

The Signs of the Times.

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

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The Signs of the Times.

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FOLLOW ME.

"PILGRIM, from the rightful way
By the mirage lured astray
Till thy feet have lost the track,
Till thou canst not on nor back,
Turn to yonder arid land;
See my foot-prints in the sand;
Mark where oft I bent my knee.
Wayward pilgrim, follow me.

"Child by poverty distraught,
Life a battle daily fought,
Chafing, grieving all the while
O'er the failing cruse of oil,
Left I not, at will divine,
Glory's throne for lot like thine,
Hungred and athirst to be,
Yet repine not? Follow me.

"Chastened one, whose hand would fain
Put aside the cup of pain,
And whose froward lips would say,
'Nay, my Father, not to-day!'
Heardst thou ne'er those words of mine,
When my Father's hand divine
Poured my cup of agony?
'As thou wilt!' then follow me.

"Mourner, of thy friends bereft,
Lonely and in sorrow left,
On thy lips, 'I am undone!'
In thy heart no benison,
All forsook me once and fled;
E'en my Father's face was hid.
Mourner, what of Calvary?
Take thy cross and follow me."

—Mrs. M. A. Maitland, in *Christian at Work*.

General Articles.

The Impending Conflict.

BY MRS. E. G. WHITE.

Concluded.

THROUGH the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, our country will follow in the steps of Rome in trampling on the rights of conscience.

Spiritualism is now changing its form, veiling some of its more objectionable and immoral features, and assuming a Christian guise. Formerly it denounced Christ and the Bible; now it professes to accept both. The Bible is interpreted in a manner that is attractive to the unrenewed heart, while its solemn and vital truths are made of no effect. A God of love is presented; but his justice, his denunciations of sin, the requirements of his holy law, are all kept out of sight. Pleasing, bewitching fables captivate the senses of those who do not make

God's word the foundation of their faith. Christ is as verily rejected as before; but the eyes of the people are so blinded that the deception is not discerned.

As Spiritualism assimilates more closely to the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and express regard for Sunday, their work will be accepted as a manifestation of divine power.

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists who boast of miracles as a certain mark of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.

Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields his creatures, and hedges them in from the power of the destroyer. But the Christian world has shown contempt for the law of Jehovah; and the Lord does just what he has declared that he would do. He withdraws his blessings from the earth, and removes his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in

fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, he is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon the inhabitants of the world. The beasts of the field will groan, and the earth will languish.

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon the faithful few whom the Lord has sent to them with messages of warning and reproof. Thus the accusation urged of old against the servant of God will be repeated, and upon grounds equally well established. "And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah.

The miracle-working power which is manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority, and they will be accused of disaffection toward the Government. Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Before his crucifixion the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly brought to view. But multitudes have no more understanding of these important truths than if they had never been revealed.

Our great adversary is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then by controlling the minds of these leaders, he can influence the multitudes according to his will. But God will have a people upon the earth to

maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.

The Protestant churches have rejected the clear, scriptural arguments in defense of God's law, and they long to stop the mouths of those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal Sabbath.

Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin.

Properties of Matter.

Is ANYTHING too hard for God? Is he not almighty? Certain persons limit the power of God, when they claim that matter cannot be organized by the Almighty so as to be able to think and reason. They take up a stone, they weigh it, measure it, and divide it, and then ask if that thing can think. Of course not. Examine that piece of wood. Can it think? Take a handful of the dust of the ground, from which all things grow—is there anything here able to think? They analyze a dead body, and find that it is made up chiefly of water, nitrogen, a little phosphorus, a little sulphur, and some lime, with a few other earthy materials. Go farther, and analyze a man's brain. It is found to be composed of eight-tenths water, with a little albumen, a little fat, phosphorus, sulphur, etc. Then they ask us if these elements can think. Can sulphur reason? Can water love? Can oxygen hate? No. Hence they conclude that no matter, in whatever form or organization, can be made to think. And, therefore, all intelligences, whether men, angels, or Deity, must be immaterial. So Heaven is fancied to be a vast region entirely void of matter. God who dwells there has no body, no form, no visible parts, but is a mere essence pervading all space. The angels are the same in essence, having no bodies, being nothing that can be felt, or handled or seen. The souls of men are the same also in kind, bodiless, intangible essences. All matter is incapable of thought, and all intelligence proceeds from immateriality. One more assumption, and the hard-labored conclusion is triumphantly reached; namely, Whatever is immaterial is indestructible and therefore immortal. Hence the thinking part of man is immortal.

But let us examine this pretentious fabric. If God is without body, parts, or shape, a mere essence filling all space, and if angels and the souls of men are the same, only smaller, then how can either be a person, or have a separate existence from the other? But waiving this,

where is the proof that an immaterial being cannot be destroyed? Has God said so? No. Do they know it by experience? No. Then it is a mere groundless assumption. This theory of the immateriality of the soul is a modern invention to sustain the tottering notion of the soul's immortality. But the most noted theologians now confess that immateriality does not prove immortality. That which had a beginning can have an end. What God has made, he can destroy.

