

The Signs of the Times.

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

VOLUME 5.

OAKLAND, CALIFORNIA, FIFTH-DAY, SEPTEMBER 11, 1879.

NUMBER 35.

The Signs of the Times.

ISSUED WEEKLY BY THE

Pacific Seventh-day Adventist Publishing Association

ELDER JAMES WHITE, PRESIDENT.

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

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

MISSION SONG.

HARK the voice of Jesus calling—
Who will go and work to-day?
Fields are white, the harvest waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, O Lord, send me."
If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in his sight.
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you fail to rouse the wicked,
With the Judgment's dread alarms,
You may lead the little children
To the Saviour's waiting arms.
While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
There is nothing I can do.
Gladly take the task he gives you,
Let his work your pleasure be;
Answer quickly when he calleth,
"Here am I, O Lord, send me."—*Set.*

General Articles.

Chosen Vessels.

Parting words from Miss Sarah Smiley to Christian workers at the Home of Industry, on Saturday, February 15, 1879.

I FEEL like the little lad of whom we read in the gospels, who had a very few loaves and a few small fishes—what were they among so many! I had only thought this afternoon of meeting a little circle of friends in a smaller room, and had only a little simple message. But I trust it may please God to bless it to some hungry or thirsty soul here.

There are a few precious words in the 9th chapter of Acts, that came to my mind when I was praying the Lord to give me a message for this afternoon. Verse 15: "The Lord said unto Ananias, Go thy way; for he is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel." A CHOSEN VESSEL! And so it is with you, dear friends. If God has called you to his service, you are chosen vessels,—chosen for the Lord. Chosen, not to live unto yourselves, but to bear the blessed name of Jesus before the world. Not in the way that Paul bore it, and yet to bear it as God may guide; to bear it to the rich and the poor, to the sinful and the suffering, to all classes and conditions of men. Not choosing your own vocation, but chosen by God to bear his blessed name. How all important it is for us to get into the attitude where God may use us; so that there shall be the full consent of our will to his choice.

There is a precious passage in Isaiah bearing upon this. Chapter 64: 8: "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." How fully and unconditionally the people came at that time, and put themselves into the Lord's hand! Nothing can be more perfectly helpless than clay in the potter's hand. It has no power to shape itself; everything depends on the potter's choice and skill. "We are the clay, and thou our potter." That is true, whether we give ourselves into the hands of God or not; it is always the relation which the soul bears to God. It is true, even while we are in rebellion against God. It is true of us while in the blessed process of reconciliation, and true throughout the whole of the glorious process

and progress of redemption. If we do not put ourselves into his hands—if we think to keep this "free will" of ours, as we call it, we may find that the only freedom we have is to resist his blessed will and to mar ourselves,—to make ourselves vessels of wrath, which he will use in some way for his own name's sake, but which will be cast aside as a potter's vessel and be broken in pieces.

But God does not thus propose to use us. We are clearly told in Jeremiah that there is no absolute choice of any one to destruction. Our attitude changes the attitude of the unchanging God. According to our attitude before him does he put himself before us. How full of instruction are these verses, chapter 18: 6-10. God tells us plainly that he changes his plans according as we change ours. If, then, we see that it is to our interest and for God's glory that in everything we should be as clay in his hands, what is the attitude that we must have? Perfect submission to God—surrender of our being entirely to him. If this is not done, it brings much harm to us subsequently as vessels for the Lord.

The first time I went to a potter's house was in a very remote part of the Southern States. I do not know that what I witnessed there would be a fair sample of the ruder forms of pottery, but I judge it was. I had never seen a vessel shaped on the wheel before, and I asked the potter to let me see him make one. He took a little lump of clay, but instead of putting it immediately on the wheel, he took it in one hand and began to give it very heavy blows with his fist. I almost thought he was angry with the poor clay before him, and I said, "What are you doing with it? I thought you were going to make a vessel." "So I am when I get it ready. I am getting the bubbles out of it. If I were to put it on the wheel as it is, it would be spoiled in a few moments. One of those little bubbles would mar all my work. So I beat it and beat it, and in this way get all the air out of it."

Ah! I thought, so does God have to treat us. The great difficulty with us is those little bubbles of self-conceit, of our own self-will, and sometimes of our self-righteousness, something that, in the process of God's work, would wonderfully mar it. So he has to deal with us severely; but he is not angry with the poor clay before him. He is not angry with us when he puts us through this process of adversity. He is only getting out of us all that would mar his blessed work. How wise it is, then, for us just to accept, with perfect simplicity, his will!

I can never forget the first time I heard a saying that originated with one whose name is well known to many—Alfred Cookman—whose last words were, "I am sweeping through the gates, washed in the blood of the Lamb!" A few weeks before his death he stated to a friend of mine that he thought his whole life had become a continual "Yes" to God's dealings with him. Sometimes it was joy, sometimes it was trial and sorrow; but he had learned, whatsoever came, to recognize God's hand in it, and say, "Yes, Lord, yes!" So the sting was taken out of every sorrow; the Lord took him into his blessed hand to shape him.

When the process of reconciliation is begun and God is going on with us in this wonderful process of redemption, seeking our full development, what does he do with us, his vessels? It seems to me that nothing could be more beautiful than the figure which the servant of God has chosen to show God's work upon us. "We are the clay, and thou our potter." With all the improvements that have gone on in other things, the choicest vessels are still shaped precisely as the prophet saw them shaped—upon the wheel. If we go to Minton's works, for example, and witness the formation of the choicest vessels, they are made exactly as they were in Jeremiah's time. They are not made by machinery—some of the commoner kinds are—but the choicest things are not put into molds, they are emphatically the work of the potter's hand. When the clay has been taken into the potter's hands the process begins, and then the potter's hand is everywhere. It is round about it, within it, without it, forming it, shaping it, widening it, or narrowing it; and his eye is continually upon it to see if it pleases him.

While watching the work and noticing the material, I put some questions as to what sort of clay they used. I was told that some of the very choicest preparations were made out of flint. They ground it, and out of the hardest stones they formed the best vessels. And so God takes some of the strongest wills, those who are the most rigid, firm, and unyielding, breaks down their stubbornness and makes them his chosen vessels. Yesterday it was my sad and blessed privilege to give a last look upon the face of one whom none of us can ever see again on earth—that dear Christian worker, Mrs. Raynard—whom God has blessed so wonderfully. I looked on that lovely face as it lay in death, and the death smile was so like the smile that I had seen it wear in life! I had never seen anything in life but gentleness and love upon her features; but in death, through the sweetness and the smile, one could see in those firmly pressed lips all the wonderful power of will there was behind it. If it had not been consecrated, what then? Many a will like that is moving through this world, a source of misery to others; but when yielded up to God, it is one of the choicest gifts that he can give us. The Potter knows how to subdue it. It may take a severe process, but I am sure we will let him do anything he chooses.

As we have sometimes looked at the poor, shapeless clay in the pit, and have seen no beauty in it, and perhaps have seen it again in the rare, beautiful vase, that was an exquisite work of art, we remember that such is the difference between us as living our own lives, keeping ourselves in our own hands, and when we put ourselves into the hands of God. There is nothing lovely about us while we are living to self; but God takes us into his blessed hands and makes us his choice vessels. We become his workmanship to his praise.

We have sometimes known what it was to walk along the rough roads where the clay became a positive hindrance to us; but when the potter has taken it, it has become changed into some choice vessel, to be lifted to our lips as a cup to give us refreshment. This but feebly expresses the difference in our lives when living to ourselves and when living to God. In the one case we are a hindrance to every one that comes along our pathway, just clogging every homeward traveler. But when God has taken us and used us, we can carry refreshment to all, cheering them day by day.

But some may find that they have to go through a severer process than others. In those beautiful works I have mentioned, I lingered long in the room where the painting was done. After having seen the artist give the finishing touch to a choice vessel, I said, "Now that is all done, except, of course, that it has to go through the fire?" "Oh, no," "Why," I said, "your work is finished?" "Just for the present it is." And then he explained that after it was burned and had passed through the furnace, nearly all the color was taken out of it. There would be just a little of the ground-work left, and the artist had to go over it again, putting in every single touch with just as much pains as before. Otherwise, he said it would not be lasting. Never till I heard him say that, did I quite comprehend how it was in some of our life experiences. Every one of us who has passed through the furnace will understand all about the experience. When it came we supposed we were going to grow in grace; but instead of that, it took every grace out of us. We thought we were patient, and we found we were not. And so one grace after another that we trusted God had put into us, seemed to dissolve away. That is often the first result of trial. But God is just grounding all graces more deeply, taking out of us all our conceit about them, all our knowledge and consciousness of them, doing the work more thoroughly, engraving his beautiful patterns down out of sight of man, so that it should be a permanent basis for all those after-touches which he shall put upon us and which shall abide. Never let us be discouraged if the first result of trial seems to be the loss of our virtues and graces rather than the strengthening of them. The Lord always knows what he is about.

I do not know why I should speak so much about the furnace, because I believe it

is our privilege to be very rejoicing Christians. But I believe, also, that we have come upon times when God will more and more try his people. How significant are the words of Peter—literally they should be read—"It is the time of judgment beginning at the house of God." For we, God's chosen vessels, constitute this "house of God," as now representing him on the earth. And we must expect that these judgments that are by-and-by to fall upon the earth—but from which God has promised he will keep his own overcoming ones free—in some anticipatory form will come upon us. He will search us and try us, and see if there be any evil way in us, and take out of us everything that mars us as vessels for his use, and so fit us to bear his name effectually before the world that so greatly needs us.

Now let us look for a moment at some of the little things that mar our usefulness. If we have not been thoroughly transformed; if, when God is calling us, we draw back or are unfaithful, we cannot expect to be anything but poor, leaky vessels. I often see those beautiful little jars and other vessels used so much now for ornaments, and when I have asked if they would hold water, the answer has always been, "They would not do for that, they have not been burned sufficiently." It may be that there are some Christians who attract the eye and yet cannot do the work that God wishes them to do. God may fill them with his Spirit, but it passes away; they have never been sufficiently chastened by God to become effectual holders of the blessed truth committed to their trust.

Again, it seems as if many of the vessels the Lord deigns to use were like those we have seen sometimes in traveling and in some homes, where all the dishes seem to get "nicked,"—not broken or cast aside, but all the edges nicked. They have answered the purpose, though not so pleasant to the eye. We do not like to have the nicked side come next to our lips. How many a blessed draught may be refused because it is put into a nicked cup. We want not only to be full of power, but to bear it in a befitting way, so that the cup itself shall correspond to the joyous wine of refreshment which God sees fit to put into us.

Another truth is very beautifully conveyed to us in Numbers 19: 15, "And every open vessel which hath no covering bound upon it is unclean." It was on account of the presence of death that this was spoken. Everything that came in contact with death in any form became unclean. So we live in an atmosphere of death, in a world that lieth in the wicked one, amongst those who are dead in trespasses and sins. And as the open vessel when it was exposed to the air was sure to contract impurity, so we must have something to come between us and the world; we must be covered from its corrupting power. All our greatest dangers come from the atmosphere that surrounds us. Nearly all the skepticism that is making its way in this country and across the sea, comes—so to speak—from the atmosphere more than from the direct touch. It has got into our literature, and pervades so much of the conversation we hear, that unless we are covered with the power of God, and unless the covering be bound upon the vessels—our life hid with Christ in God—the subtle, corrupting influence will be sure to get into our hearts, and the vessel will become unclean.

One other thing connected with these vessels is that the choicest ones do not always get the most common use. In a great house some cups are on the table every day; but there are some that only come out on occasions. We recognize the fitness of this, and I believe it is so in the great house of our God. The vessels that are only sometimes used, and for great purposes, are as truly doing the will of God when waiting as though they were restlessly working. It is a truth that needs great care in its application, and yet it seems to be clearly taught by God's way of working with us. I shall never forget when I returned to America, after my first visit to this country about ten years ago, how I felt, so flat, and empty, and useless, that a fear came into my heart that God was setting me aside. A dear friend wrote from your land, sending me this little message: "The wine cup or glass when it has been

used and washed is turned upside down and set upon a shelf, but it is just as valuable as it ever was. It is not cast aside because it is not at that moment used." So I felt like the poor empty glass, turned upside down, as it were, left to wait and rest a little while; not cast aside at all, but waiting till He should find something to fill the poor glass again. So there may be moments in our lives when we have to turn aside to rest awhile. And my figure does not hold good perfectly,—the analogy fails here,—for I am sure that such a time of rest and being alone with God is the most profitable. It is a time when the vessel may not exactly be put to the lips of any one to refresh them with a cooling draught, but it may be a time when the vessel is being more effectually cleansed, and then to be filled and filled to overflowing; until, wherever it goes, it is always ready to give refreshment to others, in bearing about the blessed name of Jesus.

Now, dear friends, we do not exactly know each other here to-day, but God knows all our hearts. May it be that as he looks down on us, he is saying, "Chosen vessels;" she is a chosen vessel to bear my name; he is a chosen vessel to bear my name. What have we been bearing? Let us remember it is JESUS' NAME. It is not earthly aid merely, not merely comfort or relief from suffering, but the name of Jesus. If we do our service rightly, though it be only giving a garment to some shivering person, or putting a crumb of bread into some poor hungry mouth, along with that must go something of the name of Jesus. We act as the representatives of the Lord Jesus, and if we have done these things in love, then that is the name of Jesus, for his name is LOVE. And we have thus passed on a little of that blessed name—commended him unto those who thus know the Master's love by what his servants do.

Let, then, our uppermost thought be this: in word or deed, eating or drinking, or whatsoever we do, do it in the name of the Lord Jesus. Oh, may we realize what that name is more and more—that wondrous name, and all that it means. His cross, his blood, his resurrection, his intercession, all that is included in the dear name of Jesus—never to be told throughout eternity. And then the name of the Holy Spirit, Sanctifier, Comforter, and Teacher, may we bear that name, and never forget any of the names,—Father, Son, and Holy Spirit, having them dwelling in our hearts so richly by faith, that we may be always "filled with the Spirit,"—God's chosen vessels, bearing his blessed name wherever he shall lead us.

