as is required of a work of God, he must perforce keep holy the Satur-

day and not the Sunday, for Saturday was ordained as the Sabbath for the Jews, and not Sunday."

In addition to this, I should like to remind the reader that Jesus himself strictly kept the seventh-day Sabbath, as well as his apostles, and Jesus emphatically declared that he had not come for the purpose of changing a single iota of the law; and that the ten commandments (among which the law of the Sabbath occupies a prominent part), are equally obligatory upon Christian and Jew. And until and during a portion of the fifth century the Sabbath was jointly kept by Christian and Jew on the seventh day. And the rigid and stern austerity of the Jewish law of the Sabbath was applied to Sunday not before the eighth century! (Brockhaus Conv. Lex., Bk. x., p. 365. Compare also J. Meyer De Temp. Sac., etc., 2, 9, 10, §11, a multistamen Christianorum ecclesiis Sabbathum. Also, Benj. Otto, Dissertatio de flumine Sabbathico, in Ugolino Thesaur., antiqu. sacr., Tome 2, §10).

I am firm in the belief that Luther was also aware of this fact, and that, judging from his own words, he was willing to have the Sabbath put back to its original time, i. e. upon the correct seventh day, but he feared not only the wrath of the Catholics, but also his own adherents, who had but just been reft from the power of Rome, and were still inconsiderable in force and numbers, stigmatized as "Antichristians," who, if he, Luther, had pressed such proper observance of the Sabbath, would have considered him a secret adherent of Judaism, and would have pursued and punished him accordingly. He durst not do it for the time was not yet ripe, and by means of such a step, his whole object would have miscarried. That may also be the reason of his known and open antagonism of the Jews,—an antagonism used to divert a suspicion that he was seeking to disseminate Jewish ideas;—a suspicion, the least anticipation of which was anxiously awaited in Rome, to loose its full powers on this extraordinary man.

It is now truly the Israelite's duty to combat every attempt to transfer the Sabbath to a Sunday, if he does not want to dig his own grave, and he is really imbued with the hope that the coming generations will keep the Sabbath day more strictly and unanimously than us, and that even our Christian brethren, i. e. such of them as require candid truth, will become cognizant of the fact, that the Sabbath is not only set apart as a day of rest from labor, but also for the purposes of reasoning, mental occupation, and self-examination, and for such purposes has been sanctified by God as a token of the covenant between Him and his children for all times, and His Sabbath is therefore not that by human agency arbitrarily appointed first day, Sunday, but that seventh day, which since the commencement of time hath been by the Almighty so hallowed. "Thus hath said the Lord, keep ye justice, and do equity; for near is my salvation to come, and my righteousness to be revealed. Happy is the mortal that ever doeth this and the son of man that ever layeth hold on it; that keepeth the Sabbath by not violating it and keepeth his hand from doing any evil. . . Also the sons of the stranger, . . . every one that keepeth the Sabbath by not violating it, . . . even these will I bring to my holy mountain and make them joyful . . . for my house shall be called a house of prayer for all the nations." Isaiah 56: 1-7.

Rejoice, my cherished reader, for thou art upon the road that leads to Truth. And if thy neighbors scoff at thy position, thou hast but need for courage and endurance, for victory must be thine, as the goal is the Truth. The words of the prophet Isaiah (above) must soon reach fulfillment, if by thy acts thou dost contribute to accelerate that time; and as a proof that we are on the way of its fruition, remember that (what 25 years ago was considered impossible) a Jewish Rabbi has written this to his Christian Brothers and Sisters, who celebrate the same Sabbath with him.

THERE is a reason to fear that, with a great many Christians, religious habit takes the place of religious life. The law of habit was never intended to take away the need of a daily inspiration. All our springs are in Christ. We live by the faith of the Son of God. We have life as we abide in him; and in order that we may abide in him, we must feel the necessity of a daily communication from the Source. "Without me ye can do nothing."—Bombay Guardian.

THE wind is unseen, but it cools the brow of the fevered one, sweetens the summer atmosphere, and ripples the face of the lake into silver spangles of beauty. So goodness of heart, though invisible to the material eye, makes its presence felt; and from its effects upon surrounding things we are assured of its existence.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, DEC. 11, 1879.

JAMES WHITE, J. N. ANDREWS, URIAH SMITH,	EDITORS.
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J. H. WAGGONER,	RESIDENT EDITOR.
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Matthew xxiv.

7. SIGNS OF THE LORD'S COMING.

WE now come to the more direct answer to the question: "What shall be the sign of thy coming?" This answer is given in verse 29. This contains the most specific answer, though another class of signs have already been noticed, which are fulfilled in Modern Spiritualism. The close connection of the signs in the sun, moon, and stars, to the coming of Christ and events related to it, shows that here we have the answer to the question of the disciples. As we hold the advent of Christ to be a literal coming, so we hold that these signs are literal, according to the first and obvious meaning of the terms used.

1. There is no consistency in the view that they are figures or symbols. A teacher in a theological college in one of the "Western States" told us, when asked of what they were symbols, that the sun meant the civil power of the Jews; the moon, the ecclesiastical power; and the stars, the great men of that nation. This would make the Saviour say, in the year A. D. 29, under the reign of Tiberius and Pilate, that some time in the future, or when Jerusalem was destroyed in A. D. 70, the civil power of the Jews should be obscured or lost! The absurdity of this declaration it is difficult to equal, for every one must know they had not even a vestige of civil power at that time to lose. They had not power to punish one whom their highest tribunal had judged worthy of death, and they acknowledged Cæsar as their only king.

2. It has been urged by those holding the "Universalist view," that great signs were shown just before the capture and destruction of Jerusalem, and that these fulfilled this prophecy. Dr. Clarke mentions some in his notes on verses 6, 7. But so far from these being signs of his coming, or of the end, the Saviour distinctly says of them—"the end is not yet"—"these are the beginning of sorrows." The signs of verse 29 are closely related to his coming, and therefore here is found the answer to the question under consideration.

3. The signs here given are *after* the tribulation. If the coming of Christ referred to the siege and destruction of Jerusalem, and "that tribulation" also had reference to the same thing, as some—yes, many—affirm, then we must suppose that the Saviour said the signs of his coming would take place *after* his coming! But neither his coming nor that tribulation relate to the destruction of Jerusalem. The Scriptures are not so inconsistent as that view would make appear.

4. If it be indeed true that the signs of verse 29 are literal, that must decide the controversy; and that they are literal there is one point of proof which seems quite conclusive. In Luke 21:25 the same things are spoken of, in the following manner: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity." The signs in the sun, moon, and stars, are distinct from the things upon the earth—they are not fulfilled among the nations of the earth. Here is a fact the conclusion of which is unavoidable. Compare Acts 2:19, 20.

We will now notice the harmony of the literal view. (1.) Paul said there should come a great apostasy before the coming of the Lord. Christ said the same in Matt. 24. (2.) Paul said that at the coming of Christ the saints will be gathered together unto him. The Saviour said the same in Matt. 24. (3.) Paul said that when the Lord comes the holy angels shall come with him. 2 Thess. 1. The Saviour said the same thing in Matt. 24, and in 16:27, and in 25:31.

Again, in speaking of the apostasy and its fruits, Paul said that a great anti-Christian power should arise, which should continue till the time of the Lord's coming. Daniel speaks of the same power, gives it the same characteristics of self-exaltation and blasphemy, says it shall wear out the saints of the Most High, and practice and prosper till the time comes that the saints possess the kingdom. The Saviour speaks of the same persecution, the great tribulation upon "the elect," and says that the saints will possess the kingdom when

he comes. Compare further Matt. 25:31-34, and 1 Cor. 4:9-53. The saints were not called to "inherit the kingdom" at the destruction of Jerusalem; "all nations" were not gathered at that time to have judgment passed upon them.

The signs in the heavens came *after* the tribulation. The greatest tribulation the saints of Christ ever suffered was under the Roman power. It was severe under pagan Rome, but far more terrible and destructive, as it was of longer continuance, under papal Rome. Under the influence of the German Reformation in the sixteenth century, this tribulation began to wane. It ceased early in the eighteenth century. In the latter part of the eighteenth, and early part of the nineteenth century, the signs in the heavens were fulfilled. They are not signs of the tribulation, nor is the tribulation connected with the coming of Christ. They are signs of his coming, and they stand between the tribulation and his coming. His coming is now near, for these signs are fulfilled.