But to the question, Can God organize matter so that it can think? we answer, Yes. But our opponents say, "A stone, a stick, dust, water, iron,—these are material. They have no intelligence; hence matter cannot think." True, matter in these particular forms cannot think; but it does not follow that it cannot in a different form, or when differently organized. A ball of snow is very white and very cold. It is material. Shall I therefore conclude that all matter must be white and cold? A piece of coal is just as material as the snow-ball; and yet it is very black, just opposite in color from the snow. Again, burning coal is very hot, just the opposite of the cold snow. Has it ceased to be material? Lift that block of lead. How very heavy! Now handle those feathers. How light! They seem to be just the opposite of each other, yet both are matter. One form of matter is sour, as a lemon; another is sweet, as sugar.

Indeed, the various combinations of matter may be said to be almost infinite. Yet it takes only a very few original or primary elements to make all these. "The number of the elements, or simple substances, with which we are at present acquainted, is sixty-four. These substances are not all equally distributed over the surface of the earth; most of them are exceedingly rare, and only known to chemists. Some ten or twelve only make up the great bulk, or mass, of all the objects we see around us." But God has so variously arranged and organized these few elements that many forms seem the very opposite of others, as we have mentioned; as heat and cold, black and white, light and heavy, sour and sweet, and yet all are material.

It is objected that no combination or organization of material particles can give to matter any new qualities it did not possess before. But nature furnishes a thousand illustrations contradicting this statement. One of the characteristic properties of steam is its remarkable elasticity; but when it is condensed into water, this property of the matter almost entirely disappears, and is replaced by an exactly opposite property called incompressibility. So hardness and brilliancy are distinctive properties of the diamond, yet both these totally disappear when the gem is converted into a gas, though not a particle of the matter is lost. So a cold piece of steel is hard and brittle, but when heated, is soft and ductile. Here is a cold lump of lime. I pour upon it a quantity of cold water, and immediately both become extremely hot. Who has not seen two colorless liquids when poured together become of a bright color, as red or pink? A candle is burning in a room. I blow out the blaze, and all is total darkness. Have I destroyed a particle of that matter? No; yet I have destroyed the light which was a property of that matter in that condition. A change of condition in matter, then, does change its properties. So it is reasonable that by the organization of particles in the brain, thought may be produced when none of those particles separately could think.

I hold in my hand two kernels of corn. I plant one, and it has the property of appropriating to itself the particles of matter which surround it, and of building up a stalk of corn. The other kernel I break up fine, and carefully bury every particle of it together. Can it sprout? Can it grow? Will it now build up a stalk? No. Why? Simply because I have broken up the peculiar arrangement of its par-

ticles which gave it the property to do that. The particles are all there, but differently arranged. In crushing that kernel to meal did I drive out a living, immaterial spirit entity which now goes off to live somewhere else? No one claims such a thing. Organization, then, does give to matter qualities which it does not possess unorganized. Now take a higher organization,—a living man. He is thinking. A timber falls and crushes him to death. Can he think or reason now? No; and why not? That organization which gave him this attribute is destroyed, and hence thought ceases.

We utterly deny the distinction between matter and spirit which is claimed. We believe that everything is material, and that these diversities previously mentioned are only different conditions of matter. No man can successfully deny this. The wisest and most scientific men freely admit that they know but little about matter. The more they study, and the deeper they search into it, the more they are convinced that its different attributes and capabilities have been but partially understood. Because a certain fact is true of matter in one condition, it is argued that it must be true of matter always and everywhere. But this is illogical and false, for matter is capable of infinite diversity. Matter in one form may even seem to be the opposite of the same matter in another form. For instance, I have before me a piece of ice. I put my hand upon it; it is exceedingly cold. It is a square block; I can cut it with a knife, or saw it with a saw into blocks. It is solid. But I put this ice into a vessel and warm it. It soon becomes water,—a liquid. It now looks very different from that piece of ice which I held in my hand a few minutes before. I closely confine this water in a tight vessel, and heat it very hot. It now becomes steam, a vapor, and is invisible. Says Mr. Wells, "Steam, which is the vapor of boiling water, is invisible, but when it comes in contact with air, which is cooler, it becomes condensed into small drops, and is thus rendered visible." It is so hot it would scald your hand in a moment. It can neither be cut, nor poured from vessel to vessel. It now seems to be precisely the opposite from that piece of ice, and yet it is the very same material, only in another condition.