The Immortality of the Soul.—History of the Doctrine.

(Continued.)

WE have now seen that of the different sects of philosophers, the Aristotelians, the Epicureans, the Stoics, the Academics, and the Pyrrhonists, denied the immortality of the soul; and that the great mass of the people agreed with them on this subject. This leaves only the Platonists and Pythagoreans, and these sects, it is claimed, did believe the soul immortal. We know that they talked about the immortality of the soul, and argued about it, and professed to believe in it; but the doctrine they discussed was only that of emanation and immanation, or absorption. That is, they thought the soul a part of God, an emanation from him, separated from him for a short time, but destined finally, either at the death of the body or at some future time, to return to him, be re-absorbed into his being, and thus lose all personality and conscious existence. This view, it will be seen, virtually amounts to annihilation of the soul. It is not at all like the present doctrine of the immortality of the soul.

On this point Bishop Warburton remarks: "But when the ancients are said to hold the *pre* and *post* existence of the soul, and therefore to attribute a proper eternity to it, we must not suppose that they understood it to be eternal in its distinct and peculiar existence; but that it was discerned from the substance of God, *in time*, and would, *in time*, be re-joined and resolved into it again. This they explained by a closed vessel filled with seawater, which, swimming awhile upon the ocean, does, on the vessel's breaking, flow in again, and mingle with the common mass. They only differed about the time of this reunion and resolution: the greater part holding it to be at death; but Pythagoreans, not till after many transmigrations. The Platonists went between these two opinions, and re-joined pure and unpolluted souls immediately to the Universal Spirit; but those which had contracted much defilement were sent into a succession of other bodies, to purge and purify them, before they returned to their parent substance." (Divine Legation of Moses, vol. xi., book iii, sec. 4, pp. 214, 215.) Then he justly adds: "Thus we

see this very opinion of the soul's *eternity*, which hath made modern writers conclude that the ancient sages believed in a future state of rewards and punishments, was, in truth, the very reason why they believed it not." (Ibid., p. 216.)

This was the doctrine of the Platonists and Pythagoreans.

Speaking of this subject, Mr. Watson remarks:—

"Thus philosophy refined upon the doctrine of immortality until it converted it into *annihilation itself*; for so it is, in the most absolute sense, as to distinct consciousness and personality. The prevalence of this notion under different modifications is indeed very remarkable." (Theol. Inst., vol. i., p. 50.)

He thus indorses Warburton's position:—

"Some learned men have denied the consequence which Warburton wished to establish from these premises, and consider the re-absorption of these sages as figurative, and consequently compatible with distinct consciousness and individuality. The researches, however, since that time made into the corresponding philosophy of the Hindoos, bear this acute and learned man out to the full length of his conclusions." (Ibid., pp. 50, 51.)

Of the belief of the philosophers in the immortality of the soul, the Encyclopædia Britannica says:—

"This, however, appears by no means to have been the case with the systems of any, as far as we can learn, of those ancient philosophers who contended the most strenuously for the immortality of the soul. For not only do they seem to have agreed that no suffering could be expected by the wicked in another life, on the grounds that the gods were incapable of anger and therefore could not punish, but the very notion of the soul's immortality, as taught by them, involved the complete destruction of distinct, personal existence.

"Their notion was, that is, when they spoke their real sentiments (for in their *exoteric* or popular works they often inculcate, for the benefit of the vulgar, the doctrine of the future retribution, which they elsewhere laugh at), that the soul of each man is a portion of that spirit which pervades the universe, to which it is reunited at death, and becomes again an undistinguishable part of the great Whole, just as the body is resolved into the general mass of matter. So that their immortality, or rather eternity, of the soul, was anterior as well as posterior; as it was to have no end, so it had no beginning; and the boasted continuance of existence, which, according to this system, we are to expect after death, consists in returning to the state in which we were before birth; which every one must perceive is the same thing virtually as annihilation. Such, then, were the views which prevailed among the most highly enlightened nations of antiquity on this subject." (Encyc. Brit., eighth edition, vol. i. pp. 459-463.)

What will our friends say to these facts? Not one of the ancients believed in the eternal, personal existence of the soul. All souls were finally to lose their separate existence, and be re-absorbed into God. Certainly these will not be claimed as orthodox believers in the immortality of the soul! With these views they could not possibly believe in the eternal misery of the wicked.

PERIODICAL DESTRUCTION.

There was another point universally held by the ancients which utterly forbade their believing in the soul's immortality. They held to a periodical destruction of all things, not excepting the soul.

Thus writes Mr. Leland: "It was a notion which generally obtained among them [the philosophers], that at certain periods which the Stoics termed conflagrations, and which were to happen at the end of what they as well as the Pythagoreans and Platonists called the great year, there should be an utter end put to the present state of things; and the souls of all men, and even of those of them which had become gods, demons, or heroes, were to be resumed into the universal soul, and thereby lose their individual existence." (Leland's Revelation, vol. i. part iii. chap. v. p. 341.)

Watson confirms this testimony thus: "Another notion equally extensive and equally destructive of the original doctrine of the immortality of the human soul, and a state of future rewards and punishments, which sprung up in the Egyptian schools, and was from thence transmitted into Greece, India, and throughout all Asia, was that of a periodical destruction and renovation of all things." (Theol. Inst., vol. i. part i. p. 52.) "When the universal inundation takes place," says Enfield, "the whole surface of the earth is covered with water and all animal life is destroyed; after which nature is renewed, and subsists as before till the element of fire, becoming prevalent in its turn, dries up all

the moisture, converts every substance into its own nature, and at last, by universal conflagration, reduces the world to its pristine state. At this period, all material forms are lost in one chaotic mass; all animated nature is reunited to the Deity, and nature again exists in its original form, as one whole, consisting of God and matter. From this chaotic state, however, it again emerges, by the energy of the Efficient Principle, and gods, and men, and all the forms of regulated nature, are renewed, to be dissolved and renewed in endless successions." (Hist. of Phil., book ii. chap. ii. sec. 1, p. 195.)

Then none among them could possibly believe in the immortality of the soul as a separate personality.

EMINENT MEN WHO REJECTED THE SOUL'S IMMORTALITY.

On examination we find that most of the eminent orators and authors of antiquity have recorded themselves as unbelievers in the soul's immortality. Among these, Cicero stands prominent as a great orator and statesman. Though in some of his writings he argues for the immortality of the soul, yet after all he confesses that he did not really believe it. Of him Warburton says, "He professes his disbelief of a future state of rewards and punishments in the frankest and freest manner." (Divine Lega., vol. ii. book iii. sec. 3, p. 182.)

Virgil, Horace, and Seneca were all disbelievers in the immortality of man." (See Enfield, Hist. Phil., pp. 310-313.)

After showing that Cicero was full of doubts on the subject, Dr. Horne says: "All which gave Seneca just occasion to say that 'immortality, however desirable, was rather promised than proved by these great men.' While the followers of these great philosophers were thus perplexed with doubts, others of the heathen entertained the most gloomy notions,—either imagining that they should be removed from one body to another, and be perpetual wanderers, or contemplating the grave as their eternal habitation, and sadly complaining that the sun and stars could rise again, but that man, when his day was set, must lie down in darkness, and sleep a perpetual sleep." (Horne's Intro., vol. i. p. 18.)

No wonder that Paul said that the heathen had no hope; for it was really true.

Gibbon, the celebrated historian, says: "The writings of Cicero represent in the most lively colors the ignorance, the errors, and the uncertainty, of the ancient philosophers with regard to the immortality of the soul. When they are desirous of arming their disciples against the fear of death, they inculcate, as an obvious though melancholy position, that the fatal stroke of our dissolution releases us from the calamities of life, and that those can no longer suffer who no longer exist." (Dec. and Fall, vol. i. p. 527.)

So, then, the belief of the ancients was against the immortality of the soul.

BELIEF OF THE HINDOOS.

To-day the doctrine of the soul's immortality is not universally nor even generally believed, though it has been industriously propagated for over two thousand years, from the time of the school of Plato down to that of the modern theological seminaries. Nearly the whole of the Asiatic nations reject it, and hold to the total annihilation of all souls! That this is not merely my assertion will be seen from the following testimonies, all from men who hold to the immortality of the soul. Mr. Watson's testimony will not be questioned. Hear him:—

"With us, this [the doctrine of the soul's immortality] is a matter of general belief; but not so with the generality of either ancient or modern pagans. The same darkness which obscured the glory of God, proportionately diminished the glory of man,—his true and proper immortality. The very ancient notion of an absorption of souls back again into the divine Essence was with the ancients what we know it to be now in the metaphysical system of the Hindoos, a denial of individual immortality; nor have the demonstrations of reason done anything to convince the other grand division of metaphysical pagans into which modern heathenism is divided, the followers of Buddha who believe in the total annihilation of both men and gods after a series of ages,—a point of faith held probably by the majority of the present race of mankind." (Theol. Inst., vol. i. part i. chap. iv. p. 22.)

This is a valuable testimony, especially coming from one who is such good authority. This alone gives a majority at the present day against the doctrine of the soul's immortality.

Mr. Davy says: "The religion of Buddha is more widely extended than any other religion. It appears to be the religion of the whole of Tartary, China, Japan, and their dependencies, and of all the countries between China and the Brahmapootra. . . . They appear to be materialists in the strictest sense

of the term, and to have no notion of pure spirit or mind. . . . Ordinary death is merely a change of form, and this change is almost infinite, and bounded only by annihilation, which they esteem the acme of happiness." (Ibid.)

Then a majority of the race are *materialists*, instead of immortal-soulists!

Our next witness is that candid author, Henry Howe. He writes: "Buddhism, the religion of Burmah, has the greatest number of disciples of any on the globe, among whom is half of the people of China, Laos, Cochin China, and Ceylon; all of Cambodia, Siam, Burmah, Thibet, Tartary, and Loo-Choo; and a great part of Japan, and most of the islands of the Southern seas." (Travels of Celebrated Travelers, p. 596.)

"Existence and sorrow are declared to be necessary concomitants; and therefore 'the chief end of man' is to finish this eternal round of changes, and be annihilated. The great doctrines of this faith are five; viz., 1. The eternal existence of the universe and all things; 2. Metempsychosis; 3. Nicban, or annihilation," etc. (Travels of Celebrated Travelers, pp. 597, 598.)

Of this religion, Alger says, "It is the basis and motive of the most extensive disbelief of individual immortality the world has known." (Future Life, part v. chap. viii. p. 615.) Kœpen, in his work on the "Religion of Buddha," says, "Buddhism is the gospel of annihilation." (Ibid., part ii. chap. vi. pp. 111-127.)

In the *Methodist* of April 16, 1870, Bishop Thomson publishes a sermon in which he says: "As to the existing systems of India, China, and Japan, Hindooism, Confucianism, and Buddhism are all, as every intelligent man knows, decaying and ready to perish, without satisfying the wants of mankind. They hinder human development, and must be swept from the earth by human progress. Nor need we lament; nay, we should rejoice in the prospect, for they offer no salvation to man in this life, but by the extinction of all interests in this life,—its duties, responsibilities, and possibilities,—and no salvation beyond the grave but annihilation, the blowing out of the soul as the blowing out of a candle."

Then the bishop understood them to teach the annihilation of the soul after death, and they do not believe in the immortality of the soul.

In the same paper I find still further unquestionable proof of the belief of the Hindoos on this point. A new sect has lately originated in India called the "Church of the On: God." Says the *Methodist*: "Representatives of the 'Church,' learned in the Sanscrit, were sent to the sacred city of Benares to study more fully the Vedas—the supreme scriptures of Brahmanism—in order to ascertain if the new movement could not be reconciled to the primitive and purest faith of the country; but they reported that these ancient documents taught Pantheism, Metempsychosis, and the annihilation of the soul.

"The Hindoo books describe several different degrees or states of happiness for mankind after death. Of these the highest state is called *Mooktee*, and consists of union with the Deity, or absorption into the infinite Spirit. This state is the result or reward of attaining divine knowledge. As soon as any man acquires a knowledge of Brahma, it overcomes or extinguishes all sin within him, and its influence upon him; he disregards all work, however meritorious in general opinion, and, emancipated from all worldly desires and bodily passions, his spirit becomes united with Brahma, or is absorbed into him, 'as a drop of water when it falls into the ocean.' He loses all personal identity. He is no longer, and will never again be, a conscious and separate being, and so is not subject to any further transmigrations or changes."

"The third and fourth states of happiness are in the heaven, or abode of the gods, called the *Swurg*. Some few persons who in this life have performed works of extraordinary merit, after death proceed to *Swurg*, and reside there till the close of the present Kapla, when *Swurg* and all its residents, whether gods or saints, will be annihilated." (India, Ancient and Modern, pp. 408, 409.)

This is the faith held by the majority of the human race to-day. Is this the doctrine of the immortality of the soul? It is just the opposite. Do not our orthodox friends know these facts? How, then, can they have the face to claim a universal belief in their notion of the soul's immortality—when all the facts are the other way?

(To be Continued.)

I HAVE never been able to discover that a man is all the worse for being attacked. One foolish line of his own does more harm than the ablest pamphlets against him by other people.—*Macaulay*.

GOD KNOWS.

THROUGH all my little daily cares there is One thought that comfort brings whenever it comes; 'Tis this—"God knows." He knows Each struggle that my hard heart makes to bring My will to his. Often when night-time comes, My heart is full of fears, because the good That seemed, at morn, so easy to be done, Has proved so hard; but then remembering That a kind Father is my Judge, I say,— "He knows." And so I lay me down with trust, That his good hand will give me needed strength To better do his work in coming days.

—Selected.

Modern Spiritualism.

THEIR TENDENCY IS TO ATHEISM AND IMMORALITY.

(Continued.)