8. THEIR FULFILLMENT.

1. The sun shall be darkened. We have but little to say on this point,—not that there is not much to say, but that so much has already been said. "The dark day," is a common phrase to denote the 19th of May, 1780. A few are yet living who witnessed it. The writer well remembers that, in his boyhood, aged people made frequent mention of it in relating notable points in their experience. One testimony only we here give, from an authority of undisputed reliability. It is a publication of the American Tract Society, entitled, "Life of Edward Lee:"—

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

Had the author and publishers of this work intended to give a forcible illustration of the fulfillment of this prophecy, they could not better have chosen their language for that purpose. But they had no such intention—they had not this prophecy in view at all, which makes their testimony all the more emphatic as evidence on the question.

Some have questioned whether this was sufficient to fulfill the prophecy, admitting that it must be so fulfilled. Dr. Noah Webster, who was an eye witness of it, says the sun was darkened fourteen hours. Then it was darkened over *fourteen twenty-fourths* of the earth's surface, and particularly over that part where we believe the most important scenes of last-day prophecy are laid,—the continent of America.

2. The moon shall not give her light. It was well suggested by Dr. Henry, the commentator, that the moon would fail because the sun would shed no light on her, in the fulfillment of this prophecy. In New England, where the sun's darkening was most noted, the moon, though full, was totally obscured till midnight, when it came out with brilliancy. Here is the evidence that the sun was darkened fourteen hours—from 10, A. M., of the 19th, till the midnight following. Many descriptions have been given of the intense darkness of that night. One said if every luminous body had been struck out of existence he could not imagine that the darkness could have been more intense. It was startling, and over-powering, and even painful to the senses because of its intensity. And *learned men say it cannot be explained or accounted for.* We think it admits of just one explanation. The God of Heaven—the Ruler of Nature—hung out these signs in the heavens to teach the student of his word that the Son of God would soon make his second advent to this world. And we are thankful that the warning has not been in vain. The marked fulfillment of the prophecies has led thousands to look, to hope for, and to rejoice in the "blessed hope," of the coming of the dear Redeemer.

3. And the stars shall fall from heaven. We may be permitted to notice this more particularly, as efforts have been made to show that no past fulfillment can meet the requirements of this part of the prophecy. We believe that it was fulfilled in the fall of 1833.

And now arise the objectors—and some of them have been educated men—and say that stars did not fall in 1833; that they were only meteors; that their falling was merely an atmospheric phenomenon; and that ignorance alone leads any one to call them falling stars. We think it is not difficult to show that all the wisdom does not lie on the side of the objectors.

(1.) We readily admit that this prophecy could never be literally fulfilled as a sign of the Lord's coming, if the falling of the stars referred to the moving to this earth of any of its sister planets, or the more remote and larger stars in the heavens. Most of them are much larger than this earth, and the dashing of the smallest of them upon the earth would probably leave no one alive to note any future event.

(2.) We do not admit that the falling of the stars in 1833 was merely an atmospheric phenomenon, or that they were atmospheric lights. Prof. Olmstead, of Yale College said, and his testimony remains undisputed, that they were "visitants from the planetary voids;" that they came from a point far beyond our atmosphere; that "they appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle." He also called them falling stars,—just what they were. The Professor said they emanated from one point, but it did not so appear to the beholder, as we can testify. And this appearance of their coming from all parts of the heavens is proof that the "one point" from which they came must have been very remote.

(3.) Having thus disposed of that objection, we now say that if they had been atmospheric in their origin they might still have fulfilled this prophecy literally, for small—very small—lights within our atmosphere are called stars in the New Testament. Will the reader please turn to the second chapter of Matthew, and there read of a "star" which the wise men followed westward to Jerusalem. And when they had received the desired information the star "went before them" southward to Bethlehem, and when it had led them to Bethlehem "it came and stood over where the young child was." Let the sage objector consider how large or rather how small this star was. A comparison will help us. Our satellite, the moon, is 1000 miles less in diameter than the least of the planets of the solar system, but its diameter is over 2000 miles. Can any one imagine how a "star" no smaller than this could point out the place where the young child was, in the village of Bethlehem?

The reader may illustrate this point for himself. Let him take his watch in his hand with its open face upward. Now take his Bible and hold it over the watch so as to indicate the locality of the figure 12 (xii) on its face. You say at once it cannot be done, because the Bible is so large it far more than covers over the whole watch. Try a pencil point and it can readily be done. So with the star of Matt. 2. It was not only so small as to go before them and stand over Bethlehem, but it was so small that it could stand over one house in Bethlehem, and not stand over one on either side of that one. If it had covered half the village the wise men would not have known where to go to find the infant king. If left to their choice of many houses they would not likely have gone to a place where cattle were stalled to find such a personage. Thus it is shown beyond all chance for dispute, that a star, in the language of the "Gospel according to Matthew" may be a small—a very small—light, entirely within the atmosphere of this earth.

No objection remains against the literal fulfillment of the three signs of Matt. 24:29 in the past.

(To be Continued.)

Question.

It is claimed by some here that Christ received his kingdom while here on earth. Will you please explain Luke 9:27? I have been asked how we can harmonize it with our view?

N. G.

It is not difficult to harmonize our faith with Luke 9:27. The connection shows that the Saviour here referred to his glorification in the transfiguration. Peter also, speaking of "the power and coming of the Lord," gives as proof that they "were eye-witnesses of his majesty." He refers also to the transfiguration. But this glory did not continue. It was but an evidence to them of *what shall be*. So the Saviour says again, "When the Son of man shall come in his glory, and all the holy angels with

him, then shall he sit upon the throne of his glory." Matt. 25:31.

When the Lord comes in his glory two classes of saints will be glorified with him: the resurrected, represented in his transfiguration by Moses, who had died; and the translated, represented by Elijah, who never died but was translated. So this view of "his majesty" was a just representation of "his power and coming."

In Luke 19:11-27, the Lord spake a parable "because they thought that the kingdom of God should immediately appear." In this he represents himself as a nobleman who "went into a far country to receive for himself a kingdom, and to return." It is a pity that, to this day, the instruction of this parable passes unheeded by so many. In Dan. 7:13, 14, we learn that the Son of man receives his kingdom in the immediate presence of his Father—the Ancient of days. In Rev. 11:15 we are informed that he receives it under the sounding of the seventh trumpet, just at the close of this dispensation. Note the context.

This does not at all interfere with the fact that he is a kingly priest on the throne of his father. Heb. 8:1. But we must ever bear in mind that he occupies two thrones at different times. See Rev. 3:21. His priesthood will close; that kingship he will "deliver up" to God the Father. 1 Cor. 15:24-28. But the other—his own throne—he shall occupy forever; of his reign thereon there will be no end. See Luke 1:32, 33. We can cite very many scriptures to confirm this view, but we suppose this brief notice will suffice to answer the question.

But, on the other hand, if this view is still denied, how will they harmonize Luke 9:27 with Luke 19:11-27? If his kingdom was then manifest, as is also claimed on Luke 17:21, how is that fact to be harmonized with the facts and scriptures above presented? We think the objectors take a partial or one-sided view of the teachings of the Scriptures on this important doctrine.

The Baptism of John.

BAPTISM is an ordinance peculiar to the New Testament church. It is designed to represent and commemorate certain events in the history of human redemption. Baptism originated with John, the forerunner of Christ. God sent him to preach and to baptize, that he might thus prepare the way before the Saviour. John preached the great truth that Christ was about to be manifested, and bade the people repent of their sins, that they might be prepared to receive him.

That they might in a proper manner express their faith in a coming Messiah, John, by God's direction, gave to them the ordinance of baptism, and vast multitudes of the people were baptized. It is certain that some of Christ's disciples were baptized by John; John 1:35-42; and it is every way probable that all of them were baptized by him, for John's preaching was designed to prepare the people for Christ's first advent. Those who received his preaching were baptized. Christ chose his disciples from those who were prepared to receive him as the Messiah. It is therefore evident that not merely a part of his disciples, but all of them, were baptized by John before being called to the apostleship. If they had rejected John's baptism or neglected to observe it, they would have been unfit to fill so important and responsible a place.

Near the close of John's ministry, Christ himself was baptized. He submitted to this ordinance that he might, as our pattern, set us an example to follow. After Christ began to preach, the people lost their interest, to a great extent, in the preaching of John. John 3:26. His influence diminished as the influence of Christ increased. Verse 30. John continued to baptize even after the ministry of Christ had commenced, and Christ began to baptize immediately after he began to preach, John 3:22, 23; 4:1. He did not himself baptize any one, but those who were converted by his ministry were baptized by his apostles. And thus while John was still baptizing, the disciples of Christ, under the direction of their Lord, began to baptize the people. There was no conflict between John and Christ. John did all his work as the forerunner of Christ, and Christ acknowledged the great importance of the work done by John. Matt. 10:11. There was no difference between the baptism administered by John and that which the apostles administered under the eye of Christ. Baptism administered by John was gospel baptism, and baptism administered at the same time by the apostles was

in no respect different. Christ attested the excellence of John's baptism by being baptized at his hands. The apostles who baptized while John was still engaged in baptizing, had been themselves baptized by John, and were not baptized anew by Christ; therefore baptism by the disciples of Christ and baptism by John, which took place at the same time, were each of the same nature and character.