If a man had never seen ice thus converted into steam, he would pronounce such a change impossible. Let him examine a piece of ice, put his hands upon it, and then let him examine steam in its most heated condition; let him try it with his hand, then tell him that they are both the same material, and he would pronounce it the greatest absurdity imaginable. Yet we all know by actual observation that ice, and water, and steam are only different conditions of the same material.

There is apparently as great a difference between steam and ice as is claimed by our opponents between spirit and matter. We claim, therefore, that they cannot show that a spirit is not one form of matter.

So because matter in one form does not reason, it is no evidence that it cannot when organized in some other way. Look at that coarse, filthy mud in the road. That is matter. Shall we conclude that all matter is like that? How absurd! for here lies a beautiful gold watch, measuring off the seconds, minutes, and hours in exact time! The watch is as material as the mud, but how different! Again, there is a piece of black charcoal, hardly worth picking up. Here is a diamond of priceless value, one as large as a thimble being worth millions. Two small diamond ear-rings sold for \$75,000. One diamond owned by Napoleon was worth \$1,000,000. The king of Portugal has one worth \$28,000,000. Now, that charcoal and that diamond are not only both material, but, wonderful to tell, they are both of exactly the same material, only differently arranged. The contrast between senseless matter and thinking matter would not be greater. D. M. CANRIGHT.

The Raid on Genesis.

SATAN is determined to disarm the servants of God. He knows that the Christian's defensive weapon is the word of God—the Holy Scriptures. He knows, too, that his wily assaults are futile against the man who keeps his weapon ever at command. He tested and proved that point when he tempted the Saviour in the wilderness. Hence his aim in the great controversy is to either totally disarm those whom he cannot otherwise deceive, or so mutilate their "two-edged sword" that it will be ineffective in their hands.

A certain class of so-called scientists, especially of the votaries of geology, have long boasted that science proves the world to be millions of years old, and therefore the book of Genesis can be but fiction, or at best but an allegory of the truth. Although professional scientists are continually conflicting with each other in many essential points, any of their theories are deemed sound as compared with the doctrines of the Bible. Some years ago quite a number of leading theologians and their mimics, supposing the objections of "science" to be insurmountable, undertook to make the Bible harmonize with the claims of the geologists.

Instead of maintaining that the word of God was immutable, they supposed that science could not err; and in their zeal to save the Scriptures from utter annihilation at the hands of infidel scientists, they set about propping up the inspired word. To do this they advanced the theory that the days of creation were indefinitely long periods of time, and by fanciful constructions they endeavored to show that the order of creation corresponded in some mystical way with the order of the earth's growth as set forth in the theory of the geologist.

This mode of exposition met quite extended favor. But, although it compromised the word of God in the matter of the time of creation, and tended to establish the infallibility of science, it did not fully answer the purpose of Satan. There were other points of more importance to his cause. Genesis was slightly dulled as a weapon of defense on the point in question, but as it contained a record of the archdeceiver's true character, it could be still used against him. His success required that it be taken out of the hands of men altogether.

The next move was to utterly eradicate this portion of sacred history. And men of great reputation as theologians and preachers of the gospel were soon secured to undertake the task. These wise men are professedly willing to preach the rest of the Scriptures, but Genesis "must go." And this raid upon the book is becoming quite popular. Its very nature is such as to rapidly gain favor in these days of "strong delusion" to which men are given over "because they received not the love of the truth." 2 Thess. 2:9. It is a twin sister of that other phase of "new theology" which gives the sinner another probation after death. It is being nursed in the same arms and rocked in the same cradle. They go to the world hand in hand, and their work is destruction.

The sinister effect of expunging Genesis from the Bible is made apparent by noting a few points. With this elimination the inspired volume would begin with Exodus, which is introduced as follows: "Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob." What an intelligible introduction to the origin, history, and destination of the human race! What a field for speculation! What a morsel for the skeptic! Instead of the silly quibble about where Cain got his wife, there would be ground for intelligent query as to, Who was Jacob? Who was Israel? and, Whence came they to Egypt? Without the book of Genesis these legitimate questions could not be answered.

Passing on from Exodus through every succeeding book, we look in vain for an intelligible

starting-point, or any place that purports to be a beginning. We are told in the twentieth chapter of Exodus that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." But how long were the days? We have to turn to Genesis to find each day of creation specifically marked off by an evening and a morning.

We are incidentally informed that "the first man Adam was made a living soul" (1 Cor. 15:45); that "the first man is of the earth" (verse 47); and that "by one man sin entered into the world, and death by sin" (Rom. 5:12). But what tangible instruction do these statements impart without the detailed facts contained in the book of Genesis? Paul says that "as in Adam all die, even so in Christ shall all be made alive." But who was Adam, and how do all die in him? The answer can only be found in Genesis. We learn in the Revelation that the Archangel is to bind "that old serpent" a thousand years. What old serpent, and what about him? If "by man sin entered into the world," for what is the "old serpent" bound? Turn to Genesis and all is made plain.