LATER still we have the evidence of Dr. Wm. B. Potter of N. Y. In an article under the head of "Astounding Facts," and also in a tract entitled, "Spiritualism as it Is," he has given us the result of his experience and observation. While he portrays Spiritualism with as horrible features as any of the preceding witnesses, his testimony is still more conclusive, if possible, than theirs, as he is yet a Spiritualist, and does not publish to renounce the system, nor he still advocates it publicly, but with the vain hope of inducing Spiritualists to correct their errors and amend their lives. We have only room for brief extracts, sufficient, however, to give us a fair view of this most monstrous of all abominations. He says:—

"Fifteen years of critical study of Spiritual literature, an extensive acquaintance with the leading Spiritualists, and a patient, systematic, and thorough investigation of the manifestations, for many years, enable us to speak from actual knowledge, definitely and positively, of 'Spiritualism as it Is.' Spiritual literature is full of the most insidious and seductive doctrines calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness.

"We are told that 'we must have charity,' that it is wrong to blame any one, that we must not expose iniquity as 'it will harden the guilty,' that 'none should be punished,' that 'man is a machine and not to blame for his conduct,' that 'there is no high, no low, no good, no bad,' that 'sin is a lesser degree of righteousness,' that 'nothing we can do can injure the soul or retard its progress,' that 'those who act the worst will progress the fastest,' that 'lying is right, slavery is right, murder is right, adultery is right,' that whatever is, is right.

"Hardly can you find a Spiritualist book, paper, lecture, or communication, that does not contain some of these pernicious doctrines; in disguise, if not openly. Hundreds of families have been broken up, and many affectionate wives deserted by 'affinity-seeking' husbands. Many once devoted wives have been seduced, and left their husbands and tender, helpless children, to follow some 'higher attraction.' Many well-disposed but simple-minded girls have been deluded by 'affinity' notions, and led off by 'affinity-hunters,' to be deserted in a few months, with blasted reputations, or led to deeds still more dark and criminal to hide their shame."

Speaking of the prevalence and influence of licentious principles among Spiritualists, he mentions the following well-known fact:—

"At the National Spiritual Convention, at Chicago, called to consider the question of a National Organization, the only plan approved by the committee especially provided that no charge should ever be entertained against any member, and that any person, without any regard to his or her moral character, might become a member."

Such statements as these do not surprise us at all. We cannot be surprised that effect follows cause. We have shown that the teachings of Spiritualism lead to this result, a result we have looked for since the first introduction of this system of error.

The Cleveland Herald, speaking of Dr. Hatch's statements, says:—

"The Doctor gives other cases to illustrate this, but those of our readers who saw the experiments made in this city not long since by Spencer, need no further proof of the assertion, that there are cases in which the subject becomes perfectly under the control of the operator."

Spiritualists claim that "the spirits" can work wonders through the media that mesmeric and psychological operators cannot reach through their subjects. Of course they must have entire, complete control of the medium. In connection with this fact, take the admissions of Spiritualists that no spirit can be identified, and what a field of deception is opened before us! This point we propose to examine.

THE SPIRITS CANNOT BE IDENTIFIED.

If this assertion can be established, if it

can be shown that Spiritualists themselves, after long and carefully testing the matter, acknowledge that spirits cannot be identified—that they will personate and deceive so as to defy all efforts at detection—then their unreliability is fully shown. No better evidence than this is needed of the danger of the system, because deception cannot certainly be detected in any instance, therefore the deception may be permanent—never exposed till the deceived and bewildered soul is ruined.

In arguing this and other points, we produce as evidence the testimony of Spiritualists, and such as have been Spiritualists; we will introduce their evidence, with a few interesting remarks from Pres. Mahan:—

"Certain experiments have been made, in order to determine whether spirits are present. Individuals go in as inquirers, and get definite answers—in the first place, from departed spirits of persons yet living; in the second place, from departed spirits of persons who never existed here or anywhere else; in the third place from departed spirits of brute beasts. Now, it will not be denied that answers are obtained from these, but it is said the communications come from spirits in a dishonest state of mind. But they will answer all the test questions that any other spirits can do. You cannot get a test applied in any question, cannot form or establish a test, that will not be as perfectly fulfilled in these cases as in any other. Now, if lying spirits can read our inmost thoughts, what evidence have you that any but lying spirits ever did communicate? How do you know but that when you were communicating, the father of lies was present, and shaped his lies for the very purpose of deception?"—Discussion with Mahan, with Tiffany and Rehn, page 13.

Had the President followed up the last idea presented above, instead of trying to account for all the phenomena on natural principles, he would doubtless have more nearly met the arguments of his opponents. Again, he says:—

"I venture to affirm that the testimony of no individual would be received in a court of justice which varied according to the persons with whom he conversed. Now I say that you cannot bring a solitary spirit that will not do this identical thing. A spirit will come into an orthodox circle, and affirm absolutely all the articles of the orthodox creed. You may in the same spot change the character of the circle and he will deny all he has said before. You may change the third time, and he will deny all he has said before, and assert an entirely new theory. Now I will appeal to any judge of any court, if he would receive the testimony of such a person. Again, they contradict each other in things that spirits cannot be ignorant of. They have attempted to tell us the location of the spheres, the distance between the surface of the earth and the spheres; and I do not believe that you can bring two spirits from the vasty deep that will agree in such a simple fact as that—that will agree with regard to any essential condition with reference to the spirits there, who is there, and what is their condition.

"Judge Edmonds has drawn a picture of what he has seen, that made one of his hearers say, 'Why, Judge Edmonds, that is worse than a Presbyterian Hell!' He says that he has seen spirits which have been there 18,000 years, that look like monkeys; and that he has seen those who have horns, just as he has seen in pictures. I take the books, and then the testimony of all that have witnessed these circles, of whom I have inquired, and I have never yet met an individual who would honestly tell me that he believed that the testimony of the spirits was reliable."—Ib., page 37.

In a discussion of this subject in the summer of 1856, one who claimed to have been the first Spiritualist in the State of Michigan (a Mr. Hobart of St. Joseph County), made the following remark:—

"The spirit sometimes assumes the name of an individual belonging to the same church, to induce them to hear. This is necessary with some who are so bigoted they would not believe unless a name was assumed which they respected."

This was an admission which we did not then suppose an intelligent Spiritualist would make. Any such assumption by a lying spirit would avail nothing if the person spoken to believed what the Bible says, that "the dead know not anything." Eccl. 9: 5. That they do deceive those who seek to them is beyond all doubt; and to ward off the force of this fact, the flimsy covering of doing evil that good may come, is thrown over them. They are good, but it is our weakness and bigotry that causes them to profess to be what they are not! They are obliged to deceive us for our benefit, and to lie us into the truth!

We did not know till that time that Spiritualists had so little confidence in these communications; but investigation proves the fact. Yet it is obvious that all Spiritualists have changed in their faith and lives under the influence of the spirits. This is a point worthy of careful consideration, that they are continually being molded and fashioned by an influence in which they dare not publicly avow the least confidence.

Said Joel Tiffany:—
"Persons have supposed that when they get correct answers they get tests. But when we come to understand that the spirit can come into rapport with the mind in the circle, we then discover that he can perceive his thoughts and get the answer as well as the question from his mind, and then being in communication with the medium can answer all his questions, and give him perfect answers, as to identity, at the same time that he is a far different spirit from what he purports to be."—Discussion with Mahan, page 52.

The following remarks from Dr. Hare, made in the N. Y. Investigating Class, show that he also believed there was danger of being deceived:—

"There was a difficulty, undoubtedly, in knowing precisely how it is, even upon the testimony of spirits, because spirits there occupying different spheres and immensely differing in their degrees of development, accordingly give discrepant accounts of the matter. We must first identify the spirit and determine his trustworthiness before we could accredit his testimony. We must observe the same rules of evidence, apply the same tests, and have the same care in ascertaining their identity and veracity we do in like matters here."

What folly, to talk of applying the same tests of identity to spirits that we do to persons here! The Doctor knew better, as every one does. But he admits that we cannot trust them, unless we can identify them, and the most experienced Spiritualists say that that is impossible. He seemed to consider himself safe from deception, as will appear by the following remark:—

"He thought it impossible that he could have been deceived. It was not likely that any spirit would, in such a convocation, where Washington, Franklin, his father and mother, and others were present, assume a false character and name to deceive him any more than it was possible for any individual to assume to be and speak as some one else at a town meeting, without being detected."

But Dr. Hare assumed that "Washington, Franklin, his father and mother," were present, for he could have no evidence of it whatever. We have attended many town meetings in years gone by, but we never yet knew any man to speak in such meetings in the name of his neighbor; but such things often take place in "circles," according to the testimony of Spiritualists.

Judge Edmonds, in "Spiritual Tracts," No. 7, page 4, says:—

"One day while I was at West Roxbury, there came to me, through Laura as the medium, the spirit of one with whom I had been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character—one unlike that of any other man whom I ever knew, and so strongly marked that it was not easy to mistake his identity.

"I had not seen him in several years; he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar characteristics, but by referring to matters known only to him and me.

"I took it for granted he was dead, and was surprised afterward to learn that he was not. He is yet living.

"I cannot, on this occasion, go into all the particulars of an interview which lasted more than an hour. I was certain there was no delusion about it, and as certain that it was just as much of a spirit-manifestation as any I ever witnessed or heard of."

But the credulity of Spiritualists knows no bounds. With all the evidence before him, and the well-known admissions of Spiritualists that lying spirits personate our friends so well as to defy detection, the Judge yet thought it was the spirit of his living friend!

The following experience of a circle of "six ladies and gentlemen," is taken from the Boston Bee. The spirit of a dog first identified itself; the paper states:—

"Several satisfactory answers were given relative to its name, that of its late master, time of its decease, etc. . . . The next spirit was that of a cat, who revealed the secret that it had been drowned while at a very tender age, in a cistern, by a young lady who was present. The answers in this instance were correct and satisfactory.

"After this, a gentleman (who was a medium) asked if the spirit of a favorite horse was present. The raps were in the affirmative. The raps then gave the name of the horse by the alphabet, its age, the number of years it had been dead, the name of the place where it had been struck by lightning," etc. [Copied from Prof. Matteson.]

In these instances the most satisfactory "tests of identity" were given. Who has ever known any better to be given by any spirits?

Dr. Hare became satisfied that he was conversing with Christ, but Woodman says:—

"For our part, we do not believe that Jesus Christ has communicated through any medium directly during the present century, though we do not pretend to know. If he should come to communicate, how would he be known? No living person would know him by his form, his voice, or his writing. No person could be induced to recollect by the relation of unpublished facts in his life, or by any peculiar marks of idiosyncrasies of character, for all these are unknown. So far as we could see, there could be nothing to identify his person. If the communication should be in any respect impure or immoral in its tendency, it would stand self-condemned. If it should be found in perfect harmony with the divine law, still it might come from some other intervening spirit."—Reply to Dwight, page 65.

These remarks would apply to any other as well as unto Christ. And if the professed Christ should communicate "in perfect harmony with the divine law," Mr. Woodman would be inclined to regard it as some intervening spirit—and lying spirit, of course, professing to be what it was not. But suppose it professed to be one who had lived in the present century, with whose form, voice, writing, character, etc., we were acquainted, could we identify him with any greater certainty? A. J. Davis, in the Herald of Progress, Feb. 1, 1862, in answer to a question concerning the appearance of spirits, says:—

"These appearances are intended merely as reminders and as tests of identity. All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style which would produce the greatest impression on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress or in flowing robes, as is deemed best suited to accomplish the ends of the visitation. They substitute pantomime and appearance for oral explanations." EDITOR.

(To be Continued.)

Prizes in Schools.

The Northwestern Advocate has a good editorial in which the custom of awarding prizes for excelling in certain branches in study is condemned. The editor well says that those who receive the prize and those who fail to receive it are injured. The rivalry is stimulated by an unhealthy motive. It is offered for excelling in some particular study; special labor is bestowed on that branch, and others are neglected. Our contemporary says:—

"The prize is a species of gambling; success for one by the failure, the calamity, of several. There is a large element of chance in it, for the judgment of the awarding judges is often as reliable a test of justice as a throw of the dice; not more. They are the petit jury sitting in a school-room. The excitement which permeates chapel or church on the occasion of the contest is so like the excitement at a horse-race or billiard-match, as to leave little difference except in the classes who patronize them. Does the more respectable presence at the one afford pardon for similar acts among the less respectable class? Rather is it the excesses about the hoof and hand contests for prizes which ought to warn the head against following into the same line of amusements. It is the laying of the foundation for love of excitement and for money or goods not earned."

To all of which we fully subscribe, and we now, as heretofore, would discountenance the custom with emphasis.—Cal. Chris. Advocate.

THE ratio of divorce to marriage has been as follows during the last few years in four New England States: Vermont, 1 to 16; Massachusetts, 1 to 23; Rhode Island, 1 to 13; Connecticut, 1 to 10. If Maine and New Hampshire have a like divorce record, the number of couples in the New England States who make a shipwreck of matrimony is about 1,800 annually. This record, which has few parallels in history is only one of the several symptoms of moral decline in New England. Church-going is falling into disuse and religion is neglected. There is no superabundance of religious sentiment of any sort among the professors and students of Harvard and Yale colleges.—Exchange.

The Signs of the Times.

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

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

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

J. H. WAGGONER, RESIDENT EDITOR.

Southern California Camp-Meeting.

THE San Joaquin Valley is mostly a sandy plain, looking like a barren desert at this season of the year, except where it is irrigated. With plenty of water it produces abundantly. An irrigating ditch has run through the ground where the camp was located, in nearly the form of a semi-circle. A row of weeping willows was planted on either bank. The ditch is now dry and leveled down, and the family tents to the number of 42, were pitched underneath these willows, the branches of which, lengthened by a hasty growth produced by irrigation, trailed upon the ground, furnishing a drapery of green around the tents. The effect was pleasing; altogether unlike anything we ever saw elsewhere. In the bend of the circle the large tent was pitched.

Previous to the high wind, of which we spoke last week, the weather was hot in the valley. During thirty days, just before the time of the meeting, the thermometer ranged as low as 102 degrees only on three days; but rising as high as 117. The wind blew some during most of the meeting, growing hotter toward the close. The nights were beautiful—just cool enough to be pleasant—and the moon was at the full.