A certain great truth was set forth before the people in the ordinance of baptism. The people were exhorted to repent, for the advent of Christ was at hand; and they were to show their faith in this truth by being baptized. Matt. 3.

Paul teaches, in the sixth chapter of Romans, that the ordinance of baptism represents the burial and resurrection of Christ; that the sinner, having died to sin, is to be buried in the water, as Christ, after he had died for our sins, was buried in the grave; and that as Christ was raised from the tomb to immortal life, so the believer, being raised from the water, is to walk in newness of life. When John preached to the people that they should repent, he bade them believe on Him that should come after him, that is, Christ. It is evident, then, that John preached the forgiveness of sins through the Saviour.

John understood and announced the fact that Christ is the "Lamb of God, which taketh away the sin of the world." John 1:29. John therefore preached the gospel in announcing to the people the death of Christ as the sacrifice for the sins of men. It is not difficult, then, to understand why John, when he taught the people to repent of their sins and to believe in Christ who was about to be revealed, also taught them to be baptized. The Son of God, through whom they were to be saved, must die and rise again, and this great fact was represented in the ordinance of baptism, which John taught the people. The only baptism received by Christ and his apostles was that administered by John.

Christ did not baptize his apostles, but when he commenced his ministry he employed them to baptize those who were converted by his preaching. John 4:2. The only baptism administered during the ministry of Christ must have been of the same nature as that administered by John.

If it be objected that John's baptism was not gospel baptism, because administered before the death and resurrection of Christ, the same objection may be urged against the baptism administered by the apostles during Christ's ministry. But no one will say that those who were baptized during the ministry of Christ did not receive gospel baptism, or that that baptism was not of the same nature as that which was administered by the apostles after Christ's resurrection.

But it will be asked how baptism can commemorate the resurrection of Christ if it began to be observed before his death. This question presents a difficulty, and merits our careful attention. If we consider the ordinance of the Lord's supper, we shall find certain facts with regard to its origin which will help to solve this difficulty. This ordinance commemorates the breaking of Christ's body, and the shedding of his blood. No one doubts that it is the memorial of the death of Christ. But this ordinance was observed for the first time before the death of Christ. Though it was instituted to commemorate that event, it was observed for the first time before that event had taken place.

The ordinance of baptism and that of the Lord's supper, though designed to commemorate the death, burial, and resurrection of Christ, were first, by divine authority, observed in anticipation of those events, and as expressing the faith of the disciples that those events should actually take place. But from the day that they transpired till the present time, these ordinances have been observed in memory of these events.

But it will be asked, If the baptism of John was gospel baptism, why, then, did Paul, as recorded in Acts 19, baptize again some who had been baptized according to John's baptism? The answer to this question is not difficult. The persons here referred to were the disciples of Apollos, converted at Ephesus a short time previous to the visit of Paul. See the last part of Acts 18. Though this was twenty-five years after the resurrection of Christ, Apollos knew only the baptism of John, and baptized just as John had administered the ordinance, telling the disciples that they should believe on a Messiah that was yet to come. It was all right for John to give this instruction to those whom he baptized;

for the Saviour was about to be manifested to the people. But it was a great error on the part of Apollos to teach the people that Christ was yet to come, when, in truth, he had died and risen from the dead twenty-five years before. The error of Apollos was corrected when Aquila and Priscilla took him and expounded to him the way of God more perfectly.

It was necessary that Paul should baptize those disciples anew; for Christ had already come, whereas they were baptized in the name of one who was yet to come. Those who were baptized by John personally in the faith of the coming Messiah did not need to be baptized again when Christ had actually presented himself to the people. But those who were baptized in the faith of a Messiah yet to come after he had died and risen from the dead, needed to be baptized again, that their baptism might not be a denial of Christ, but a confession of faith in him.

Those who ate the Lord's supper that night on which he was betrayed, received it as an expression of their faith in the Saviour who was yet to die for them; but since his death we eat it in memory of him who has already died for us. If the apostles had eaten the Lord's supper after Christ's death as an expression of their faith in a Saviour who was yet to die for them, it would have been an act like that of those who were baptized in the faith of a Messiah yet to come after he had already been manifested to men, and had returned again to his Father. J. N. A.

Bale, Oct. 1, 1879.

The United States in Prophecy.

(Continued.)

THE DRAGON VOICE.

THEN the Bible and the Bible alone is the Protestant rule of faith; and liberty to worship God according to the dictates of one's own conscience is the standard of religious freedom in this land. And from the quotations herewith presented, it is evident that while the government pledges to all its citizens the largest amount of civil freedom, outside of license, it has determined to lay upon the people no religious restrictions, but to guarantee to all liberty to worship God according to the Protestant principle.

Here, then, are two great principles standing prominently before the people: *Republicanism* and *Protestantism*. And what can be more just, and innocent, and lamb-like, than these? And here, also, is the secret of our strength and power. Had some Caligula or Nero ruled this land, we should look in vain for what we behold to day. Immigration would not have flowed to our shores, and this country would never have presented to the world so unparalleled an example of national growth.

Townsend, Old World and New, p. 341, says:—

"And what attached these people to us? In part, undoubtedly, our zone, and the natural endowments of this portion of the globe. In part, and of late years, our vindicated national character, and the safety of our institutions. *But the magnet in America is that we are a republic—a republican people!* Cursed with artificial government, however glittering, the people of Europe, like the sick, pine for nature with protection, for open vistas and blue sky, for independence without ceremony, for adventure in their own interest,—and here they find it!"

One of these horns may therefore represent the civil republican power of this government, and the other, the Protestant ecclesiastical. This application is warranted by the facts already set forth respecting the horns of the other powers. For (1) the two horns may belong to one beast, and denote union instead of division, as in the case of the ram, Daniel 8; and (2) a horn may denote a purely ecclesiastical element, as the little horn of Daniel's fourth beast; and (3) a horn may denote the civil power alone, as in the case of the first horn of the Grecian goat. On the basis of these facts, we have these two elements, Republicanism and Protestantism, here united in one government, and represented by two horns like the horns of a lamb. And these are nowhere else to be found. Nor have they appeared, since the time we could consistently look for the rise of the two-horned beast, in any nation upon the face of the earth except our own.

And with these horns there is no objection to be found. They are like those of a lamb, the Bible symbol of purity and innocence. The principles are all right. The outward appearance is unqualifiedly good. But, alas

for our country! its acts are to give the lie to its profession. The lamb-like features are first developed; but the dragon voice is to be heard hereafter.

From the facts thus far elicited in this argument, we have seen that the government symbolized by the two-horned beast must be some government distinct from the powers of the Old World, whether civil or ecclesiastical; that it must arise this side the Atlantic; that it must be seen coming into influence and notoriety about the year 1798; that it must rise in a peaceful manner; that its progress must be so rapid as to strike the beholder with as much wonder as the perceptible growth of an animal before his eyes; that it must be a republic; that it must exhibit before the world, as an index of its character, and the motives by which it is governed, two great principles in themselves perfectly just, and innocent, and lamb-like; and that it must perform its work in the present century.

And we have seen that of these eight specifications, just two things can be said: First, that they are all perfectly met in the history of the United States, thus far; and secondly, that they are not met in the history of any other government on the face of the earth. Behind these eight lines of defense, therefore, the argument lies impregably entrenched.

And the American patriot, he who loves his country, and takes a just pride in her thus-far glorious record and noble achievements, needs an argument no less ponderous and immovable, and an array of evidence no less clear, to enable him to accept the painful conclusion that the remainder of the prophecy also applies to this government, hitherto the best the world has ever seen; for the prophet immediately turns to a part of the picture which is dark with injustice, and marred by oppression, deception, intolerance, and wrong.