As the reward of obeying the gospel the apostle tells us, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. But who was Abraham? and what promise was made to him that constitutes an inducement for us to come to Christ? Genesis must solve the problem, for there is recorded the everlasting covenant made with Abraham, Isaac, and Jacob.

The genealogies recorded in the gospels of Matthew and Luke are traced through the book of Genesis to the very beginning, and cannot be verified without it. Stephen's reference to Abraham in Acts 7 would be unintelligible without the record in Genesis. So also Peter's allusion to Noah and the ark (1 Pet. 3:20; 2 Pet. 2:5-8), and Jude's assertion regarding Enoch's prophecy of the coming of the Lord. Verse 14.

And the Lord Jesus, in giving his disciples instructions concerning his second advent, said: "As it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:26); "Likewise also as it was in the days of Lot." Verse 28. We turn to Genesis to learn the lesson which the Master designed to teach, that we may "discern the signs of the times," and "take heed lest that day come upon us unawares."

Nothing could more effectually advance the cause of the adversary than the blotting out of the book of Genesis. With that record expunged, his powers of deception over the human race would be almost unlimited. His origin and nature would be completely veiled from the knowledge of his intended victims. So also the necessity and the plan of redemption would be obscured, and the gospel nullified. Without the facts recorded in Genesis, the remainder of the sacred word would be scarcely intelligible.

W. N. GLENN.

Theater-Going.

THE Rev. C. H. Spurgeon recently made use of the following vigorous language with reference to theater-going: "I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theater, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said, 'Come ye out from among them, and touch not the unclean thing.' Is heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theater for many a year that it has been too bad for mending; and even if it were mended it

would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theater during the performance of a play, but I have seen enough when I have come home from distant journeys at night, while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school of virtue which attracts the harlot and debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church-members fall into the habit of frequenting the theater, we shall soon have them going much further in the direction of vice, and they will lose all relish for the ways of God. Theater-going, if it become general among professing Christians, will soon prove the death of piety."—*Sel.*

Respectable Sins.

BEWARE of respectable sins! Not that any sin, however garishly arrayed or socially dignified, is in itself respectable; but that some sins are so countenanced by certain classes that they are held to be respectable. Mrs. Browning spoke truly when, with epigrammatic force, she said: "The devil is most devilish when respectable," because he is then most dangerous. His seeming respectability throws unwary souls off their guard and beguiles them by begetting the thought that their objection to certain profitable or delightful courses of conduct is based, not on reason or on Scripture rationally interpreted, but on a squeamish or morbid conscientiousness. Hence, for example, when young men see social honors paid to rich financiers whose overflowing coffers were filled by means of transactions which involved lying, deception, and speculative trickery, they are disposed to think such dishonest practices are not so bad as they have been taught to believe. So when members of churches drink wine, play cards, visit skating rinks, or indulge in any other ungodly practices, they throw the cloak of their respectability over deeds which are in themselves injurious both to the moral and spiritual life. Thus they enable the devil to do his most devilish work of luring young and feeble souls into the pit of destruction. How needful, then, is the caution—Beware of respectable sins! for beneath the masks they wear, is the grinning head of death, yea, of that "second death," from which no resurrection unto life is possible. Beware, therefore, of respectable sins!—*Zion's Herald.*

A NEEDED crusade in journalism is against the recording of such petty personalities as the following, all clipped from local exchanges, many of which give from one to two columns weekly to this kind of mental pabulum: "Our friend Jones is building a hennery." "Mrs. B. has just completed a crazy-quilt of 676 pieces." "The minister went to Boston last Wednesday." "Mrs. E. P. B. has been absent in New Hampshire a week, visiting friends." "Some fine puppies were recently shipped from this port." "A sudden death in this office, last week, caused much sorrow among the compositors. Thomas, a favorite cat, shuffled off his mortal coil." Even worse is the chronicling of children's doings. Little Sadie Smith is vain enough now, doubtless, without feeding her vanity by reading in the public print that she "gave a lawn party on her sixth birthday, and wore a lovely dress of pink silk and white muslin." Master Jones and little Miss Brown, also, are not likely to have their reverence for God's house and for sacred things very strongly developed when the report of a Sunday-school concert elevates their personality in the proceedings above the moral lessons embodied in the exercises. Next to the demoralizing influence of really vicious literature, we doubt if there is any kind of reading more belittling for the youthful mind particularly, than the sort herein indicated.—*Congregationalist.*

The Medo-Persian Empire.

THE passing away of the Babylonian Empire was shown to King Nebuchadnezzar in the interpretation of his vision of the great image. Daniel declared to him:—

"And after thee shall arise another kingdom inferior to thee." Dan. 2:39.