The opening of the meeting we have already noticed. Things moved rather slowly, which was not surprising, as the brethren and sisters in that valley are mostly new in the faith. But the meeting was successful; every subject presented met with general acceptance, and prejudice was removed from minds where it had been strongly entrenched.

The Sabbath-school was interesting. That branch of our work was greatly advanced, and we feel confident that the schools in Central California will increase in usefulness. It was proved to all that a Camp-meeting may be an occasion of great benefit to children. Visiting the home of a family in "Central Colony," the father and mother in which fully embraced the truth at the meeting, we were introduced to two children aged eight years. On our inquiring of the mother why she did not take them with her to the meeting, she expressed her regret that she did not; but she never knew before that a Camp-meeting was a proper place to take children. This was a favorable comment on the influence of the meeting.

On Sunday, as usual, the discourses were mostly on points of doctrine, embracing immortality and the Sabbath. But the number present was not large. Another Camp-meeting was in progress not far from ours, where all resorted who love excitement and noise, of which it was reported they had plenty there. Our meetings are altogether too orderly to suit that class. But the effect was as good as if they had been present. Those who attended came to hear, and were benefited by the presentation of the truth.

On invitation more than thirty came forward for prayers. On Monday afternoon eighteen were baptized. Some of these cases were of more than ordinary interest. And we look for fruit from the conviction fastened on the minds of others.

The temperance meeting was productive of much good. The brethren and sisters largely signed the "teetotal pledge." We were much disappointed to find the friends so far behind in the health reform. We had reason to note this, as bolted flour bread is an abomination to us, especially when produced in the form of pasty hot biscuits. We saw no graham bread upon the ground till near the close of the meeting, and that which we then saw was produced by special friends to meet our oft-expressed want. In the absence of hygienic cookery we lived mostly upon grapes, which are there produced in great abundance and of the very best quality. We plucked from a vineyard of 160 acres. If any incline to envy us such a privilege, we would remind them that a square rod covered with vines would have answered us just as well. And so in everything. Our real wants may be bounded by narrow limits.

But we confidently look for an improvement with the churches there, for we scarcely ever saw a company who more readily accepted instruction on this subject. We believe there are as true friends to the cause of present

truth in Fresno and Tulare counties as in any part of the country.

There is a strong and growing desire to see Bro. and Sister White in that part of the State. We were not able to hold out any definite promise in that direction, but we believe an appointment for them at any season would secure a large attendance.

Theological Confusion.

THE *Religious Herald*, a Baptist paper, says: "If you wish to see fur fly, you put a Presbyterian and a Methodist to discussing the ground on which they baptize infants. If a Methodist were to baptize a child, and give as a reason for doing so the grounds on which Episcopalians baptize their children, he would be put out by his own people."

The *Christian at Work*, without denying or attempting to excuse the inconsistency, retorts as follows:—

"If you want to see more fur fly, put a close communion and open-communion Baptist to discussing the ground on which they welcome or refuse Pedobaptists to the Lord's table."

The cases are not parallel. In the first, there is professed unity in the administration of what they all claim to be a Scripture ordinance; but they cannot agree on the reasons for their action, which leads legitimately to the conclusion that they lack Scripture to sustain their action. In the other case, there is an open and professed diversity of opinion, with a corresponding diversity of practice. The *Christian at Work* has made a lame defense, if this retort was intended as a defense.

These passages show that both papers consider that a want of unity is evidence of weakness or of error. And so it is; for the Scriptures command us to be "of one mind," and "all speak the same thing." If people, with the Bible in their hands, cannot agree upon the reasons of their practice, it is a virtual acknowledgement that there is no sufficient reason to be found. Now if you want to see "confusion worse confounded," set a bevy of learned "Reverends" and "Doctors of Divinity" to telling why they keep Sunday! We read in Genesis: "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth." Considering the confusion among the Sunday advocates, is there not good and sufficient reason to label them "Babylon?" And considering the worldliness of their churches, their tendency to pride, and their questionable devices to raise money to support their costly systems of worship, we cannot see any impropriety in claiming in them a fulfillment of Rev. 14:8. We expect soon to hear the call of Rev. 18:4, which will shake these worldly systems to their foundation. May the Lord guide his "little flock" in these days of peril.

Melchisedec.

WE have received several requests to give our opinion as to the identity of Melchisedec. Once we referred the questioner to our work on the "Age to Come," for an answer. As the queries still come we now copy our remarks in that work. Years have passed since it was written, but we cannot give a better answer:—

Paul to the Hebrews says the earthly priests "serve unto the shadow and example of heavenly things." But there are certain things which were not typified by the priests of the order of Aaron, and there were also certain things in their ministrations to which there is nothing corresponding in the antitype. Therefore it is evident that Aaron and the priests of his order were not complete types of the minister of the new covenant in the heavenly sanctuary. They offered a multitude of offerings "year by year;" he offered but one. Heb. 7:27; 9:25, 26; 10:1, 11, 12. Some have followed the types so strictly as to lose sight of this, and imbibe opinions subversive of the most important truths on this great subject. The points of difference are distinctly pointed out in the letter to the Hebrews.

They could not continue by reason of death; but he ever liveth to make intercession for us. Heb. 7:23, 25.

With them the priesthood descended from father to son; but his is unchangeable. Num. 3:10; Heb. 7:24.

And the reckoning of their genealogy was essential to their being admitted to a discharge of the duties of the office; but no priests traced their genealogy to the tribe from which he sprang. Heb. 7:13, 14.

They did not unite royalty with their priesthood; but he is both king and priest.

Now as Aaron could not typify the priesthood of Christ in these respects, Melchisedec is presented in the Scriptures to make up this

deficiency. Said Paul, "For this Melchisedec of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7:1-3. The record in Genesis gives us to understand that he was a real personage; as much so as Abraham, who gave tithes to him. And he can only be said to have been without parents, &c., because there is no genealogy of him given in the records, in contrast with Aaron and his sons, whose genealogy had to be carefully preserved. That this method of expression was common among the Hebrews, we have the best authority to show. Says Dr. Clarke. "He who could not support his pretensions by just genealogical evidence, was said by the Jews to be without father. . . . This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure."

The translation of the text from the *Syriac* is as follows: "Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priesthood remaineth forever."

Wakefield renders it, "Of whose father, mother, pedigree, birth, and death, there is no account."

The *Rheimish N. T.* has the following note: "Without father, &c. Not that he had no father, &c., but that neither his father nor his pedigree, nor his birth, nor his death, are set down in the Scriptures."

Comprehensive Com. "The commentators generally agree that what is meant is, that his name is not preserved, or the names of his parents, in the sacred genealogies."

The record in Genesis gives us no information in regard to Melchisedec further than that he was king of Salem and priest of God. Many conjectures have been put forth relative to him; some have argued that he was Shem. But all such conjectures must be vain, as it was evidently the design of the Scriptures that it should not be known who he was. If it were possible to ascertain this, he would no longer stand as a type of Christ in his priesthood, according to Heb. 7:1-3, etc. All the declarations of that scripture in regard to Melchisedec are fulfilled in the priesthood of Christ in the heavenly sanctuary, and nowhere else. He has neither father nor son; that is, he has neither predecessor nor successor, in that office. He has neither beginning of days nor end of life; that is, his office did not come to him because he was born of a certain line—it was not of descent; nor does death cause a cessation of his ministry, as was the case with all of Aaron's order.

The People to Whom Paul Wrote Were Sabbath Keepers.

THIS is a fact which none will deny. Even ecclesiastical history, much of which seems to be written with a single eye to maintaining the Sunday institution, makes no denial of the fact that the Hebrew church not only observed the Sabbath in apostolic times, but continued to do this for centuries, even as long as we can trace the existence of a church of this nationality. When Paul wrote the epistle to the Hebrews, Jerusalem was still standing, and that church was praying in obedience to their Lord's direction that their flight out of Judea might not be upon the Sabbath day. Matt. 24:20. If the Hebrew church did not understand the teaching of the apostles, what church did or could? If the Sabbath was changed to Sunday, what portion of the early church would stand the best chance to know it? Certainly that part whose nationality furnished all the apostles. But it may be replied that the Hebrews had so strong an attachment to the ancient Sabbath that they would not change to Sunday though such was the instruction of the apostles; but that the Gentiles, having no such partiality for the seventh day, were quite ready to accept the first-day observance.

But it should be observed, 1. That there is no evidence that they ever taught the change of the Sabbath. 2. That even in this epistle, which is addressed to a church which did retain the original Sabbath, and did not recognize this alleged apostolic change of the day, not one word is uttered by way of reproving them or setting them right. 3. That in the early ages no one supposed Sunday to be a Sabbath. It was simply a festival voluntarily

observed as a day for more or less of religious meetings, and as being of the same rank with holy Thursday and good Friday. 4. And there is another way to account for the Gentiles observing Sunday as a festival so much more readily than the Hebrews. Sunday was the good day of Gentile observance while yet under the worship of false gods, as the sun and moon and stars. It was no very difficult thing for them to make a festival of such a day. It was no very strange thing that such a day should, on the score of convenience, have great advantage over the rest-day of the Creator.

It is worthy of observation that the apostle Paul in writing to a church that did not deviate from the ancient Sabbath, should not say one word exhorting them to such a change. Certainly the observance of Sunday was no matter of obedience to God when Paul could thus lightly pass over it in the case of those still clinging, with steadfast observance, to the ancient rest-day of the Lord.

If the Sabbath had been changed in honor of the resurrection, then it was positive disobedience in the Hebrews not to recognize that change. But Paul does not thus treat their case.

J. N. A.

Spiritual Life in the Church.

THE question is often asked, Why is there not more power in the church? why not more vital godliness? The reason is, the requirements of God's word are not complied with in verity and in truth; God is not loved supremely, and our neighbor as ourselves. This covers the entire ground. Upon these two commandments hang all the law and the prophets. Let these two requirements of God be obeyed explicitly, and there would be no discord in the church, no inharmonious notes in the family. With many the work is too superficial. Outward forms take the place of the inner work of grace. They are whitened sepulchers,—beautiful without, as far as claims to piety and a profession of the truth are concerned, but within full of uncleanness. The theory of the truth has converted the head, but the soul temple has not been cleansed from its idols.

When the commandment came home to the mind and heart of Paul, he says, "Sin revived and I died." In these days of pretense there are many sham conversions. True conviction of sin, real heart sorrow because of wickedness, death to self, the daily overcoming of defects of character, and the new birth,—these represented as old things, Paul says had passed away, and all things had become new. Such a work many know nothing of. They grafted the truth into their natural hearts, and then went on as before, manifesting the same unhappy traits of character. What is now needed is the plain testimony borne in love from lips touched with living fire.

Church members do not show that living connection with God that they must have in order to win souls from darkness to light. Make the tree good, and good fruit will be the result. The work of the Spirit of God upon the heart is essential to godliness. It must be received into the hearts of those who accept the truth, and create in them clean hearts, before one of them can keep his commandments and be doers of the word. "Marvel not," said the great Teacher unto the astonished Nicodemus, "Marvel not that I said unto you, Ye must be born again."

The Bible is not studied as much as it should be; it is not made the rule of life. Were its precepts conscientiously followed, and made the basis of character, there would be steadfastness of purpose that no business speculations or worldly pursuits could seriously influence. A character thus formed, and supported by the word of God, will abide the day of trial, of difficulties and dangers. The conscience must be enlightened, and the life sanctified by the love of the truth received into the heart, before the influence will be saving upon the world.

What is needed is men of action for the time, prompt, determined, firm as a rock to principle, and prepared to meet any emergency. Why we are so weak, why there are so many irresponsible men among us, is because they do not connect with God; they have not an indwelling Saviour, and do not feel the love of Christ ever fresh and new, calling forth deep gratitude to God, and unfeigned love for souls for whom Christ died. No earthly relationship is as strong as this love. Nothing can compare with it. It elevates, ennobles, and develops all that is great and beautiful in humanity. It is constantly elevating the human to the divine. This life should be a living representative of Jesus Christ.

E. G. WHITE.

The United States in Prophecy.

A CHAIN OF PROPHECY.

THE symbols brought to view in Rev. 9, all are agreed in applying to the Saracens and Turks. The dragon of Rev. 12, is the acknowledged symbol of Pagan Rome. The leopard beast of Rev. 13, can be shown to be identical with the eleventh horn of the fourth beast of Dan. 7, and hence to symbolize the papacy. The scarlet beast and woman of Rev. 17, as evidently apply also to Rome under papal rule, the symbols having especial reference to the distinction between the civil power and the ecclesiastical, the one being represented by the beast, the other by the woman seated thereon.

There is one symbol left, and that is the two-horned beast of Rev. 13. On this there is more difference of opinion; and before seeking for an application, let us look at the ground covered by those already examined. Babylon and Medo-Persia covered all the civilized portion of Asia. Greece covered Eastern Europe, including Russia. Rome, with the ten kingdoms into which it was divided, as represented by the ten toes of the image, the ten horns of the fourth beast of Dan. 7, the ten horns of the dragon of Rev. 12, and the ten horns of the leopard beast of Rev. 13, covered all Western Europe. In other words, all the civilized portion of the eastern hemisphere is absorbed by the symbols already examined, respecting the application of which there is scarcely any room for doubt.

But there is a mighty nation in this western hemisphere, worthy, as we have seen, of being mentioned in prophecy, which is not yet brought in; and there is one symbol remaining, the application of which has not yet been made. All the symbols but one are applied, and all the available portions of the eastern hemisphere are covered by the applications. Of all the symbols mentioned, one alone, the two-horned beast of Rev. 13, is left; and of all the countries of the earth respecting which any reason exists why they should be mentioned in prophecy, one alone, our own government, is left. Do the two-horned beast and the United States belong together? If they do, then all the symbols find an application, and all the ground is covered. If they do not, it follows, first, that the United States are not represented in prophecy; and, secondly, that the symbol of the two-horned beast finds no government to which it can apply. But the first of these suppositions is not probable; and the second is not possible.

We now enter upon a more particular examination of the second symbol of Rev. 13, with a view to determine with greater certainty its application. What is said respecting this symbol, the beast with two horns like a lamb, is not an isolated and independent prophecy, but is connected with what precedes; and the symbol itself is but one of a series. It is proper therefore to briefly examine the preceding symbols, since if we are able to make a satisfactory application of them, it will guide us in the interpretation of this.