After describing the lamb-like appearance of this symbol, John immediately adds, "And he spake as a dragon." The dragon, the first link in this chain of prophecy, was a relentless persecutor of the church of God. The leopard beast which follows, was likewise a persecuting power, grinding out for 1260 years the lives of millions of the followers of Christ. The third actor in the scene, the two-horned beast, speaks like the first, and thus shows himself to be a dragon at heart; "for out of the abundance of the heart the mouth speaketh," and in the heart actions are conceived. This, then, like the rest is a persecuting power; and the reason that any of them are mentioned in prophecy, is simply because they are persecuting powers. God's care for the church, his little flock, is what has led him to give a revelation of his will, and point out the foes with whom they would have to contend. To his church, all the actions recorded of the dragon and leopard beast relate; and in reference to the church, therefore, we conclude that the dragon voice of this power is uttered.

The "speaking" of any government must be the public promulgation of its will on the part of its law-making and executive powers. Is this nation, then, to issue unjust and oppressive enactments against the people of God? Are the fires of persecution, which in other ages have devastated other lands, to be lighted here also? We would fain believe otherwise; but notwithstanding the pure intentions of the noble founders of this government, notwithstanding the worthy motives and objects of thousands of Christian patriots to-day, we can but take the prophecy as it reads, and expect nothing less than what it predicts. John heard this power speak; and the voice was that of a dragon.

Nor is this so improbable an issue as might at first appear. The people of the United States are not all saints. The masses, notwithstanding all our gospel light and gospel principles, are still in a position for Satan to suddenly fire their hearts with the basest of impulses. This nation, as we have seen, is to exist to the coming of Christ; and the Bible very fully sets forth the moral condition of the people in the days that immediately precede that event. Iniquity is to abound, and the love of many to wax cold. Evil men and seducers are to wax worse and worse. Scoffers are to arise, saying, "Where is the promise of his coming?" The whole land is to be full of violence as it was in the days of Noah, and full of licentiousness as was Sodom in the days of Lot. And when the Lord comes faith will scarcely be found upon the earth; and those who are ready for his coming will be but a "little flock." Can the people of God think to go through this period, and not suffer persecution? No. This would be contrary to the

lessons taught by all past experience, and just the reverse of what we are warranted by the word of God to expect. "All that will live godly in Christ Jesus shall suffer persecution." If ever this was true in the history of the church, we may expect it to be emphatically so when, in the last days, the world is in its aphelion as related to God, and the wicked touch their lowest depths of iniquity and sin.

Let, then, such a general spirit of persecution arise as the foregoing scriptures declare will in the last days exist, and what is more probable than that it should assume an organized form? In this country the will of the people is law. And let there be a general desire on the part of the people for certain oppressive enactments against believers in unpopular doctrines, and what would be more easy and natural than that such desire should immediately crystallize into systematic action, and their oppressive measures take the form of law? Then we have just what the prophecy indicates. Then is heard the voice of the dragon.

And there are elements already in existence which furnish a luxuriant soil for a baleful crop of future evil. But a few years ago three and a half millions of human beings were held in our country in a state of abject bondage, deprived of every vestige of freedom and every trace of manhood. But why refer to slavery, it may be asked, since it has already become a thing of the past? Slavery, to be sure, on the ground of political expediency, has been abolished. For the time being, the ballots and bayonets of its opponents have outnumbered those of its partisans. But has this changed the disposition by which it has heretofore been fostered? Has it converted the South? Have they been brought to look upon it as an evil which should be given up on account of its own intrinsic wrong? We would that we could answer these questions in the affirmative. But there are acts too patent to be denied, which show that the virus of this great iniquity still rankles in the body politic; that the system of slavery has been given up by the people of the South simply as a matter of necessity; that if they had the power they would re-instate it again though they should rend and ruin the Republic in their attempt; and hundreds of thousands in the North would sympathize with them in their efforts. The disease is driven from the surface, but it is not cured. It may be a source of serious trouble hereafter. U. S.

(To be Continued.)

One Month's Missionary Work in Oakland.

We are glad to see that the members of the T. and M. Society of Oakland are beginning to awaken to the importance of the time in which we live, and to the necessities of the hour. That we are living at a time when we can reasonably expect the Lord to come soon is evidenced by the fulfillment of prophecy; and that this truth has found a lodgment in the hearts of our workers is proven by the zealous and persevering efforts which are just now being put forth to bring the light and truth before the minds of the people of this city. We are informed, through the Spirit of Prophecy, that before the end, these printed pages containing the truth will be scattered throughout the earth like the leaves of Autumn; and, indeed, when we consider the great amount of labor now being done by our various missionary societies, it does seem as though we were rapidly merging into that time. Below we give a report of the work done in Oakland during the past month, which will be of interest to every lover of the truth:—

No. pp. tracts given away.....	14,235.
“ “ “ and pamphlets loaned.....	17,504.
Total.....	31,739.
“ letters written.....	96.
“ periodicals distributed.....	1,679.
“ subscribers for periodicals.....	7.

We feel encouraged when we see the activity manifested by our missionary workers, and we predict that the coming year will witness more work done in District No. 7 than in any two previous years. Suppose we take the number of pages of tracts and pamphlets loaned and given away this month as an average for the coming year, and we have no less than 386,868 pages distributed in this city alone in one year. But we confidently believe that this number will be greatly exceeded in that time. May the Lord bless the effort.

DIRECTOR.

A RUSSIAN proverb: "Everything tastes bitter to him who has gall in his mouth."

The Home Circle.

HIS JEWELS.

When the Lord makes up his jewels,
Choosing gems of every hue,
Pearls and diamonds, rubies, sapphires,
Showing flawless through and through,
Could I be the least among them,
Smallest gem that love could see,
And his eye detect the brightness,
That would be enough for me.

Precious stones are cut and polished
By the lapidary's skill;
Cruel knife and rasping friction
Work on each the master's will,
Not until the sparkling facets
With an equal lustre glow,
Does the artist choose a setting
For the gem perfected so.

Thus I wait the royal pleasure,
And, when trouble comes to me,
Smile, to think he may be working
On the gem, though small it be.
All I ask is strength to bear it,
Faith and patience to be still,
Held by him, no knife can slay me;
Loving him, no anguish kill.

—By Eleanor Kirk.

The Baby in the Cottage.

A SMALL brown cottage stood on the roadside, opposite an old mill. From the door you could see the great wheel slowly turning; and when the air was still you could hear the dull rumbling of machinery.

The miller's family lived in the brown cottage. Shall I tell you how many were in this family? Just three. Two little girls and a baby. But where was the mother? you ask.

There was no mother in the miller's brown cottage; only two little girls and a baby. One month ago the mother's earthly life had failed and flickered, as you have seen the light of a lamp when the oil was consumed. Then it went out; and there were tears and grief in the brown cottage.

As for the mother, sorrow and sickness had made both heart and body weak. For a long time before she died a great shadow rested on her life—a shadow that grew darker day by day. But she was loving and pure, and, in his own good time, the Lord closed her tearful eyes. Sad as her life was, she would have clung to it if it had been a thousand times sadder, for the sake of her little ones. But God knew what was best for her and those she loved.

"Where was the baby's father?" I hear asked. "Did he not love and care for it, and for his two little girls also?"

I said that a shadow rested on the poor mother's heart—a shadow that grew darker every day. Such shadows rest on many hearts. The miller had once been the kindest of husbands and the tenderest of fathers. What had changed him? Drink! You know too well what that means.

Once he took a glass of beer only now and then; not that it made him feel any better, but really worse, for it produced a heaviness of head and limbs that was very unpleasant while it lasted. Sometimes a headache was the consequence. But others drank beer, and he joined in the useless and unsafe custom.

After a while this unwholesome stuff so changed the healthy, natural state of his stomach, that it began to crave the bitter stimulating draught. Then he drank oftener, which, of course, only made it worse—increasing the unhealthy condition, and likewise the craving thirst that could never be satisfied—no, not even with beer; and so, at times, whiskey, gin, and brandy were taken. These lead to ruin by a quicker way than ale or beer; because they are more fiery and burn with a fiercer flame.

You can understand now why a shadow had rested on the mother of these children, and why it had grown darker every day.

The baby was a year old. Hester, or Hetty, as she was called, had just passed her tenth birthday, and Mary was seven. So young, and motherless.

At first thought it seems as if it would have been better for them to be fatherless also. But God knows what is best always. His tender care was over these little ones, and over their father too.

Now, that baby was one of the loveliest things alive—so sweet and pure; so gentle, yet so full of infantile joy; and so winning in all his ways that none could help loving him.

This neighbor and that offered to take him when his mother died, but Hetty, who had seemed to grow into a woman all at once, said, "no, no, I can't part from baby."

Then a lady, who had no children, took the half-drunken, wretched father aside and talked to him till he consented to let her have the baby and bring him up as her own. She wanted to carry him right off, but the miller said, "No, not till to-morrow."