We know whence this other kingdom should arise; we know what nations should come against Babylon; we know who should lead the armies; and we know how the city should be taken; for God mustered the forces, and directed the siege, and his plans were all revealed to his prophets from sixty to one hundred and seventy-five years before the city and the kingdom of Babylon fell. The way is all clear before us in this—the prophecy is plain, so also is the history.

Of the nations that should overthrow the kingdom of Babylon, we read:—

"Make bright the arrows; gather the shields; the Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple." "Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion." Jer. 51:11, 28.

But the Medes were not to be alone. Isaiah cries, "Go up, O Elam; besiege, O Media." Isa. 21:2. "And Elam bare the quiver with chariots of men and horsemen." Isa. 22:6.

Elam, the Susiana of ancient geography and history, was a province of the Babylonian Empire as late as the third year of Belshazzar (Dan. 8:1, 2); but on the rise of the Persian power, it threw off the yoke of Babylon, joined itself to Persia, became the chief province of the Persian Kingdom, and its capital, Susa (the Shushan of Scripture), became finally the capital of the whole Medo-Persian Empire. See "Smith's Dictionary of the Bible," "McClintock and Strong's Encyclopedia," "Young's Analytical Concordance," etc.

The sequel of the revolt of Elam and of its mention in this prophecy lies in this, that Cyrus was of Elamite origin, and the recognized chief of the Susians (Sayce, "Ancient Empires," chap. 2, par. 46); and when he became king of Persia and began to spread his conquests, the Susians (Elamites) only waited for the opportune moment, to revolt from Babylon and join the standard of Cyrus. But this time never came till Cyrus started to the conquest of Babylon in B. C. 539; because Cyrus and his forces, for nearly twenty years, until this time, were away to the northwest, the north, and the east, far away from the borders of Elam. (Rawlinson, Fifth Monarchy, chap. 7, par. 9, 15, 21, 25.) But when he started from Ecbatana (Fourth Mon., chap. 8, par. 47, 57, note 232), his Median capital, to the conquest of Babylon, he had to cross the province of Elam; then came the time when they could join their chosen chief; then Elam could "go up," Media could "besiege," and Cyrus, of Persia, could lead the forces.

God had not only long beforehand named the nations that should destroy Babylon, he had also called by name the general that should lead them:—

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass; and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which called thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed

thee, though thou hast not known me." Isa. 45:1-4.

The analysis of this scripture will give us the fall of Babylon better than any other way that we could get at it.

1. "I have surnamed thee, though thou hast not known me." This was written about B. C. 712. Cyrus started against Babylon in B. C. 539, and took it in 538, when he was about sixty-one years old. ("Seven Great Monarchies," Fourth Mon., chap. 8, par. 47, 49; Fifth Mon., chap. 7, par. 25, 26.) Thus we see that the Lord called him "by name" 113 years before he was born, and told what he should do, 174 years before he did it.

2. "To open before him the two-leaved gates; and the gates shall not be shut." "I will break in pieces the gates of brass, and cut in sunder the bars of iron." That this may be properly understood we shall have to give a brief description of the city of Babylon. And as an introduction we will give an extract from Nebuchadnezzar, and one from Herodotus.

Of the building of the walls and fortresses of the city, and the length of the wall, Nebuchadnezzar himself wrote an inscription as follows:

"Ingur-bel and Nivit-bel, the great walls of Babylon, I built them square. . . . I repaired, with bitumen and bricks, the sides of the ditches that had been dug. I caused to be put in order the double doors of bronze, and the railings and the gratings, in the great gateways. I enlarged the streets of Babylon so as to make them wonderful. I applied myself to the protection of Babylon and Vale Saggatu (the pyramid), and on the most elevated lands, close to the great gate of Ishtar, I constructed strong fortresses of bitumen and bricks, from the banks of the Euphrates down to the great gate, the whole extent of the streets. I established their foundations below the level of the waters. I fortified these walls with art. I caused Ingur-bel, the great wall of Babylon, the impregnable, such as no king before me had made, to be measured, 4,000 mahargagar."

"This measurement," says Lenormant, "corresponds exactly with the 480 stades [sixty miles] given by Herodotus as the circuit."—*Ancient History of the East, book 4, chap. 5, sec. 3, par. 16.*

"The city stands on a broad plain," says Herodotus, who visited it in the fifth century before the Christian era, "and is an exact square, 120 furlongs in length each way, so that the entire circuit is 480 furlongs. While such is its size, in magnificence there is no other city that approaches to it. It is surrounded, in the first place, by a broad and deep moat, full of water, behind which rises a wall 50 royal cubits in width, and 200 in height. (The royal cubit is longer by three fingers' breadth than the common cubit.)"—*Ancient History of the East, book 4, chap. 5, sec. 3, par. 7.*