The line of prophecy of which this forms a part commences with Rev. 12. The book of Revelation is evidently not a consecutive prophecy of events to transpire from the beginning to the close of the gospel dispensation, but is composed of a series of prophetic lines, each taking up its own class of events, and tracing them through from the days of the prophet to the end of time. And when one line of prophecy is completed, another is taken up. That a new series of prophetic events is introduced in Rev. 12, is evident; since in the preceding chapter a line of prophecy is completed, bringing us down to the great day of God's wrath, the judgment of the dead, and the eternal reward of those that fear God and revere his name. No line of prophecy can go farther; and any events to transpire in probation, subsequently mentioned, must of course belong to a new series.

Commencing, then, with chapter 12, how far does this line of prophecy extend? The first symbol introduced, which can be applied to an earthly government, is the great red dragon. The second is the beast of Rev. 13, which, having the body of a leopard, we shall call, for brevity's sake, the leopard beast. To this beast the dragon gives his seat, power, and great authority. This beast, then, is connected with the dragon, and belongs to this line of prophecy. The third symbol is the two-horned beast of Rev. 13. This beast exercises certain power in the presence of the leopard beast, and causes the earth and them that dwell therein to worship him. This beast, therefore, is connected with the leopard beast, and hence

belongs to the same line of prophecy. No conclusion is reached in chapter 13, and hence the prophecy is not there completed. Going forward into chapter 14, we find a company brought to view who are redeemed from among men (which can mean nothing else than translation from among the living at the second coming of Christ); and they sing a song before the throne which none but themselves can learn. In chapter 15, we have a company presented before us who have gotten the victory over the beast, his image, the mark, and the number of his name—the very things brought to view in the concluding portion of Rev. 13. This company also sing a song; even the song of Moses and the Lamb; and they sing it while standing upon the sea of glass, as stated in verse 2. Turning to chapter 4:6, we learn that this sea of glass is "before the throne." The conclusion, therefore, follows that those who sing before the throne, in chapter 14, are identical with those who sing on the sea of glass (before the throne), in chapter 15, inasmuch as they stand in the same place, and the song they both sing is the first glad song of actual redemption. But the declarations found in chapter 15 show that the company introduced in the opening of chapter 14 have been in direct conflict with the powers brought to view in the closing verses of chapter 13, and have gotten the victory over them. Being thus connected with those powers, they form a part of the same line of prophecy. But here this line of prophecy must end; for this company is spoken of as redeemed; and no line of prophecy, as already noticed, can go beyond the eternal state.

The line of prophecy in which the two-horned beast stands, is, therefore, one which is very clearly defined: it commences with chapter 12, and ends with verse 5 of chapter 14. The student of prophecy finds it one of vast importance; the humble child of God, one of transcendent interest. It begins with the church, and ends with the church—the church, at first in humility, trial, and distress; at last, in victory, exaltation, and glory. This is the one object which ever appears the same in all the scenes here described, and whose history is the leading theme of the prophecy, from first to last. Trampled under the feet of the three colossal persecuting powers here brought to view, the followers of Christ for long ages bow their heads to the pitiless storm of oppression and persecution; but the end repays them all; for John beholds them at last, the storms all over, their conflicts all ended, waving palm-branches of victory, and striking on harps celestial a song of everlasting triumph within the precincts of the heavenly land.

We turn then to the inquiry, What power is designated by the great red dragon of chapter 12? The chapter first speaks of a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. A woman is the symbol of the church; a lewd woman representing a corrupt or apostate church, as in Eze. 23:2-4, &c., which refers to the Jewish church in a state of backsliding, and in Rev. 17:3-6, 15, 18, which refers to the apostate Romish church; and a virtuous woman representing the true church, as in the verse under consideration. At what period in her history could the church be properly represented as here described? Ans. At the opening of the gospel dispensation, and at no other time; for then the glory of this dispensation, like the light of the sun, had just risen upon her; the former dispensation, which, like the moon, shone with a borrowed light, had just passed and lay beneath her feet. And twelve inspired apostles, like a crown of twelve stars, graced the first organization of the gospel church. To this period these representations can apply, but to no other. The prophet antedates this period a little by referring to the time when the church with longing expectation was awaiting the advent into this world of the glorious Redeemer.

A man child, here represented as the offspring of this woman, appears upon the stage. This child was to rule all nations with a rod of iron, and was caught up to God and his throne. Verse 5. These declarations are true of our Lord Jesus Christ, but of no one else. See Ps. 2:7-9; Eph. 1:20, 21; Heb. 8:1; Rev. 3:21. There is therefore no mistaking the time when the scenes here described took place. We mention these facts for the purpose of identifying the power symbolized by the dragon; for the dragon stood before the woman, to devour her child as soon as it should be born. Who attempted the destruction of our Lord when he appeared as a babe in Bethlehem? Herod. And who was Herod? A Roman governor.

Rome, which then ruled over all the earth, Luke 2:1, was the responsible party in this transaction. Rome was the only power which at this time could be symbolized in prophecy, as its dominion was universal. It is not without good reason, therefore, that Pagan Rome is considered among Protestant commentators to be the power indicated by the great red dragon. And it may be a fact worth mentioning that during the second, third, fourth, and fifth centuries of the Christian era, next to the eagle, the dragon was the principal standard of the Roman legions; and that dragon was painted red.

There is but one objection we need pause to answer before passing to the next symbol. Is not the dragon plainly called in verse 9, the devil, and Satan? How then can it be applied to Pagan Rome? That the term dragon is primarily applied to the devil, there seems to be no doubt; but that it should be applied also to some of his chief agents, would seem appropriate and unobjectionable. Now Rome, being at this time pagan, and the supreme empire of the world, was the great and sole agent in the hands of the devil for carrying out his purposes, so far as they pertained to national affairs. Hence the application of that term to the Roman power. U. S.

(To be Continued.)

The Closing Messages of the Gospel.

NUMBER FIFTEEN.

THE torment with fire and brimstone which is threatened in the last message, must be executed, either at the coming of Christ when the beast and the false prophet (the two-horned beast, compare Rev. 13:13, 14 with 19:20), are "cast alive into a lake of fire burning with brimstone," Rev. 19:20, or at the time when all the wicked, raised from the dead at the end of a thousand years from the advent of Christ and the first resurrection, shall receive their final punishment in the lake of fire which is the second death. Rev. 20:7-10, 14. In either case the punishment will be inflicted upon the earth; and since the earth is to be renewed, and become the everlasting dwelling of God's people, (Ps. 37:9-11, 20, 28, 29), after the great burning day in which ungodly men come to perdition, 2 Pet. 3:7-13, the duration of the torment cannot be unlimited.

"There is a remarkable passage in Isaiah to which we are obliged to refer in explanation of the phraseology of the threatening of the third angel, and which unquestionably describes scenes to take place here at the second advent, and the desolate state of the earth during the thousand years following. That the language of the Revelation was borrowed from this prophecy can hardly fail to be seen. After describing the Lord's anger upon the nations, the great slaughter of their armies, the departing of the heavens as a scroll, &c., it says, 'For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever.' Isa. 34:8-10. And since there is to be a lake of fire at the end of the thousand years, we can only conclude that the destruction of the living wicked at the commencement, and the final doom of all the ungodly at the end, of this period, are very similar." *Thoughts on Revelation.* The Greek word here translated "forever" is defined by Schrevelius, in his Greek Lexicon, "An age; a long period of time; indefinite duration; time, whether longer or shorter."

The third angel's message presents a final test upon the commandments of God and the faith of Jesus. It denounces the unmixed wrath of God on all who worship the beast and his image, instead of keeping these commandments and this faith. On the other hand, the image will require, on pain of death, that all shall do the very things which the message has warned us not to do. This will inevitably bring a severe conflict. Those who obey the voice of God in the message will be exposed to the fiercest rage of men, abandoned of God and only controlled by the spirit of Satan, and who have the laws of civil government to sustain them in persecuting to death all who will not yield to their impious demand.

The way is being prepared for this, as we have shown. A "religious amendment" of our national constitution is sought which will give

power to enforce the observance of the Sunday, an institution which the church of Rome has put in the place of the Sabbath of the Lord. A multitude are pleading for a legal enforcement of a better observance of this day, a day which has no sacred character in the Scriptures; and this they claim on the authority of the commandment of God, a commandment which requires the observance of another day—the seventh day, the rest-day of the Lord—a requirement which they openly tread under foot every week.

According to the prophecy they will succeed in their efforts, so that an image of the papal beast will be formed. And when the engine of persecution shall have been formed, it will be used as far as God permits. No church that has leaned on the arm of the State and obtained civil power to enforce its creed, was ever found too good and pious to use that power. The persecution will come. Will God's true, commandment-keeping people be put to death? No. They will "be delivered, every one that shall be found written in the book." Dan. 12:1.

Though the way is now preparing to form the image and bring the persecution, probation will close before the conflict comes. Both classes will have been sealed—their destiny forever decided. It will have been decided whose names are to be retained in the book of life. Other names which have had a place there will have been blotted out. Rev. 3:5.

But the trial will be severe. The distress of the people of God will be like that of Jacob when he heard that Esau was coming to meet him with four hundred men. Gen. 32:6-11. Says the prophet, "It is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7. The deliverance will be glorious. It will be like the deliverance of Israel from the Egyptians at the Red Sea. While the children of Israel were fenced in by the mountains on each hand and the army of the Egyptians behind them, and there seemed to be no way of escape from destruction—that they must be slain with the sword, or be driven into the sea—God interposed for them, opened a passage for them through the midst of the sea, and the Egyptians presumptuously venturing to follow them, were overwhelmed and drowned in the sea. Then was sung by Israel, on the farther shore, the song of Moses—the song of their miraculous deliverance—saying, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Ex. 15:1.

In like manner it is predicted of them that will have heeded the last message, and thus "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," being translated to the sea of glass which is before the throne of God, that they "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15:3, 4.

The last persecution of the church is described in the last part of Rev. 13. The image of the beast decrees that all shall bow to his mandate or be killed. All must receive the mark, or be deprived of the rights of buying and selling. The chapter closes with the people of God, those who have obeyed His voice and do not worship the beast nor his image, in this distress and under the decree of death. But God does not leave them there. Chapter 14 opens with the view of the saints standing in triumph with the Lamb upon Mount Zion, in the city of God. They have the Lamb's "name and the name of his Father," according to Whiting's translation, written on their foreheads. Under the severest trial they had shown their loyalty to God and his Son by keeping the commandments of God and the faith of Jesus. Rev. 14:12. They had honored both the Father and the Son. John 5:23. And now they are honored of God and the Lamb. With the harps of God they sing "a new song," and "no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." These are the remnant of the people of God upon the earth, those who are alive and are translated without death at the coming of Jesus Christ. "These were redeemed from among men."

As God saved Noah and his family while the flood swept away the wicked of the whole earth, and as he saved Israel at the Red Sea and overthrew the pursuing host of the Egyptians, so will he deliver his faithful and obedient people from the hands of their persecutors, and take them up to Jerusalem above, where they shall sing before his throne; but their enemies shall fall beneath his wrath. Who would not choose the part of the people whose God is the Lord? R. F. COTTRELL.

The Home Circle.

GOD'S SCHOOL.

ONE by one, as the days go by,
To learn our lessons we bravely try;
For every hour some task is set—
Difficult, easy, short or long—
And whether we come to it weak or strong,
Somehow or other it must be met.

Graded well is this school of ours,
Each one's duty within his powers,
And his task the thing that he needs to know.
And many a time does the page grow dim,
And before tired eyes the hard words swim,
And the hours go by so slow, so slow.

Various ages are gathered there:
Flaxen ringlets and thin gray hair
Alike fall over the lesson books.
And often the little ones laugh in glee
At the beautiful words their bright eyes see,
While the old sit silent, with grave, sad looks.

Skillful teachers assemble here,
Patiently labor year by year;
Never mistake in their work was known;
Only the scholars, weary and vexed,
Idle, impatient, tired, perplexed,
Suffer from errors all their own.

The Spirit teaches the highest class;
Time takes all as they onward pass;
Joy is claimed by the happy few,
While Care, Experience, Labor, Pain,
Treasures of knowledge help us gain,
And Conscience conducts the grand review.

But, patiently learning day by day,
We are longing to hear the Master say
That our school days here are done;
And after the last long term shall pass,
To be transferred to that upper class
In which the advanced work is begun.

Grandmother's Birthday.

EIGHTY-THREE years old to-day! Grandmother Wells leaned back in her easy chair, her poor crippled hands resting in her lap. For six months she had not left that chair except to be carried to the bed, or lounge, by the window.

She was a lovely old lady. Her complexion had retained much of its youthful smoothness and fairness. She had large, tender blue eyes, and a sweet, childlike mouth. Her silver hair was brushed smoothly over her noble forehead.

Never was there a sweeter or more uncomplaining spirit than hers, yet she could not always resist the gloomy thoughts that stole over her.

Forty years ago she had buried her husband, and now all her children slept by his side.

It was several years now since she came to live in the family of her granddaughter, Mary Wilton. She had known many happy days there.

Mary and her husband loved her dearly, and as for the children, "grandmother" had the next place to father and mother in their hearts.

When sickness and infirmity came upon her, and she was unable to take a step alone, or even straighten her poor bent fingers, they all tried by a thousand tender ministries, to make those weary hours pass pleasantly for her.

But the dear old grandmother, though she strove to be cheerful, could not always drive away the heartache. To minister to others had been the comfort of her life, and now the smallest service was out of her power. Even her knitting must be laid aside.

"If I could only feel that I was some little use in the world!" she said to herself mournfully, as she sat in her room, that bright June morning. "But I am utterly helpless—and poor Mary, it seems as if she had enough cares already. But is not this a fretful, repining spirit I am showing? O Lord, make me cheerful and patient, willing to wait thy time."

She closed her eyes and sat quietly musing while a more placid and hopeful expression stole over her countenance.