"Better let me take him now," urged the lady.

For Hetty's sake the miller repeated his "no." He knew how great was her love for the baby, and there was enough of tenderness left in his heart to keep him from adding this to her grief on the day of her mother's burial.

Now it happened that Hetty, unknown to her father and the woman, had heard what had passed between them. At first she was almost beside herself with pain. It was as much as her heart could bear to lose her mother, and she felt that to take baby also, would, as she said afterwards, "just kill her."

The funeral over, all the neighbors went home, except two, more tender-hearted and pitying than the rest. It seemed cruel to them to turn their backs upon these two little girls and the sweet baby left motherless.

One of them had been a very dear friend of the miller's wife, and she grieved for her loss as for that of a beloved sister.

Taking Hetty by the hand, and leading her into her mother's room, now so still and desolate, she shut the door, and throwing both her arms about the child, burst into tears and wept over her for a long time before she could get calm enough to speak.

"I want to talk with you, Hetty," she said at length, as she sat down and composed herself.

The blinding tears dried out of Hetty's eyes as she fixed them wistfully on the woman's face.

"What are you going to do?" Ah, that was the hardest of all questions to answer.

Hetty's eyes rested for a little while on the woman's face, and then dropped to the floor.

Raising them quickly, after a moment, she replied:—

"If they'll only let me keep baby, Mrs. Wilder." The thought of his being taken away came back so vividly to the mind of Hetty that she could not bear it. Her lips quivered, and she burst again into tears.

"I thought you were going to keep him," said the neighbor.

"Mrs. Florence wants him, and says she'll take care of him just as if he was her own."

"I don't know that," remarked the neighbor. "If Mrs. Florence will take him"—

"It's very kind in her," said Hetty interrupting the sentence, "and I am sure she would be good to him. But, indeed, Mrs. Wilder, I can't let him go. I feel just as if I should die if they were to take him away. You don't know how I do love him."

"But you are so young, Hetty. Almost a child yourself. You can't take care of baby. And then who is to be housekeeper?"

"I've thought it all over, Mrs. Wilder—over and over again—and Mary and I can do it all," said Hetty.

"Mary and you! Why, Mary is only seven years old," answered the neighbor.

"She's a handy little thing for all that. Oh, we can get along, if they won't take baby."

"What does your father say about it? Has Mrs. Florence spoken to him?"

"Yes; I heard them talking it over. Mrs. Florence wanted to take the baby right off, but father said, 'wait till to-morrow.'"

"It would, perhaps, be better for the baby"—

"It wouldn't be better for any body," spoke out Hetty, in a strong and decided manner. "And in particular it wouldn't be for father."

"Why not for your father?" asked Mrs. Wilder.

Hetty's face grew hot, and then pale; and her voice choked a little at first as she answered:—

"You know about father, how dreadful it is. It will get worse if baby goes. I'm sure of that. He loves baby. And now that mother's gone, I've thought his loving baby so might help him to—to—"

Hetty paused; she could not speak the word that was on her tongue, but the neighbor understood her.

"You are a wise little girl," said Mrs. Wilder, laying her hand on the child's head tenderly, "and in the right, I'm thinking. Now tell me freely all that is in your mind."

"It's just this, Mrs. Wilder," said Hetty, her manner taking on the thoughtful seriousness of a woman. "Father loves baby, and now that mother's gone he will feel softer towards us all. Mary and I will do every thing to make it comfortable for him; and we'll always keep baby looking so sweet and clean that he'll love to come home just to see him, instead of going to the tavern when he shuts down the mill. If Mrs. Florence would give baby a nice white frock, and one with a pink or blue spot in it, and a pair of new shoes, I could keep him looking, Oh, so lovely! Father couldn't help coming right home from the mill to see him; and who knows, Mrs. Wilder," Hetty continued, growing

warm and hopeful, "but father might stop drinking altogether. Oh, if Mrs. Florence would do this, and not think of taking baby away!"

"I'll see Mrs. Florence and talk with her," said Mrs. Wilder as Hetty stopped speaking.

"Will you? O, do, please, right away! Tell her that it won't be good for us to let baby go."

Mrs. Florence, when all this was related to her was deeply moved. She had lost a dear baby two years before, and the clothes it used to wear had been folded away in a bureau drawer, untouched since then.

"The dear child shall have her way," she answered. Then going to the drawer, into which she had not looked for many months, she took out three almost new frocks, one of white muslin, and two of delicately figured chintz; also three pairs of stockings, a pair of morocco shoes, and some underclothing, and sent them to the motherless baby.

On the next day the miller, sobered by the loss of his wife, kept away from the tavern, and tried to settle in his own mind what was best for him to do. He had promised the baby to Mrs. Florence, but baby had given him so tight a hug as he kissed and parted from him at breakfast time, that he felt his dear little arms clinging around his neck all the morning as he went about the mill. How could he let him go? And Hetty was good and thoughtful, and so fond of baby. It would break his heart to give him up.

"What a handy girl Hetty is," the miller said to himself, as he remembered how nice a breakfast she had got for him, and how clean and orderly everything was about the house.

As it drew toward noon the miller began to feel a little anxious about his promise to Mrs. Florence. She was to have baby that day. What if she had come for him already, and that when he went home at dinner time there should be no baby to spring into his arms and hug him around the neck!

In the meantime Hetty had received the bundle of clothes, and with the bundle had come a message from Mrs. Florence, saying that she had changed her mind about taking the baby.

"Oh, darling, darling!" exclaimed Hetty, almost wild with joy, hugging and kissing the baby, who crowed, and laughed, and hugged, and kissed her in return, as if he understood and shared in her delight.

"Oh, but won't he look sweet!" she exclaimed, as she opened and admired the beautiful baby clothes, finer than anything he had ever worn.

"Father will be home soon," she said to Mary. "You set the table, and I'll wash petty and dress him in his pink slip with the white ruffled apron, and tie up the sleeves with bows of blue ribbon. He'll look so sweet that father will hardly know him."

So baby was washed and dressed in the new clothes, and I can tell you he did look lovely. There was not a handsomer baby in all the neighborhood.

"He's going to sleep," said Mary, who saw his eyes beginning to droop. "Oh, I wish he'd stay awake till father comes." But even as she spoke the long dark lashes fell lower and lower, till they rested on his cheeks.

"You hold him till I put on a clean pillow-case," and Hetty placed the sleeper in her sister's arms. A soiled pillow-case was changed for one of snowy whiteness, and baby laid upon the bed where only a few days before his mother had slept the sleep from which none ever awakes in this world.

How lovely he was! No wonder the little sisters lingered about the bed, so entranced by his beauty that it seemed impossible to tear themselves away.

"Father is coming," said Mary, who had turned her eyes to the window.

Hetty looked out and saw him crossing the road. His steps were quicker and firmer than usual.

"I want him to see baby all alone by himself." And Hetty, as she spoke, drew Mary from the room.

They heard a low exclamation of surprise from their father when he entered, and then all was still—still for so long a time that Hetty began to wonder, and to feel uneasy. At last, pushing open the door softly, she looked in and saw her father kneeling by the bedside, his face buried in the clothes. A little while she stood, almost holding her breath. She was about closing the door, when he lifted his face from the bed-clothes and fixed his eyes on the baby. Tears wet his cheeks. How fondly, tenderly, almost reverently did he look at the sleeping child—pure as an angel!

A slight movement drew his attention to Hetty. He looked at her for a moment, and then said:—

"Call Mary."

The two children went up to him. He

took them in his arms, still kneeling, and tried to speak to them. But sobs choked back the words he would have uttered. At last, in the anguish of repentance, and in half despair of his own strength, he cried out:—

"O, Lord and Saviour, help me to be a father indeed to these motherless little ones!"

Then a deep quiet fell upon them—a stillness, as if each listened for an audible answer to the almost wildly spoken prayer. Hetty was the first to break the silence.

"Dear father," she said, kissing him and tenderly stroking his cheek, "we'll do everything, Mary and I, to make it nice for you at home. And we'll keep baby as sweet and clean as the richest baby in the land. Oh, is n't he a darling!"

Then they all arose and bent over the sleeping baby; and though death had just taken their dearest one away, it was a long, long time since the waves of happiness had flooded their hearts as deeply as now.

The shadow that lifted that day did not fall again. The miller had dragged himself, by a strong effort, through strength given him from heaven, out of a worse slough than Christian got mired in, ere he reached the wicket gate. Once more on firm ground, love for his baby that grew more winning every day, and love for his dear children, Hetty and Mary, who never tired of doing for their father, God used as the means of keeping his feet in the safe ways of sobriety. He never went again astray.—*Ladies' Repository.*

Reports from the Field.