The city, as stated above, lay in the form of a square, 15 miles on each side, making 60 miles around it. It was surrounded by a wall 350 feet high and about 85 feet thick at the top. On the top of the wall at irregular intervals were built towers to guard the most accessible parts. Of these towers there were 250. The open space on the wall, within the line of these towers, was of sufficient breadth to allow a four-horse chariot to turn with safety. Twenty-five gates pierced the wall on each side, making 100 gates in all in the outer wall. These were double gates of solid brass, with brazen lintels and posts, and fastened with bars of iron. Around the wall on the outside ran a moat, that had been formed by taking from it the earth with which the bricks were made to build the wall. Under the wall and diagonally through the city, from corner to corner so as to obtain the greatest length of water, ran the River Euphrates. On each side of the river, inside of the city, was built a strong wall, each wall being pierced with twenty-five gates opening into the streets that ran from the outer

gates. These were also brazen gates like those in the outer wall. The banks of the river were lined throughout with brick laid in bitumen, with sloping landing-places at the gates. Boats were always ready at these landing-places by which to pass from side to side of the river. Over the river about the middle of the city was a drawbridge thirty feet wide supported on stone piers. At the two ends of the bridge were the two grand palaces of the city. Of course this vast area within the city was not built up solidly with houses as is a modern city. There were gardens, orchards, and fields interspersed among the houses, and about the palaces and temples. It was expected that if ever the city should be besieged, they could grow sufficient provisions within the walls to support the population, so that they might shut their gates, man the towers, and dwell securely with no fears of ever being overcome by any besieging force. Such, briefly outlined, was the Babylon against which Cyrus went to lay siege.

In describing the fall of Babylon, we shall give bodily the historical view as drawn by Rawlinson from Herodotus, Xenophon, Polyhistor, Berosus, Abydenus, and the inscriptions; and as we go along insert in the record, within brackets, the prophecies that are therein fulfilled, and also the state of affairs in the city that night, as described by Daniel. This we think the best, because in this way we can present the two views almost in the form of a parallel. We would simply remark that Nabonadius was king of Babylon, and quote the history.

"When at last it was rumored that the Persian king had quitted Ecbatana (B. C. 539) and commenced his march to the southwest, Nabonadius received the tidings with indifference. His defenses were completed; his city was amply provisioned; if the enemy should defeat him in the open field, he might retire behind his walls, and laugh to scorn all attempts to reduce his capital either by blockade or storm."

"If we may trust Herodotus, the invader having made all his preparations and commenced his march, came to a sudden pause midway between Ecbatana and Babylon. One of the sacred white horses, which drew the chariot of Ormazd, had been drowned in crossing a river; and Cyrus had thereupon desisted from his march, and, declaring that he would revenge himself on the insolent stream, had set his soldiers to disperse its waters into 360 channels. [Cyrus swore that he would so break the strength of the river, that, in the future, women should pass it without wetting their knees.—See Grote's "Greece," chap. 33, par. 3.—A. T. J.] This work employed him during the whole summer and autumn; nor was it till another spring had come that he resumed his expedition. To the Babylonians such a pause must have appeared like irresolution. They must have suspected that the invader had changed his mind and would not venture across the Tigris. If the particulars of the story reached them, they probably laughed at the monarch who vented his rage on inanimate nature, while he let his enemies go scot free." "Cyrus, however, had a motive for his proceedings, which will appear in the sequel."

[But whatever motive Cyrus may have had in stopping here from one spring to another, there was yet a higher motive in, and over, it all. God's people were in Babylon and they must know when its fall would be, that they might save themselves. Sixty years before He had said: "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." And then, too, he gave them the sign by which they should know when her destruction was at hand. He said: "And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler." Jer. 51:45, 46

Thus when Cyrus started out, Babylon heard the "rumor" and made all ready, but Cyrus stopped and stayed all summer, through the fall, and all winter, then when spring came again, again he started, and again a "rumor" was heard in Babylon, followed swiftly by "violence" and "ruler against ruler." And that is why he stayed there at the river so long. God was over it all. He had said that two rumors, a year apart, should reach Babylon, then his people should go out of the midst of her, and deliver "every man his soul from the fierce anger of the Lord."

"Having wintered on the banks of the Gyndes in a mild climate, where tents would have been quite a sufficient protection for his army, he put his troops in motion at the commencement of spring, crossed the Tigris apparently unopposed, and soon came in sight of the capital. Here he found the Babylonian army drawn out to meet him under the command of Nabonadius himself, who had resolved to try the chance of battle. An engagement ensued, of which we possess no details; our informants simply tell us that the Babylonian monarch was completely defeated, and that, while most of his army sought safety within the walls of the capital, he himself with a small body of troops threw himself into Borsippa, an important town lying at a short distance from Babylon toward the southwest."