A light tapping at the door aroused her; she opened her eyes and said very cheerfully:—

"Come in."

The door swung wide open, and in filed the four oldest children, one after another.

Herbert, a boy of nine, carried a bouquet of flowers in one hand, and a beautifully illuminated text in the other.

Six-year-old Mary bore a frosted cake, crowned with a wreath of flowers.

Next came dark-eyed Josie, one year younger, proudly displaying his bouquet, and a book-mark of his own making.

Little Alice, grandma's namesake, a little curly-haired girl of three, carried a tiny vase filled with flowers. She stepped cautiously, holding the vase in both hands, so as not to spill a drop of the water.

"Why, you little dears," said grandmother,

as the procession halted in front of her, "What does this mean?"

Herbert advanced a step, holding up his gifts. He was a delicate, thoughtful looking boy, with something very winning in his ways. He paused a moment to collect his thoughts, and then said:—

"Dear grandmamma, your oldest boy
Gives you a greeting fond this day;
The winter's snow is on your hair,
But in your heart the flowers of May.

Oh! lonely would our household be
Without your smile and words of cheer;
May God preserve your precious life
And make you long a blessing here."

"You dear boy!" said grandma, her blue eyes bright with tears, as he laid his gifts on her lap, and kissed her tenderly. She had no time to say more, for bright-eyed Mary took his place, looking somewhat shy, but very proud of the gift she carried.

"Dear grandmamma, accept this cake
And wreath of flowers for Mary's sake;
Kind hast thou ever been to me,
May I thy little sunbeam be!
And the sweet lesson thou hast taught
Bear fruit in every deed and thought!"

"Bless you, little darling!" said grandma, as Mary first deposited her cake on a chair and threw her arms around the old lady's neck.

"You are my sunbeams, all of you. But here is my Josie waiting to speak," she said smiling.

The little fellow laid his gift on her lap, and stood hesitating a moment.

He was a warm hearted, affectionate boy, but very nervous and excitable.

"Dear grandma," prompted Herbert.
"I know it," said Josie, indignantly,
"Don't tell me!"

"Dear grandma, please accept these gifts!
With love from little Joe;
If all the love that's in my heart
In words could—words could—"

"I can't fink what comes next!" hiding his face in grandma's lap.

Herbert's prompting only irritated him, and at last grandma said in a soothing tone:

"There, dear little man, don't cry. Some other time you will say it to grandma, when we are alone together."

Little Alice, at a sign from Herbert, stepped forward, and resting her vase on grandmother's knee, looked up with her confiding eyes into her face.

She had more confidence than Josie; and it was in clear though lisping tones that she repeated her lines:

"Thy little namesake offers thee
This vase of flowers and kisses three;
Oh, happy may thy birthday be!"

"You little blossom you!" said grandma, kissing her rosy cheeks a dozen times.

And now mamma, who had stood smiling in the background all this time, advanced with baby Charley in her arms.

"Dear grandma, baby is too young to repeat verses, but he offers you his mouth for a kiss."

"Bless his precious heart!" said grandma, kissing him warmly. "Did you hear the children repeat their verses?"

"Oh yes, I was standing here all the time."

"Ma' wrote the verses for us," said Herbert.

"And Bridget made the cake," said practical Mary.

"And I made the book-mark myself, all my own," said little Josie, nestling up to grandma's side.

"And here's a little gift from Robert and me," said Mrs. Wilton.

It was a lovely engraving representing Christian and Hopeful resting in the valley of Beulah.

Grandma's eyes grew moist again as she looked at it.

"Oh, how lovely that is! Thank you Mary darling, and Robert both. This is a happy birthday indeed. Why, Robert, are you there too?"

"Good morning, dear grandmother," said Mr. Wilton, stooping to kiss her. "You look as bright as the morning itself! I was afraid the children would tire you."

"No—blessed little souls!—they did me good."

That night as grandmother lay in her bed, she said to her granddaughter who was performing some little service for her:—

"God bless you all for your loving words to-day. It is so sweet to think that I can be some little comfort still."

"You are the sunshine of our house—one of the greatest blessings God ever gave us!"

Grandmother could not answer. But she fell asleep with a smile on her lips, an emblem of her heart.—*Christian Union.*

KEEP your heart's window always opened toward Heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

Teasing Children.

TEASING children is at best a doubtful amusement; but when sensitive childhood is made the object of it, it degenerates into cruelty. Yet there are some very good people who indulge in this outrage against the innocent and helpless. We know people who never miss an opportunity to torment a child. It seems impossible for them to come near one without making it miserable. They cannot be at their ease, unless the child is suffering from heartlessness. As a consequence, children soon learn to hate as well as fear them, and no wonder. It is true that these people would shrink from inflicting needless bodily pain on any little one; but they never think of the keener torture which their senseless teasing inflicts on the sensitive child. They would tell you that they do nothing which should give pain; that they are only in fun and the child ought to know it. When they threaten to swallow a child, they don't mean to do it, of course; but the child is irritated or frightened all the same. Do they know how very real all such things are to a child, particularly to one that has never been hardened to such cruelty? They may mean nothing by their silly threats, but the child that has learned to rely implicitly on what its parents say—and all children should learn this—will accept as truths what its tormentors mean as lies invented for its annoyance. It is true that the child will in time learn to doubt the truthfulness of those who thus abuse it; but while it learns to distrust the false, it also learns to distrust the true. A child cannot be expected to exercise discrimination; and you, sir, who give it its first lessons in falsehood, are to blame for such subsequent distrust of things that ought to be believed.

Childhood should be a period of joyous innocence. It is no time for doubts or misgivings. They come soon enough with the entrance of the youth upon the scenes of busy, practical, anxious struggle for self-maintenance. Then, good friends, you who thoughtlessly mar that innocent enjoyment and implicit trust which characterize the uncorrupted child, stop to think what you are doing. You are committing a grave offense. You are ruining the temper of one whose mind is yet so plastic as to yield to every touch. You are darkening the days of one whose life should yet be all sunshine. You are inflicting the keenest of pains on one whose innocence should shield it from the tortures even of barbarians. You are poisoning the morals of one that is yet too young to resist your evil influences. You are doing wrong for which you can never atone, a wrong whose evil effects may follow that child to the grave.—*Phrenological Journal.*

Where to Economize.

A MOTHER who was particularly successful in keeping her children at home of evenings, so much so that it was with difficulty that they could be induced to accept an invitation to spend an evening away from home, was asked if she had any particular secret for so doing. She replied that she could think of none, except that she kept her sitting-room and parlor very light. "We put the gas on, full blaze, in both front and back parlors; then we keep the house comfortably warm all over, and this is the only secret, if it is a secret." To this it was objected that it would be very expensive. She replied: "O, well, we will economize in something else, if necessary, but a cheerful light at evening we will have."

Her remark was very suggestive, not only in the great difference in the cheerfulness of a well lighted house, and the gloom of one when the light is poor and stinted, but of the choice there is in matters of economy. In these times everybody has to study economy in some directions, but in family life it ought to be directed to anything rather than the curtailing of family comforts, or of the quality and quantity of children's food. Better wear the plainest clothes; better have no extra suit; better put up with the old and patched furniture, than to deprive one of real comfort, especially the children. Warmth and light are the attractions used by the saloons, and other places of like resort, to draw our children from us. We must counteract these by providing better of the same kind. We cannot afford to economize too much in these.

Plenty of good warm underclothing, good stockings, and stout, well-fitting shoes will make presentable the plainest dress. If economy must be studied in children's clothes, let it be in trimmings and ruffles, and not in those things which give warmth and comfort.

To practice economy successfully requires a great deal of study and experience. It is generally not very encouraging or pleasant to

do, and yet there are those who have become enthusiastic in it. It has seemed to have almost the fascination of a game, to some, to see how little they could live on, and live comfortably. If one has to do it, it is better to do it in such a spirit than complainingly and fretfully. And, as to accomplish something is always a satisfaction, there may be a certain satisfaction in the study and experimenting that leads to a knowledge of how to economize in the best ways and places, how to live well, and at the same time live cheaply.—*Columbus, Neb., Journal.*

Dancing in Heathen Countries.

THE following extract from Dr. Butler's "Land of the Veda," we commend to the votaries and apologists of the dance. It may not, by itself, be deemed convincing, but it contains food for reflection:

"No man in India would allow his wife or daughter to dance, and as to dancing with another man, he would forsake her forever as a woman lost to virtue and modesty, if she were to attempt it.

"In their observation of white women, there is nothing that so much perplexes them as the fact that fathers and husbands will permit their wives and daughters to indulge in promiscuous dancing. No argument will convince them that that act is such a virtuous female should practice, or that its tendency is not licentious. The prevalence of the practice in 'Christian' nations makes our holy religion—which they suppose must allow it—to be abhorred by many of them, and often it is cast in the teeth of our missionaries when preaching to them. But what would these heathen say could they enter our operas and theatres, and see the shocking exposure of their persons which our public women there present before mixed assemblies? Yet they would be ten times more astonished that ladies of virtue and reputation should be found there accompanied by their daughters, to witness the sight, and that, too, in the presence of the other sex! But, then, they are only heathen, and don't appreciate the high accomplishments of Christian civilization! Still, Heaven grant that the future church of India may ever retain at least this item of the prejudice of their forefathers! Dancing forms, there, no part of a daughter's education, and it never will; that is, unless they become corrupted by 'Christian' example."

Trust a Boy.

DURING the session of the Episcopal Convention in Boston, the Bishop of Louisiana, in crossing the common, met a boy whose face he fancied, and calling to him, asked if he had anything to do just then, to which he said, "No." "Are you a good boy?" The little fellow scratched his head, and replied: "I am not a very good boy; I cuss a little sometimes." That candid answer inspired the bishop with confidence, and he then said, after giving his name and address: "I want you to go to a certain place and bring a bundle to my hotel. There will be a charge of eight dollars; here is the money to pay it, and half a dollar which you will keep for doing the errand." On his return to the hotel the bishop's friends laughed at him for his credulity, telling him that he would never see the boy, or the bundle, or the money, again; but in half an hour the young chap returned, bringing the receipted bill for eight dollars and fifty cents, the bishop having made a slight mistake as to the amount that was due. "How did you manage to pay the extra half dollar?" he inquired. "I took the money you gave me for the job. I knew you would make it all right." And "all right" it was made, and I have no doubt that the confidence that was reposed in that boy because of his truthfulness will do him good as long as he lives.—*Bishop Clark.*

Forbearance.

WE may well introduce a paragraph clipped from one of our exchanges:—

"Many beautiful stories of the exercise of mutual forbearance come down to us from the days of the early church, when Christians seemed to be more impressed with the meaning and power of the Christian duty than later. One of these relates to the Bishop of Alexandria, who, it is told, had a fierce quarrel with the Governor, so that they parted like two pieces of tinder, which, by their rubbing together, had both caught fire; each going home in a flame of hatred. As the shadow of the declining day, however, fell into his room, the bishop grew pensive, and wrote on a slip of paper, 'The sun is going down.' This he sent to the Governor, who, catching the reference to St. Paul's precept, 'Let not the sun go down upon your wrath,' hastened to the old bishop and, together, mutually reconciled, they stood in the sunset's benediction."

Reports from the Field.

Southampton, Eng.

FROM a letter written by Bro. Ings, under date of Aug. 13, we take the following:—

The tent-meeting here has not been in vain. It has stirred up Southampton considerably. There are now between thirty and forty Sabbath-keepers, and many more are convinced, some of whom will yet obey. Interests are arising all around us. Last Sunday I went into the country eight miles, where an interest has been awakened by papers and tracts received from Sr. Bradford, of Massachusetts. Three or four will undoubtedly keep the Sabbath as the result. We have just heard that a company at Pool are keeping the Sabbath. We have not learned the particulars. Last summer I visited the place, it being only ten miles from where I was born. I left tracts with some, and sent addresses of interested readers to our V. M. societies; and I presume this company is the result of their labors. We are receiving some excellent letters from interested ones. We believe the blessing of God is attending the work in all its parts. Missives of truth, sent to all parts of the world, are doing their work.

Solon, Ohio.

WE closed our meetings here to-day. Sold \$11.00 worth of books, and obtained nine subscribers for the *Review* and *SIGNS*. A bitter spirit of prejudice has been overcome, and a few have decided to obey, while many are investigating. A goodly number of these are from the world. Infidelity gives way before the connected truths of the third angel's message. We will give an extract from a private letter from Bedford, which is to the point. He says:—

"Ever since you were here, I have been diligently searching the Scriptures. I can say that the Bible is an entirely new book to me. The doctrine of eternal punishment, with the gross inconsistencies and worldliness of the orthodox churches, had made me a skeptic and scoffer, as I know it has scores of others. In your tent I heard a gospel of love preached in all its native simplicity and truth; a consistent gospel, one that harmonizes the Bible with itself, with reason, and with man's innate sense of justice. I have sat in the scorner's seat, but it was not religion that I ridiculed so much as the hollow, canting hypocrisy which men called religion. I pray that God may give me faith to lay hold of the promises, that I may secure eternal life. Pray for me."

R. A. UNDERWOOD.
J. C. BARTLETT.

August 20.

Baltimore, Maryland.

I SPENT one week with the little company of Sabbath-keepers near this city. Found some of them a little confused on some points, but one sermon relieved their minds from doubt, and they all rejoiced for the timely aid received. They are trying to be a devoted faithful people, striving to grow in grace, and in the knowledge of the truth. Here I met a sister from Washington, who heard me preach a sermon nine years ago in Chicago, on the change of the Sabbath. Since that time she has kept the Sabbath, and with another sister has distributed much reading matter in the city of Washington.

I spoke twice in the city of Baltimore, in private rooms, to about twelve persons who had become somewhat interested by reading, and who seem now to be anxious to learn more about the kingdom of God.

Baltimore is just now under a great excitement about the Sunday-Sabbath question. The city police having stopped the Cockade city steamer from making a Sunday excursion trip on the bay, an indignation meeting was called by many citizens, to pass resolutions, one of which reads as follows:—

Resolved, That as law abiding citizens we submit to the dictates of this law while in existence, yet consider that the so-called Sunday laws now upon the statute books are directly contrary to the Constitution of the United States, and spirit of the times.