Northern Europe.

SKIEN.—Bro. Jaspersen and Roseqvist have made a good beginning in Skien. Skien is a city of some over 5,000 inhabitants. It is half a day's journey from Christiania by steamer. When the railroad is finished the distance will be much shorter. Skien is a central trading place, and is known in Norway as a principal place for all kinds of dissenters. Several other towns are situated near by along the bay, so that it is an excellent station for missionary operations, if the truth can be planted there.

Bro. J. found every door closed when he came, and a renowned preacher from Christiania in full operation to hinder the work if possible. Bro. J. succeeded, however, in doing the only thing that could be done,—renting a dwelling-house for half a year. He has seated three large rooms, and occupies the fourth also for meetings. He has provided seats for 300 persons.

The Lord has helped, and blessed his endeavors. All the rooms were crowded the first night, and many stood in the street and listened. Tuesday and Thursday evenings it was not so crowded, but Saturday evening the house was filled again, and there were still more hearers in the street. The people would stand up and listen for more than an hour without showing the least sign of weariness. Bro. J. said it did his heart good.

Tracts are taken freely, and are also scattered in the surrounding country. These strangers and their doctrine have become a general theme of conversation on the street and in the stores. The rumors of the work in Christiania have awakened the curiosity of the people all over the country; and although our brethren find many opposers in Skien, yet they have also already some friends and defenders. Last Sabbath three persons kept the Sabbath with them.

DENMARK.—Sister Renlef writes from the vicinity of Ribe (the place where Bro. Brorsen was born, and where he has labored some this fall) that another person has commenced to obey the truth, and that many have become convinced of our faith. Bro. Brorsen writes that he preached in the last part of September among the friends in Nortvig and Ring to interested hearers. Three more have commenced to obey the Lord, and others are on the way.

In October he held meetings in the vicinity of Aarhus. Here he found a brother who had been brought to the Lord in a remarkable way. He was sick last winter, and sent to his neighbor for some novels to read. In place of this he sent him *Advent Tidende*, which a friend from Wisconsin had been sending to him for some time. The paper led the sick man to seek the Lord and to embrace the truth. He subscribed for *Tidernes Tegn*, and is much interested to spread the truth. Here Bro. B. had a long discussion with a priest and three teachers about regeneration, baptism, and the Sabbath. The priest acknowledged the truth on several points. A number of the hearers were convinced that we had the truth on our side.

The brethren in northern Jylland are firm in the truth, and the work is prospering among them. They are commencing to labor

in the tract work, and are helping to increase our list of subscribers. The brethren are paying systematic benevolence. Bro. B. has labored with great self-denial and diligence. The mission in Denmark can now sustain him in his labors.

SWEDEN.—Bro. L. G. Olson has left Christiana, and is trying to labor in his own country. He held meetings one week at Amot. Many were willing to hear. He found two friends keeping the Sabbath, and he says that they are God-fearing people. Many were convinced of the truth by reading. Bro. O. is now in Herresta, where a dear family has been long waiting for help to spread the truth. Bro. Sandgren writes from Sundsväl that they have formed a small church there with six members, and asks for Bro. O. to come and help them.

CHRISTIANA.—The tract society held their quarterly meeting Oct. 16. This society was formed July 24, this year. It now numbers 57 members. They have bought tracts during the year for kroner 224.87, and obtained by donations and sales of tracts kr. 206.05, or about \$55.00. Besides this, they have tracts worth about kr. 50.00. They donated Swedish tracts to Bro. Olsen to the value of kr. 20.00, and Norwegian tracts to Bro. Jaspersen to about the same amount. They ordered 50 copies of *Tidernes Tegn*.

The building society read their report at this meeting. Expenses on our property in Akersveien No. 2 for repairs and running expenses amounted to Kr. 1,977.00; interest and semi-annual payment were Kr. 1,837.50; in all Kr. 3,814.50 (\$1,017.20). Receipts were: house rent Kr. 1,555.18; shares and donations, Kr. 1,654.00; together, Kr. 3,209.00. The balance, Kr. 605.50, was put into the hands of the treasurer by members of the society eight days before the payments were due. A sister who has earned what she owns by her own hands, and lives very economically, occupying only a room 14x8 feet, under the roof in the third story, came to me before the meeting with Kr. 800.00—400 for shares and 400 to be loaned without interest.

Our friends in America have no idea of the difficulties which we meet in this country in obtaining places for meetings. Our opponents are determined to crowd us out, and have a good chance to do so, because property and rent are very high. It has cost us a great deal to get our building in good order. We have now a very respectable hall for meetings, which can seat about five hundred persons, and it is none too large for our Sunday meetings. Our expenses the coming term will not be so high. Still it will be quite a task to meet them. We have, however, used no means from our brethren in America for this purpose. The means sent by our brethren in the distant West are used exclusively for the printing work and for missionary work, and we try to use the strictest economy in every direction.

At this meeting Bro. L. G. Olsen was unanimously chosen by the church to act as evangelist in Sweden, Bro. G. Johansen was chosen for exhorter, and Brn. O. Johansen and L. Hansen for deacons. The Sabbath following, these four brethren were ordained by prayer and the laying on of hands for their respective offices. The Lord came very near to us at this meeting.

J. G. MATTESON.

Nov. 6, 1879.

Chico, Cal.

We have our tent still standing. It has been raining since last Friday morning; have had only Sabbath meeting since then. It is yet raining, without any appearance of ceasing soon. Of course we will not be able to take down the tent soon.

There are 37 names now on the covenant, and we hope for others. We think of building, but have not fully decided. Bro. Morton is spending a week in Nevada City.

We are of good courage. The people seem to take hold in earnest, as if they meant to go through. May the Lord help them.

Chico, Dec. 2.

J. D. RICE.

Star Valley, Kansas.

I CAME back to this place, in Cherokee Co. soon after camp-meeting, and have continued up to this time, Nov. 25. The interest is deeper now than at any time before. Several have commenced keeping the Sabbath, among whom are the class-leader of the United Brethren church and his family. Next Sabbath we have Sabbath service.

L. D. SANTEE.

Grant, Iowa.

Nov. 2-5 we held meetings in Grant township, Ringgold Co., where our tent was last pitched this season. As the result of these meetings, eight signed the covenant. These,

with four who had previously signed it, will keep up prayer-meetings. We hope they will let their "light shine" that others, who are almost persuaded, will embrace the truths of the Bible.

C. A. WASHBURN.
A. W. H. MILLARD.

Coopersburg, Rice Co., Kan.

SINCE my last report, a Methodist minister has been here to defend Sunday. I reviewed him before the largest congregation we have had, and by the help of the Lord, the truth gained a complete victory.

Twenty-two have signed the covenant. We have organized a Sabbath-school, which takes twelve copies of the weekly *Instructor*. The penny contribution was adopted. Yesterday another good family kept their first Sabbath, and two were buried with their Lord in baptism. We praise God for what we see done here.

R. F. BARTON.

Good Health.

Benefits of Vegetable Diet.

NOT long since we received a pamphlet advocating a vegetable diet as a cure for alcoholism. We beg the pardon of the author for having mislaid his tract; but we have a strong belief that the only cure for alcoholism is to refrain from the use of alcohol. We would not, however, disparage vegetarianism; it is one of the coming reforms. Should civilization succeed—we shall make an end of wars, famines and pestilences; and then we shall want room on the earth for the people who now perish in these barbaric calamities. With a vegetable diet, twice as many people can subsist from the same soil as from a mixed diet; and there is very little doubt that people can live happily on vegetable food. . . . We have met with some sensible suggestions on this subject in the *London Spectator*. It points out that great progress has been made by the vegetarians. "Not so very long ago, vegetarians were regarded as a kind of gentle monomaniacs, whose one objectionable characteristic was the illogical advocacy of an inoffensive crotchet. Now, under the mask of enlightened dietetics, their tenets are preached far and wide by the high-priests of science, and the cultured classes, without knowing it, are gradually being imbued with the doctrines of the vegetable-feeders. How long the fashion will last, or how far the process of conversion will go, cannot as yet very well be estimated." Physicians are increasing who say that flesh is not necessary to nutrition and is often decidedly unwholesome.—*Methodist*.

Juvenile Smoking.