"It might have been supposed that his absence would have produced anarchy and confusion in the capital; but a step which he had recently taken with the object of giving stability to his throne, rendered the preservation of order tolerably easy. At the earliest possible moment he had associated with him in the government, his son, Belshazzar, or Bel-shar-uzur,—probably when he was about fourteen—the grandson of the great Nebuchadnezzar. [See Jer. 27:6, 7; Dan. 5:2, 11, 13, margin before noticed.] This step, taken most likely with a view to none but internal dangers, was now found exceedingly convenient for the purposes of the war. In his father's absence Belshazzar took the direction of affairs within the city, and met and foiled for a considerable time all the assaults of the Persians. He was young and inexperienced, but he had the counsels of the queen-mother [Dan. 5:10-12] to guide and support him, as well as those of the various lords and officers of the court. So well did he manage the defense, that after a while Cyrus despaired, and as a last resource ventured on a stratagem in which it was clear that he must either succeed or perish."

A. T. J.

(To be concluded next week.)

The Fighting Instinct.

THERE is not the slightest certainty that any invention, however terrible, would put an end to war; while there is almost a certainty that if such an invention were perfected, it would grievously increase the miseries of mankind. Taken in large numbers, men will face any means of destruction whatever, if they also possess it themselves. Give two men pistols, and they will fight across a handkerchief. They are not afraid of death, but only of death without a chance of victory. King Theodore, of Abyssinia, asked his courtiers, when the rocket-sticks fell at his feet, if he could be reasonably expected, to face things like those, and ultimately, in pure despair of defeating science with unscientific weapons, killed himself; but if he also had possessed rockets, he would have fought on. No men, not even Prussian soldiers or English sailors, will face shells without shells to throw back, but when they have shells they face the enemy's shells as bravely as they did the old round shot.

The methods of war are changed by science, but war is not extinguished. Suppose it true that able chemists and mechanics could invent a method of throwing an asphyxiating va-

por on a sleeping army, what would be the result? First, the adoption of some protective covering, such as ironclad huts for sleeping in; next, the adoption of a method of encamping which spread the army over a surface too great or too uneven to be reached, and next, the use of similar mechanics and chemists as the assailing force. Huxley would march with his fishermen to choke Tyndall with his Alpine climbers. War would then consist mainly of efforts to obtain advantageous positions, from which showers of death would be thrown, but war would not cease. Forlorn hopes would be organized among chemists or mechanics as easily as among soldiers; enormous rewards would be paid to the new warriors, and nations would fight each other as briskly as ever.

—London Spectator.

In Too Great Haste.

EVERY now and then somebody rises to remark on the slowness of ministers and religious people generally to recognize and follow the new lights in theology. In vain have Kuenen and Wellhausen re-written the Hebrew history; our pulpits still have an unconquerable prejudice in favor of Moses and the prophets as interpreted by our Lord and his apostles. In vain has the doctrine of the divine inspiration of the sacred writers been abated of its significance until the Scriptures are put nearly upon the same level with all other religious and edifying books, and such attenuated theories of their divine authority find favor with writers of reputed orthodoxy, still in our churches generally the Bible is read and revered as the very word of God. Now this excites the impatience of some people who think that a new epoch has risen upon the churches. They gravely censure or lightly ridicule all of us who remain steadfast in our faith. A popular magazine even calls the Sunday-schools to account, insisting that they are doing mischief by teaching from the Bible precisely as if Kuenen and Wellhausen, Robertson Smith and Dr. Ladd, had not written. The writer assumes that new views must be taken, if not now, at some time in the near future, and that it is a wrong to tender minds to teach them the Bible as a book the truth of which may be depended upon!

Really, it seems to us, this is claiming a great deal. It amounts to this, that the new views of the Bible may not only be taken by those who believe in them, but must be taken, *volens volens*, by those of us who think them false. We must not teach the Scriptures as we believe, but as somebody else believes. Our neologists have their own liberty, but, not content with that, condemn us for exercising the same freedom. Those who doubt the truth of the Bible may publish their doubts in season and out of season,—in theological reviews, in literary magazines and daily newspapers, in pulpits and on platforms,—but pious men and women who search the Scriptures and believe that in them they have eternal life, are reprehended for commending their faith to those who are placed under their instruction. Much good may this do the critics. They may rely upon it that in Sunday-school instruction, and in ten thousands of pulpits, the truth of the Bible will be asserted as the foundation of our immortal hopes. And this will be in no willfulness or obstinacy of spirit, but in an intelligent faith.