This, with other resolutions, was passed by about 500 persons. Two weeks later the police took possession of, and stopped, an excursion train, which has added wonderfully to the excitement. The probability is that the railroad company will commence suit for damage. What a favorable opportunity is now offered to circulate tracts and papers in Baltimore! Brethren and sisters, work. Can you not discern that the end is nearing?
I. SANBORN.

Ohio Camp-Meeting.

This meeting was the largest ever held in the State. During the year, through the effi-

cient management of Bro. Canright with the blessing of God, the Conference has increased one-third in numbers. There were about 50 tents on the ground, one large one 60x100. Friday evening, just before the close of the sermon, a telegram announced that Brother and Sister White were nearing the ground and would arrive in a few minutes. This sent a thrill of joy through the entire camp, nearly one-half of whom had never seen them. It is needless for me to say that their coming was a great blessing to the meeting. It fully satisfied these young churches about them, and they return home with the fullest assurance in this message. At this meeting it was decided that I should go to Denver City, Col., to help Bro. Corliss for a few months, and then I hope to return to Ohio again.

A. O. BURRILL.

Elmore, Vermont.

OUR meetings still continue with as large an attendance as at the first. After speaking on the subject of temperance, several that night bade adieu to tobacco, and some others have given up tea and coffee. Fifteen have decided to keep the Sabbath. Among these are several who never made a profession of religion before. We hope for others. Last Monday evening a gentleman arose and proposed to take up a collection for us. The sum of \$8.08 was obtained.

Aug. 27.

C. W. STONE.

Chatham, Ontario

SINCE my last report two more have commenced to keep the Sabbath of the Lord, and others are in the valley of decision. Through the agency of our V. M. societies we are now sending the *SIGNS* to 1,700 homes in Ontario. Thus the way is opening for the spread of the truth.

JOHN W. MOORE.

Aug. 25.

Clarion, Pontiac and Caldwell, Kansas.

AUG. 1-18 we spent with the above-named churches. The Clarion church was formerly known as the White Water church. This church was composed of two bodies of believers living some twenty-five miles apart. These bodies have since grown till they were large enough to form separate organizations. The company living seven miles from El Dorado was organized into a church known as the Pontiac church, numbering eleven members. My visit to Caldwell, Sumner Co., was of peculiar interest. Here Bro. Stevens labored about two weeks last winter. Since then others have been falling into rank until now they number fourteen Sabbath-keepers. Sabbath was devoted to spiritual gifts and health reform. As the result five laid aside their tobacco. May the Lord give them strength and heavenly grace to persevere. They sent for a club of five *Instructors*, one *Review*, one *SIGNS*, and ten Gems of Song.

Aug. 22-24, we were with the brethren at Dry Creek, Saline county. They had heard the truth through the labors of Bro. and Sr. Enoch last winter. In the time that had elapsed since Bro. Enoch left them, an opposing minister had been preaching in their midst, and had succeeded in unsettling the minds of some in regard to organization. But God blessed our labors to their good, so that out of thirteen Sabbath-keepers in the place we organized a church of eleven members. Five of these were baptized, and two more made a start for the first time; making in all a church of thirteen members.

J. H. COOK.

Meriden, Minn.

THE Lord is very good to us. We were rejoiced last Sabbath to have the privilege of baptizing our dear brother, J. Larson, formerly a Methodist, and a preacher in the Danish and German languages. He is now ready to work among the Germans and Danes in this vicinity. Brethren pray for us.

C. NELSON.

Aug. 20.

El Dorado, Neb.

A GOOD interest has been manifested in the meetings here. Present truth has found its way to the hearts of the hearers. A church of twelve members, and a T. and M. society have been organized. The teetotal pledge was cheerfully signed, and s. b. adopted. Four were baptized, and the meetings closed with the celebration of the Lord's Supper.

CHAS. L. BOYD.

Aug. 26.

Silver Lake, Ind.

WE closed our meeting here last Sunday night. Nine have started to keep the Sabbath. They seem earnest, and take hold of the work with determination. We move from here to Sevastopol. W. W. SHARP.
August 20.

Religious News and Notes.

—The Methodists of Canada have held a "Sunday-school Parliament," for instruction in Sunday-school work.

—With a population of 12,000, and nine churches, 510 persons attended church in Stockton on a recent Sunday night.

—Gov. Talbot, of Massachusetts, has forbid the running of excursion trains over the state railroads of that commonwealth on Sunday.

—A "Mission Sunday-school" in Peoria, Ill., has been the means of raising the church to which it belongs, to the largest in the city.

—Moses How, pastor of the M. E. church in Portsmouth, N. H., entered the ministry sixty-five years ago. He is ninety years old, and preaches in a strong, clear voice.

—Rev. R. W. Tillinghast, rector of Trinity Episcopal Church, Detroit, Mich., was recently shot and killed by the careless handling of a revolver by a young man.

—The Bishop of Manchester has approved of the use of the "cat" in the army. The *Oldham Chronicle* suggests that he use it to keep the High Church clergy in order.

—Dr. Newman Hall, of England, has been fully exonerated by the Westminster Court of Divorce, from the charges that rumor laid upon him. A decree was rendered against his wife.

—Another clerical scandal has just been unearthed in Grand Rapids, Mich., in which the Rev. Jos. P. Thompson, now in Berlin, but formerly a distinguished and popular pastor of the Broadway Tabernacle of New York city, figures extensively.

—In the Superior Criminal Court of Boston, Sept. 6, the Grand Jury returned an indictment for embezzlement on six counts against Charles Demond, the defaulting Treasurer of the Massachusetts Missionary Society. In default of bail, Demond went to jail.

—The Mohammedans have opened a school for girls in Beirut, Syria. This is the first time they have conceded the right of women to education, and it is done to compete with the new order of things introduced by the missionaries; so truly is woman indebted to Christianity for her freedom.

—At a recent missionary meeting in Philadelphia, an Episcopal clergyman said that "in India there were 188,000,000 persons and only 900 missionaries; in China 430,000,000, and 400 missionaries; and in Africa 205,000,000 persons to 400 missionaries. During the great walking match in New York \$51,000 was taken, while the whole amount given by the Diocese of Pennsylvania in twelve months for missionary purposes was only \$55,000."

—A meeting of Dr. Kulloch's congregation was held Sept. 3, for thanksgiving services. Letters were read from Baptist ministers, and others. Among the resolutions passed was the following: "That we will not encourage the *San Francisco Chronicle* by advertising in it, or subscribing for it, and that we will not allow it to be read in our homes, and that we will not knowingly do business with any persons that give it patronage."

—One-half of the New Testament has been translated into the Korean language by Rev. John Ross, a Presbyterian missionary, so that ere long a new version of the Scriptures will be added to the 250 already extant. His version, produced under great difficulties, has been found intelligible by all stray Koreans that have visited his missionary station in Manchouria. The language is phonetic and so easily acquired that the entire adult population read and write it.

—A most interesting discovery has recently been made by Bishop Steere of Zanzibar on the east coast. It is that the Swahili version of the word of God, translated by himself, is intelligible to some of the tribes living around the great central lakes of Africa. The bishop says: "We have had the happiness of putting a great many copies in circulation. Even in Uganda, Mtesa, the king, understands Swahili, and the consul-general has just asked me for copies of our Swahili translations to send up to him, with the answer to his messages."

—The *Evangelical Messenger* criticises very sharply the modern methods of appealing to the world to help support the church by means of fairs and lunches, turkey suppers, strawberry festivals, old folks' concerts, pillow-case parties, etc., and thinks them the source of untold harm. "They create the impression in the minds of the worldly that the church is a kind of parasite, dependent for its existence on the community; that it is a sort of genteel beggar, which it is proper and fashionable to support." To stand before the world in such a light is, as the *Messenger* says, "humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, killed or cured."

—The Philadelphia *Presbyterian*, in view of the walking mania now so prevalent, suggests that, as the demand of the age is clearly for legs, leg culture should be given more attention to, especially in our female seminaries. They should advertise: "Great attention given to walking. No pains spared to secure a good development of heels and legs. Dancing and fantastic-toe culture a speciality. Limbs pulled every morning by an experienced Christian lady gymnast. Short legs absolutely lengthened, and the wide-stride invariably secured. Weak backs strengthened. Two hours in the sawdust daily. Church aisles used for training. Prayers before breakfast. Muscles and morality encouraged. Send for catalogue."

Secular News.

—Cuba is giving more trouble to Spain.

—The yellow fever continues its ravages.

—An elder brother of the Pope died recently.

—Six persons were suffocated, in a mine at Alta, Utah, Sept. 6.

—A. B. Cornell is the Republican nominee for Governor of New York.

—Texas makes the worst show for a corn crop, this year, of all the States.

—The war has been renewed in Afghanistan. A serious out-break has occurred.

—Gen. Grant is expected to arrive in San Francisco about the 21st of September.

—It is formally announced that De Lesseps has abandoned his Panama canal scheme.

—The prohibition party is now organized, more or less completely, in twenty-one States.

—The wheat crop in Eastern Oregon and about Walla Walla is reported unusually good.

—The President of the French Republic is said to be as sparing of his words as Gen. Grant.

—Eighty English farmers sailed on the *Helvetia* (due in New York Sept. 8,) to settle in Texas.

—Mrs. Sprague has taken her three daughters and abandoned her home. Sprague keeps the son.

—A fire-damp explosion occurred in the coal mines at Buchamp, France, on the 2d, killing fifteen persons.

—It is ascertained that the late famine in China resulted in the loss of nine and a half millions of lives.

—A Chinaman wanted to vote the Workingmen's ticket in San Francisco. He was arrested for insanity!

—A Chinese Professor has been installed in Harvard College. It is intended to teach the Chinese language in the interests of commerce.

—The cable street railroad, a device of San Francisco to overcome the steep grade of Clay street, is now largely in use in that city on other roads.

—Government work in Washington, calling for contracts in iron, receives no bids, or very few, as the iron manufacturers are too busy to attend to them.

—On the night of Sept. 5, two brick buildings, three stories, fell down, in Omaha. One man and two children were killed, and many persons injured.

—There were more storms Sept. 8, in the north, east, and west of Scotland, and large tracts of land were flooded, causing further damage to crops.

—The province of Chekiang, China, with a population of 26,000,000, is threatened with famine by a failure of crops occasioned by unfavorable weather.

—The official report on the fire at Irkutsk, Russia, which destroyed about two hundred houses, shows that sixty lives were lost, the greater number being children.

—The suburbs of St. Petersburg are flooded by the waters of the Neva. The storm commenced Sept. 4, and was raging at last advices. Both the storm and height of water are unprecedented.

—Bismarck's salary as Prussian Minister and Chancellor of the empire is about \$13,000, while Osman Pacha, for offices held in Constantinople, receives about \$9,000 per month, and all household expenses paid.

—The Earl of Fife, recently deceased, owned 252,000 acres of land, and received for rent \$360,000 a year. His family was remarkable for always being connected with scandalous immoralities. Such is this world.

—Gold is accumulating in the Treasury at New York to such extent that the gold-vault is proving insufficient to contain it. Resumption is vindicated by the confidence shown in government notes and certificates.

—The *Amazon*, the fastest steamer of the Pacific Mail Steam Navigation Company, was sold recently to the Chileans, and is being fitted up as a heavily armed transport. She will carry two 150-pounders and six 70-pounders.

—The movement in New York against the Oneida Community has caused them to abandon their peculiar immoralities. Hereafter the Community will be divided into two classes—the married and the single. Property will still be held in common.

—A terrible storm visited Louisiana Sept. 1. Forty-five coal boats were sunk at New Orleans. At Morgan City two steamboats were sunk. Many houses were blown down at different points. Beside the loss in this kind of property, the loss in cane and fruit is enormous.

—Dr. Talmage writes from Manchester, England: Let American commerce lift up its head at the prospective demand on this side the waters for American breadstuffs. It is lamentable, the misfortune of these English and Scottish farmers. The perpetual rains have desolated them.

Obituary.

DIED, at Woodland, Cal., August 31, of pulmonary consumption, Maria N., only daughter of Anson and Sarah Eldridge, aged 22 years, 1 month, and 9 days. Funeral services by the writer, from Job. 14:14. Her friends sorrow not as those who have no hope.

W. C. GRANGER.

Review and Herald please copy.

The Signs of the Times.

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

PREACHING may be expected in both Oakland and San Francisco next Sabbath, and Sunday evening.

To. E. A. J.—We hope that the articles, "Can God organize Matter to Think?" will be published in a tract. On the other subject, there are many books already published.

Day of Prayer and Fasting.

BRETHREN and sisters in California, do not forget that next Sabbath, the 13th, is appointed for fasting and prayer. If spent as it should be, it will be an excellent preparation for the camp-meeting commencing the 18th.

Tickets to Camp-meeting.

RETURN tickets to the Healdsburg camp-meeting will be good from Sept. 16 to 26. There are two lines from San Francisco: one by way of San Quentin Ferry, leaving at 7:10 A. M.; the other by way of Donahue, leaving Washington St. wharf, at 3 P. M. These lines meet by rail at Petaluma. Sunday train via San Quentin, at 8:15 A. M.

Baptism in Oakland.

ON Sabbath, Sept. 6, we had the pleasure of immersing Bro. and Sister Palmer, who have lately embraced the faith of the third angel's message in this city. They have been attending the Sunday evening meetings for some time, and lately have also been reading our publications. They are earnest and joyful in the truth. Bro. P. is a teacher of instrumental music. They were formerly connected with the Congregationalists.

Lake Merritt is not all that could be desired as a place for immersion. The Oakland church will soon take steps to provide a baptistery in connection with their house of worship, which is much needed.

California Election.

THE canvass in this State, on the 3d inst., resulted in the election of George C. Perkins, Rep., Governor. There were three candidates; Dr. Glenn, who was the nominee of the Democrats and of the New Constitution party, received the smallest vote of the three. The Republicans have had success throughout the State beyond general expectation.