THERE is no valid excuse for juvenile smoking. A man pleads habit, the soothing effects of tobacco, and so on. But a boy smokes because he sees others do so; and because he looks upon smoking as a manly practice. He knows that it does him no good; indeed, in the majority of cases, boys know that their first attempts at smoking made them very ill, and the tolerance of the effects of tobacco was obtained only after long practice and many disagreeable sensations. The mental power of many a boy is certainly weakened by tobacco-smoking. The brain under its influence can do less work, and the dreamy feeling which is produced tends directly to idleness. For all reasons it is desirable that our rising generation should be abstainers from tobacco.—*Dublin University Magazine*.

Whisky Good in Its Place.

THE late Dr. Guthrie, of Scotland, was once maintaining the proposition that everything in the world had its uses, and was good in its place. A gentleman present, knowing that the good doctor was a firm teetotaler, asked him how he would apply that to whisky. "Why," said he, "there is nothing like whisky for preserving a man when he is dead, but on the other hand, it is one of the worst things in the world for preserving a live man. It kills the living and keeps the dead. The only trouble is that many of the living don't understand this distinction and use whisky at the wrong time. They should wait till they are dead."

A SINGLE pound of arsenic is sufficient to poison fatally nearly 3,000 persons; yet more than 2,000,000 pounds of this deadly article are annually imported into this country, some of which is used in killing potato-bugs and other vermin, but the great portion of which is employed in the manufacture of wall-paper, enameled paper collars, colored dress goods, window-curtains, pigments, and a great variety of other things, nearly all of which endanger human life. The evil has become so great that there ought to be interference on the part of the civil authorities.

Secular News.

—A strong temperance movement has been inaugurated in Atlanta, Georgia.

—Polish residents celebrated the centenary of the death of Pulaski, Dec. 6, in New York.

—War has broken out in New Calabar, West Africa, between some powerful tribes of natives.

—A colored exodus is taking place from North Carolina. Strong efforts are being made in the State to hinder it.

—Since the first of January, 28,758 German emigrants landed at Castle Gardens, against 21,506 the corresponding period last year.

—During the recent cyclone in the Bay of Bengal, a storm wave swept over Monkishal Island, drowning several hundred persons.

—December 3 the weather was reported very cold in Great Britain and on the Continent. Despatches from Rome and Madrid report a heavy snowfall.

A London writer says a man paid his gas bill for one month, and then shut up his house for the next month, but his gas bill was just the same at the end of the month!

—The *London Times*, in its financial article, says: "United States Government bonds are hardly to be got here now, and their prices are a mere reflex on those of New York."

—A Berlin correspondent states that the last St. Petersburg newspapers received there contain no articles on the attempt on the Czar's life, as they had not received permission to publish them.

—The *London Times*, in its financial article, says: "The Industry Cotton Spinning Company, the owners of large mills at Oldham, have gone into liquidation in consequence of the depression of trade."

—Storms continue in Europe. In Spain grave apprehensions are felt of more floods, and much damage is reported further from Switzerland from snow storms. Snow storms in Hungary have also been heavy.

—The Lower House of the Austrian Reichstag rejected the motion for a reduction of the standing army, and adopted the first clause of the Government's bill fixing the strength of the army on a war footing at 800,000.

—Berlin despatches say the famine in Upper Silesia has become so serious that, in many villages, over one-third the population are starving. Famine distress is appearing in Saxony, among peasants and weavers.

—It is now rumored that Gen. Grant's visit to Mexico is in reference to some overtures on the part of the better class of Mexicans who are looking to annexation to the United States as a solution of their chronic difficulties.

—Northern California is having its floods. In Humboldt county nearly four inches of rain fell in eighteen hours, and all the streams were impassable; at Shasta the Sacramento rose 17 feet on the 5th, and the rain continued.

—A New York telegram of Dec. 5, says: "The *Tribune*, on Sunday, will make a new departure, and hereafter publish a Sunday edition. This will be the first appearance of the *Tribune* on Sunday since the fall of Napoleon, in 1870."

—Germany and Russia are again on loving terms, and the St. Petersburg *Golos* has been suppressed for a time on account of its severe language on Germany. Outside parties seem to appreciate the great national farce of peace overtures.

—A St. Petersburg correspondent states that the *Golos* was suspended for its outspoken articles upon the widespread misery and poverty in the interior provinces, the university question, agricultural schools, and the dishonesty and barbarism of the Communal authorities.

—An attempt was made upon the life of the Czar, Dec. 2. First reports seemed doubtful, but they are confirmed. The Czar's train left a station half an hour behind a baggage train, but passed the latter, which was blown up at another station, being mistaken for that of the Czar. The train was wrecked, though few were injured. It has produced a great sensation in the capitals of Europe.

—The resolution prepared by the Ways and Means Committee, for the distribution of the President's Message, proposed to refer the portion on polygamy to the Committee on Territories, but the House amended it by referring this subject to the Judiciary Committee. This changed reference is in the line of preparation for the enactment of more stringent measures, which the Judiciary Committee is known to favor.

—American politics are getting mixed. A. H. Stephens, of Georgia, writes: "In relation to Grant and the next President, I have said and now repeat that the South might go further and fare worse than to take him. I have said that I entertained for him personally very high regard and esteem. I have said and now repeat that I prefer him to Tilden for President. This is no change of opinion on my part. I am a Democrat of the strictest sect of the Jefferson School."

A despatch from Glasgow, Missouri, Dec. 6, says: "The Chicago, Alton and Denver passenger and express train, west-bound, due here at 5:10 this morning, jumped the track while running at a rapid rate, making a frightful wreck. The engine turned over completely, rolling down a five-foot embankment, and is badly damaged. The baggage car ran on the down track. The express was crushed against the engine, and five other cars were thrown off the track, none, however, being overturned."

Three coaches, including the sleeper, kept the track. The express and baggage cars and the engine are almost totally demolished. The recovery of the engineer from injuries received is doubtful; not many others were injured.

—The ropemakers in two ropewalks in Brooklyn, N. Y., recently struck for higher wages. One of the proprietors in an interview said: "It is folly for men to expect higher wages; reduction is more to be thought of. In years past we used to supply the California market from the East. Now matters are being reversed, and unless there shall be a change of some sort, Pacific Coast manufacturers may very soon drive us out of the market and supplant us by means of cheaper labor. They now have all the improved machinery, the same as here, and, besides, employ Chinese for ninety cents a day. Our workmen do not seem to realize that we may be forced to close our factories through their demands for more wages, and that the ultimate result may be that they will have to seek employment elsewhere."

Religious News and Notes.

—It costs \$30,000 a year to keep St. Peter's at Rome in repair.

—It takes \$58,000,000 a year to support the State Church in England.

—A sermon recently preached by Mr. Spurgeon was his fifteenth hundred. The sermons have all been published.

—The difficulty of procuring suitable sites for churches is beginning to be felt in London, land fetching fabulous prices.

—A new law has been promulgated in Russia, giving to Baptists liberty to worship in houses set apart by the authorities.

—During the last year the Gospel was preached in 1,000 towns and cities in China where it had not been previously heard.

—The "Old Catholics" are henceforth to be called "Christ Catholics." To distinguish them, we suppose, from the "Anti-Christ."

—A London clergyman advises Dean Stanley, after his recent article on "Baptism," either to join the Baptists or go over to the Quakers.

—The *Christian at Work* thinks that some doctrines would be nicely fitted with the theory that Noah's was not the only ark afloat at that time.

—Clergy and others of the Church of England are joining the Romish church in consequence of steps which have been taken to suppress Ritualism. They will find their own place.

—Rev. Charles Beecher, twenty-two years pastor in Georgetown, Mass., has resigned. Of his resignation *Messiah's Herald* says, "Whether his adoption of Spiritualism has led to it or not, we have not learned."

—The *Boston Journal* announces that "Rev. Gershom F. Cox died at his residence in Salem, Nov. 16." Dr. Cox was a co-laborer with William Miller in the early proclamation of the advent near. His writings on the subject were able and influential.

—In the *Louisville Christian Observer* of the 12th inst., is the notice of the death of the widow of the Rev. W. N. Peacock, a Presbyterian clergyman of North Carolina, "who died in obscurity and great destitution." We trust there are few such cases, but one is one too many.

—The *National Baptist* says, "The man who preaches for a church gratuitously does them a harm, fosters in them a spirit of niggardliness, and defrauds the pastor who comes after him. All over the country are churches who have been ruined by cheap or gratuitous preaching. They give nothing; they do nothing."

—The statistics of the Protestant Church in Berlin for 1878 reveal some curious facts. Only 69 per centum of the Protestant children born there in the year were baptized; only 35 per centum of the marriages of Protestant couples were solemnized by a minister, and only 4,774 of the 9,535 Protestants who died were buried with religious services.

—The *Catholic Family Almanac* for 1880 says that there are 7,000,000 Roman Catholics in the United States. In 1840, there were but 1,500,000. The rapid increase has been mainly caused by emigration from Ireland, Germany, France, and Italy—the four sources from which the United States has drawn most largely for its population within the periods named.

—Fifty-nine students have been graduated from the college at Beyrout, an institution established by American Protestants, during the past ten years. Four of the graduates are now engaged in the college, ten are practicing medicine, two are druggists, eleven are medical students, while eighteen are missionary teachers, preachers, and translators. From the medical department, forty-six students have been graduated, and from the pharmaceutical, five. At the celebration of the tenth anniversary of the College an alumni association was formed.

—The San Francisco *Pacific Methodist* commends to the attention of its readers the Thanksgiving sermon of Rev. Dr. Henderson, the new pastor of St. Paul's M. E. Church, South, in which he calls attention to the political degeneracy of the times, and says: "Vice can now outvote virtue. There never was a greater blasphemy than 'Vox populi, vox Dei.' This would be true if the people were virtuous; but, being vicious (the majority), the true maxim would be, 'Vox populi, vox Diaboli.'"

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DEC. 11, 1879.

THE next number will close the fifth volume of the SIGNS OF THE TIMES. We shall have important improvements and changes to announce for Vol. 6, which will be of interest to the readers.

WE wish the address of the following names: Joseph B. Locke, J. N. Bunch, H. C. Goodwin, Washington Morse, D. S. Stephens, J. L. Lewis, J. W. McReynolds, J. C. Cole, Charles Miller, M. P. West, G. W. Bennett, A. D. Morgan, H. D. Banks.

General Conference.

JUST as we are going to press we receive the Review and Herald of Dec. 4, giving additional proceedings of the late session of the General Conference. Some important business is reported, and some resolutions adopted which we shall copy in our next. We think they should reach all our readers. The report, however, is not concluded.

The Real Sabbath.

WE trust that not only the Woodland S. D. A. church, by reason of whom we received the communication, but all our readers, will be interested in the letter and article from Dr. Messing, in this paper. The reader must bear in mind that this was written by a Rabbi who has but just become acquainted with the fact that such a body of people exist as the Seventh-day Adventists. We would that he and his people could see as clearly the value and necessity of the Gospel of Jesus, as we apprehend the value of the law of Jehovah.

Another Sunday Advocate.

WE are in receipt of a lengthy communication from a man who says he has read two numbers of our paper, and thinks we are "as blind as Bartimeus" on religious subjects. On the Sunday he is sanguine, and offers us the following information: "The resurrection was discovered on the first day of the week, but there is no command for any day to be set apart, therefore I regard the institution of the first day, as more to the point by way of remembrance of the Lord than any other day, though to me, the day, only out of respect for the common usage and its true benefits to the laboring man, coupled with a united effort by all Christian societies on that day for religious instruction. These considerations make it, and hallow it to me. Thus as a Christian and a man having regard to the order, as established, in the absence of the Testament authority, I would condemn, and had I the authority with power, unite all efforts in holy worship in the selfsame hour of the first day."

The idea that custom sanctifies a day borders on the ridiculous. How little do the people realize the meaning of Gen. 2:3, and Ex. 20:11. We recommend to our friend, who so easily sets aside the commandments of God, under a profession of great light, to read John 9:41. As for the closing expression we rejoice, as Christians and American citizens, that he and those who sympathize with his views have not yet the power. But the "sure word of prophecy" itself cannot more clearly tell what they will do when they get control of the civil power. See Rev. 13:11-18.

Anti-Baptism Prejudices.

IF any one doubts that this is a world of mixed good and evil he should take the N. Y. Independent to be convinced. No paper in the country, professing the Christian faith, can say things more entirely subversive of genuine Christianity than the Independent. Yet in many things it seems to have a keen sense of justice and right, and often deals with both friends and foes in a manner worthy of its name. Lately it has had considerable to say on the subject of baptism, of course opposing what it holds to be the exclusiveness of immersionists. But the following is a very nice reproof of those who complain of immersers for "making too much of immersion," and who are themselves building the barrier between Christians. We have seen many such as are here described:—

"Baptist churches make a difference between immersion and sprinkling; but in the principles of other churches no such difference exists. The two ceremonies stand on a level. Each one is regarded as true baptism. Neither one is regarded as baptism to the exclusion of the other. Therefore, the ministers of other

churches should be just as willing to immerse candidates as to sprinkle them. A minister's refusal to administer immersion springs, often we fear, not from a true comprehension of the principles of his church; but simply from a bigoted aversion to the ceremony because it is used in a sister church. One may make too much of immersion by an obstinate refusal to practice it, as well as by rejecting everything else. If a minister will show that he is above all narrowness in regard to ceremonies, let him be as willing to administer immersion as he is to give aspersion or affusion."

A WRITER in the San Francisco Pacific says the almost universal sentiment of the American people is that "we must maintain our public schools, and we will not have any semblance of a State church. Along the whole line, from north to south, from east to west, the sentence goes forth that there shall be no more peace until the last vestige of religious thought and act shall disappear from our schools, and that they shall be henceforth completely secularized. It will be well for us all to comprehend what is involved in this pronunciamento. In several cities the issue has been made by the non-religious party, and in every instance the historic religious party has suffered defeat. The contest is likely to go on with the same result in the future as in the past. Our State schools will become entirely secularized." The writer thinks that the time is past when our public schools can be used as "religious agencies."

Education in Ireland.

THE true cause of the misery and turbulence that are chronic in Ireland is the want of education among the people. The Irish have fewer burdens than the English or the Scotch, though their condition is incomparably worse. If rents were reduced to a nominal sum, it would not be many years before the complaints of the people would be just as loud. The British Statesmen who are so seriously annoyed by Irish agitators can never find any remedy until they adopt the policy of universal education. A writer in the International Review says: "Ireland has suffered grievous wrongs in past times from England, though for several generations every attempt has been made to repair these wrongs. The imperial purse has been open for the education of the people, while the superintendence of the schools has been intrusted to home rule. Unfortunately, elementary education alone has been permitted by the priests. Cardinal Cullen, in his evidence before the House of Commons, argued against giving more education to a ploughman than would enable him to follow the plough, or a blacksmith than would fit him to hammer iron, lest they should get discontented with their lot. And so Irish schools proceed no further than to enable men to read the seditious papers which abound in Ireland."—Oakland Daily Times.

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. 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.

Organ for Sale.

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

\$2.00 EACH. Wm O Ross 6-46, H H Stone 6-46, C W Cummings 6-47.

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MISCELLANEOUS. S E Michael 1.00, 6-22, P Rothrock 50c 6-22, J V Mack 1.00, 6-27, Theresa Allen 1.20, 6-46, Miss A E Hall (5 copies) 6.00, 6-45, M D Amador 50c 6-45, Warren Brown (18 copies) 27.00, 6-47, W D Brown 4.00, 6-6, Mrs E P Baker 75c 6-23, W D Cole (2 copies) 2.40, 6-46, Wm McDonald (2 copies) 2.40, 6-46.

CAL. CONFERENCE. Eld J H Waggoner 4.25, J J Bolton 7.10. OAKLAND CHURCH. S W Armor 1.00, Mrs A B Armor 2.00.

FINE ILLUSTRATED BOOKS, FOR HOLIDAY PRESENTS, AND LIBRARIES FOR SABBATH-SCHOOLS.

Table with columns: TITLE, PRICE. Lists various books like 'History of the Reformation', 'Life of Luther', 'The Climbers', etc.

OXFORD BIBLES.

Table listing Oxford Bibles with details like 'THE BIBLE STUDENTS' HELPER', 'NOTES ON OLD TESTAMENT', etc.

PEARL 24 MO. TEACHERS' BIBLES. Table listing various Bible editions with prices.

RUBY 16MO. TEACHERS' BIBLES. Table listing various Bible editions with prices.

NONPAREIL 16 MO. TEACHERS' BIBLES. Table listing various Bible editions with prices.

MINION 8VO. TEACHERS' BIBLES. Table listing various Bible editions with prices.

WIDE MARGIN FOR MSS. NOTES. Table listing various Bible editions with prices.

REFERENCE BIBLES WITHOUT TEACHERS' HELPS. Table listing various Bible editions with prices.

Those wishing to see size and style of type can obtain sample by writing to this office. Any one ordering Teachers' Bible for Holiday Present, can have their name stamped on the cover in gold free of charge.

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

Large table listing various books, pamphlets, and tracts with titles and prices, such as 'The Sanctuary and the 2300 Days of Daniel 8:14', 'Thoughts on Daniel', etc.