Mr. Kalloch, Workingmen's candidate, is elected Mayor of San Francisco by a majority of nearly 1,600. There seems to be a quite general opinion that he is indebted, for his majority, to the sympathy created in his behalf by the murderous assault of the editor of the *Chronicle*. This is not satisfactory evidence of his superior fitness, but it is gratifying so far as it shows that the people do not intend that vituperation and blood-shedding shall yet rule in politics. Four days and nights were consumed in counting the votes in the city, as there were four tickets in the field and 86 offices to be filled, State, county, and city, and the tickets were "scratched," to an unusual extent. Party lines were not followed very closely. The vote against Chinese immigration was nearly unanimous.

The Use of Wine.

WE have freely given our opinion of the impropriety of admitting alcoholic wine to the communion table. We now speak of its use as a beverage. Because it is a "home production," and contains less alcohol than whisky, many suppose it is allowable to use it. Perhaps there is no part of our country in which this idea more extensively prevails than in California, where grape growing and wine making are carried on so extensively. But it is a deception.

As early as 1832 (we think), when the temperance movement in America was yet unpopular, Louis Phillippe, King of the French, said, "The drunkenness of France is upon wine." It was, to many, a startling announcement, for at that time, more than at the present, it was supposed wine was a temperance agent,—a harmless substitute for whisky and brandy.

The Bible does not so regard it, "Wine is a mocker." Prov. 20: 1. Therefore a woe is pronounced against those who "continue until night, till wine inflame them." Isa. 5: 11. Men do indeed become inflamed with wine. The following description is that of a silly sot: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they

that go to seek mixed wine. Look not thou upon the wine when it is red. When it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder."

This is but a part of the description of the wine-drunkard, and of the effects of wine drinking, but it is sufficient to put the wise on their guard against this subtle "mocker." For such it is truly.

These scriptures sufficiently show the intoxicating nature of wine, and the danger of its use. But, it may be asked, is the wine of the present day of the same nature? It is. According to Chambers' *Cyclopædia* the percentage of alcohol in various wines varies from 9 to 23. Port wine contains from 20 to 23 per cent. alcohol, while brandy contains from 50 to 53. Therefore he who drinks two gallons of port wine takes nearly as much alcohol as he who drinks one gallon of brandy. Yet some delude themselves with the idea that they can drink wine and abstain from alcohol! Twelve per cent. of alcohol may be taken as the medium quantity in all wines; which would be nearly equal to a mixture of one part of brandy and three parts of water, which is probably about the proportion in which ordinary toppers take their bitters! Is it any wonder that wine is a mocker, and that men become inflamed thereby? and that contentions and babblings arise from its use?

The United States is honored in the person of Mrs. Hayes, in the "White House," in Washington. She alone of all the inmates of that house, since the foundation of the government, has had principle or fortitude enough to banish wine from the receptions held by the President. It was sometime supposed that she would yield to the force of custom on the occasion of State receptions, when foreign ministers were presented, but she did not. Speaking of such a reception the *Washington Star* said:—

"Mrs. Hayes is being strongly reinforced on the wine question by all who attended the entertainment on Tuesday evening, since the universal comment is that the order preserved in the supper rooms was in such agreeable contrast to the indecorous behavior at many parties, even small ones at private houses given during this and other seasons where wine was served."

Such receptions ought to be decorous, therefore wine should be banished from them. Wine should be banished from every household. It is the curse of the aged, and the snare of the youth. Unknown legions lie in drunkards' graves whose appetites for strong drink were formed by sipping wine at the fashionable side-board. Parents, give this mocker no place in your houses, lest you mourn the ruin of your children. Christian friends in California, this land of wine, stand firm to principle, and give no place to this emissary of the evil one.

THE outbreak in Afghanistan proves to be serious. The British Embassy has been massacred; about seventy lives were lost. England is paying dear for inaugurating war in that country. The trouble in Burmah is also increasing in magnitude.

Ex-President Grant.

A good deal has lately been said by newspapers about General Grant's Des Moines speech. There is nothing in the speech but what every true American citizen can heartily subscribe to. We give it below:—

"Let us labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiment, and equal rights and privileges for all men, irrespective of nationality, color, or religion; encourage free schools; resolve that not one dollar appropriated to them shall go to the support of any sectarian schools; resolve that neither State nor nation shall support any institution, save those where every child may get a common-school education, unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, and keep Church and State forever separate."

THE man who does no good, gets none. He is like the heath in the desert, neither yielding fruit nor seeing when good cometh, a stunted, dwarfish, miserable shrub. Let all your influence be exerted for the purpose of doing all you can for the common good and individual welfare of every one.

CONFIDENCE and fear are almost one thing rather than two, when we speak of God. He that fears most trusts most. He that trusts most fears most.

'Tis easy to squander our years
In idleness, folly, and strife;
But, oh! no repentance or tears
Can bring back one moment of life!
But time, if well spent, and improved as it goes,
Will render life pleasant, and peaceful its close.

Appointments.

Camp-Meetings For 1879.

- | | |
|-------------------------------|------------------|
| California, Healdsburg, | Sept. 18-23. |
| Michigan, No. 3, Lyons, | " 18-22. |
| Nebraska, No. 1, Beaver City, | " 19-24. |
| " " 2, Seward, | Oct. 2-7. |
| Iowa, _____, | Sept. 25-30. |
| New York, Hornellsville, | " 18-23. |
| Kentucky, Powder Mills, | Sept. 30-Oct. 6. |
| Indiana, No. 2, Rochester, | " 30-Oct. 7. |
| Tenn., Edgefield Junction, | Oct. 10-16. |
| Missouri, _____, | " 9-14. |

Northern California Camp-Meeting.

THE Northern California Camp-meeting of Seventh-day Adventists, will be held at Healdsburg, commencing Thursday morning, September 18, at 6 A. M. Let all our brethren and sisters in Northern California make especial effort to attend this meeting. Come, bringing your friends and children with you. Come, praying the Lord to meet with us in power. Come, consecrating yourselves to God as never before. Come so as to be all in readiness to commence with the meeting and to stay to its close. Coming thus, it may be made to us indeed a source of great spiritual profit.

G. D. HAGER,
W. A. PRATT,
JOHN CUSTER.

California Conference.

THE eighth annual session of the California Conference of Seventh-day Adventists will be held at Healdsburg, in connection with the camp-meeting, from September 18 to 23, 1879. First session the 18th, at 5 P. M. Let each company choose its delegates immediately, furnishing them with credentials and a statement of the standing of the church, both financially and as to numbers. All ministers and licentiates should have their written reports of labor and expenses prepared to pass in at the first session. Let all church and systematic books be brought to the Conference.

JOHN MORRISON,
M. C. ISRAEL.
California Conference Committee.

California State Missionary Society.

THE ninth annual meeting of the California State T. and M. Society will be held at Healdsburg, in connection with the camp-meeting, September 18. First session September 19, at 5 P. M. All directors, secretaries of districts, and church missionary officers are requested to bring their T. and M. account books to the meeting, that they may be audited.

M. C. ISRAEL, *Vice-President.*

Fare to the Healdsburg Camp-Meeting

THE following are the rates of fare to the camp-meeting to be held at Healdsburg, Sept. 18-23: Tickets from San Francisco, good from Sept. 16 to 26, \$4.00. On Sunday 21st, from Santa Rosa to the camp-ground and return, \$1.50; Petaluma, \$2.00. Cars stop at the ground.

Camping Tents.

ANY persons desiring to hire tents will write to G. D. Hager, Santa Rosa. Tents should be pitched by the evening of the 17th. Those coming to help pitch the tents should bring hatchet and saw.

Camp-meeting Committee.

State Sabbath-School Association.

THE second annual meeting of the State Sabbath-school Association will be held in connection with the camp-meeting at Healdsburg in September next. Let every school in the state send delegates without fail, as we wish to have as full a representation as possible. Credential blanks for delegates will be sent to each school immediately.

M. C. ISRAEL, *President.*

Business Department.

WILL the person who sent a money order from San Jose, please give us his name, and tell us how to dispose of the order?

\$2.00 EACH. Nehemiah Foster 6-35, J W Pickard 6-34, J Hutchings 6-34, S M Morrison 6-34, Geo Salter 6-34, F J Otis 6-34, Lucy Woods 6-37, Peter Schraghini 6-37, Edmond C Staratt 6-34, W Litter 6-23, Luke Crozier 6-34.

\$1.50 EACH. Ellen Atkinson 6-33, S D Wauchope 6-34, Ada Chapman 6-34, Mrs A O Burrill 6-34, Thomas Huntley 6-34, John Yoakum 6-25, T B Cody 6-25, M F Benton 6-25, George Cody 6-27, Reuben Gray 6-27, C Vermason 6-24, Amos B Ward 6-34, I R Hill 6-34.

MISCELLANEOUS. R Harlow 1.00, 6-10, F Guthrie 1.00, 5-25, C Page 50c 6-2, Jane A Eagle 50c 6-2, H Sair 50c 6-2, George Gilmore 1.00, 6-11, Geo Hanks 1.00, 6-11, M E C Parker (3 copies) 1.00, 5-34, Jacob Sype 1.00, 6-18, E M Bushy 1.25, 6-34, Albert Avery (5 copies) 1.50, 6-34, Wm Linderman 1.20, 6-34, Mrs Stephen Aldrich 50c 5-42, John Edwards 1.00, 6-10, Hannah Creamer (74 copies) 1.11, 00, 6-34, T C Howells 50c 6-2, J H Linton 50c 6-2, Mary L Comstock 50c 6-2, Henry Curtner 50c 6-2, O H Peck 6-2, John Hyre 50c 6-2, Wm G Mossberger (10 copies) 12.00, 6-34.

RECEIVED ON ACCOUNT.
CAL T AND M SOCIETY 100.00.

FAIRVIEW CHURCH 5.00, Eliza McCapes 1.50, Eld J H Waggoner 6.00.

CAL PUBLISHING FUND.
A D Smith 10.00.

BOOKS, PAMPHLETS, AND TRACTS.

Issued by the S. D. A. Publishing Association and for Sale at this Office.

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

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

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

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

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

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the condition of man in death, and his final destiny. 356 pp. 1.00.

The Spirit of Prophecy; or the great controversy between Christ and his angels and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each 400 pp. 1.00.

Vol. I. Old Testament Facts to Christ.

Vol. II. Life and Ministry of Christ.

Vol. III. The Death, Resurrection, and Ascension of Christ, with the Lives of His Apostles.

Vol. IV. (In preparation). Each 1.00.

History of the Sabbath and First Day of the Week, for the period of 6000 years. By Elder J. N. Andrews. This is a work of unusual interest, prepared with great care, and is full of historical and Scriptural facts. 528 pp. \$1.00.

Life of Elder Joseph Bates, with portrait. 352 pp. 1.00.

The Constitutional Amendment. A Discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 1.00.

The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is of God. 300 pp. 80 cts. Revised edition (in preparation). 1.00.

Spiritual Songs. A choice collection of Hymns and Tunes. 416 pp. 1.00.

The United States in the Light of Prophecy. An exposition of Rev. 13: 11-17. By Elder U. Smith. Applying to our own land and time, this prophecy possesses surpassing interest for every American reader. 200 pp. 40 cts. Paper covers, 20 cts.

Thoughts on Baptism. By Elder J. H. Waggoner. A careful examination of the subject of Christian Baptism in the light of history and the Bible. It presents strong arguments against the notion of Trine Immersion. 186 pp. Bound in flexible cloth, 35 cts. Paper covers, 25 cts.

Song Anchor. For Sabbath-schools and praise service. By J. E. White. A new book, with excellent new words and music. 160 pp. 35 cts. Per hundred, \$30.00.

The Atonement. By Elder J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 20 cts.

The Ministration of Angels, and the origin, history, and destiny of Satan. By Elder D. M. Canright. 144 pp. 20 cts.

The Nature and Tendency of Modern Spiritualism, By Elder J. H. Waggoner. A thorough exposure of Spiritualism; application of the Scriptures, and copious extracts from a library of Spiritualist publications. 184 pp. 20 cts.

Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Elder James White. 182 pp. 20 cts.

The Spirit of God, its gifts and manifestations to the end of the Christian age. By Elder J. H. Waggoner. 144 pp. 15 cts.

The Three Messages of Revelation 14: 6-12. Particularly the third angel's message and the two-horned beast. By J. N. Andrews. 144 pp. 15 cts.

The Two Laws, as set forth in both Testaments. By Elder D. M. Canright. 104 pp. 15 cts.

Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Elder James White. 64 pp. 10 cts.

The Sunday Seventh-Day Examined. A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts.

The Seven Trumpets. An exposition of the subject, as set forth in the eighth and ninth chapters of the Revelation. 96 pp. 10 cts.

Refutation of the Age to Come. By Elder J. H. Waggoner. A most decisive refutation of the view that men may find pardon after the Saviour has closed his work in the Sanctuary above. 168 pp. 20 cts.

The Morality of the Sabbath. By Elder D. M. Canright. A complete refutation of a common objection against the Sabbath. 96 pp. 15 cts.

The Resurrection of the Unjust. A vindication of the doctrine. By Elder J. H. Waggoner. 100 pp. 15 cts.

A Word for the Sabbath, or false theories exposed. (POEM.) By Eld. U. Smith. 60 pp. 15 cts.

Vindication of the True Sabbath. By Elder J. W. Morton, formerly missionary of the Reformed Presbyterian Church, to Hayti. 68 pp. 10 cts.

Sermon on the Two Covenants. By Elder J. N. Andrews. An able argument on an important subject. 48 pp. 10 cts.

The Truth Found. The nature and obligation of the Sabbath of the fourth commandment. By Elder J. H. Waggoner. 64 pp. 10 cts.

Christ and the Sabbath; or, Christ in the Old Testament and the Sabbath in the New. By Elder James White. 56 pp. 10 cts.

Redeemer and Redeemed. By Elder James White. This work sets forth the plan of Redemption in its three stages. 40 pp. 10 cts.

Systematic Benevolence. Setting forth the Bible plan of giving for the support of the ministry. 64 pp. 10 cts.