It has been too much the fashion with some among us to assume that the last theory of European skeptics is to be taken as "the last result of criticism." Cavils that are as old as the history of unbelief are endowed with new life and vigor because written in the German tongue. What a Celsus or a Porphyry urged without effect is suddenly discovered to have wonderful cogency because coming from a Dutch or a Scotch university. Even if the objections are as new in substance as in form, it is too soon to yield, before one has considered the

reply to them. It ought not to be necessary to say, for the hundredth time, that a theory is not a demonstration; that, with all respect for the learning and ability of the scholars who claim to have subverted the credibility of the Scriptures, it is still true that scholars as learned, as able, and as candid, give reasons for a different opinion; that an old and long-cherished belief is not necessarily incredible; and that a faith which is associated with the noblest triumphs of the gospel, has a title to respectful treatment by those who profess and call themselves Christians.—Observer.

No Self-Sacrifice.

THERE is too little hard work, coupled with self-sacrifice, among church-members. This may sound strange, in view of the many wide-awake, active men and women always occupied with some religious matter, but when you allude to it their almost invariable answer is, "I love to do it." "Was it interesting?" This is the first question asked of the sermon, prayer-meeting, or Sunday-school. We hear about "making it interesting for the young," doing something to interest the children," till it seems as if there could be no instruction not combined with amusement. Everything hinges on enjoyment, and the yearly round of religious pleasures cumulates in a visit to Chautauqua, or some other picnic ground. Because our ancestors had none of these modern comforts, we think our condition is much better than theirs; but, alas, we fail to see the fearful inroads Satan is making! I read in a religious paper, that a certain clergyman has received a pastoral call, and the only item worthy of mention in connection with it is this: "He receives \$3,000 salary and four weeks' vacation." Nothing said concerning Satan's majority in that parish and the prospect of defeating him. All is about the clergyman's benefits. But is enjoyment the chief end of a Christian life? Are the days of our warfare accomplished?—Veza, in the Congregationalist.

Catholics in British America.

THE Catholic Church has entrenched itself very strongly in British America. It is divided into four provinces and two districts, one of which is under the direct control of the holy see, the other under the jurisdiction of the archbishop of Oregon. The Catholic population is nearly two millions. The most populous diocese is Montreal, which has 412,000 Catholics, followed by Quebec with 296,666. Next in order comes Three Rivers with 124,000, St. Hyacinthe with 110,210, and Ottawa with 100,000. The total number of priests is 2,052; of bishops, 24; and of archbishops, 5. The number of churches is 1,556, besides 367 chapels and missions that are scattered throughout the less thickly settled parts of the country. There are 130 establishments devoted to higher education, while rudimentary education is represented by 3,511 parochial schools. The bulk of the Catholic population of the Dominion is in Lower Canada, and the great majority of Quebec Catholics are of French descent. In the province of Halifax there are about 110,000 French-speaking Catholics out of a total Catholic population of 278,000; in that of Toronto there are about 75,000 out of a total of 265,000; and in that of St. Boniface, about 13,000 out of a total of 38,000.—Sel.

"I WILL rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts." "This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—SEPT. 26.

The Prophet Daniel.

1. To what nation did Daniel belong?

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes." "Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah." Dan. 1:3, 6.

2. In what condition was the Jewish nation at this time?

At the time when the book of Daniel opens, the Jewish nation was subject to the Babylonians, and part of the people were in Babylon. The king of Egypt had deposed Jehoahaz, and placed Eliakim, whom he named Jehoiakim, on the throne of Israel. 2 Chron. 36:2-4. This was about 610 B. C. In the third year of his reign (Dan. 1:1) Nebuchadnezzar came to Jerusalem and besieged it. The city was taken, Jehoiakim was bound with fetters, and part of the vessels of the house of God (2 Chron. 36:7; Dan. 1:2) were carried to Babylon. Some of the people were also carried to Babylon, among whom were Daniel and his fellows. Dan. 1:3-7. Jehoiakim, however, was allowed to remain in Jerusalem, where he reigned eight years longer. 2 Chron. 36:5. He was then succeeded by Jehoiachin, his son, who, after a reign of three months, was taken by Nebuchadnezzar to Babylon. 2 Chron. 36:9, 10. With him were also taken all the royal family, the wealthy people and the artisans, so that only the poorest people of the land were left in Judah. 2 Kings 24:8-16. This was about B. C. 599. Mattaniah was then placed on the throne by Nebuchadnezzar, who changed his name to Zedekiah. After a few years' reign he rebelled against Nebuchadnezzar, who again came to Jerusalem, and in the eleventh year of Zedekiah's reign (about B. C. 588) succeeded in capturing the city. Zedekiah was carried to Babylon, and with him all the people who had before been left, and the walls and palaces of Jerusalem were burned to the ground. 2 Chron. 36:11-21. This fulfilled the prophecy of Jeremiah (chap. 17:27), and completed the overthrow of the Jewish nation.

3. Whom did the king of Babylon set apart for a special purpose?

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes." Dan. 1:3.

4. What were to be their qualifications?

"Children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." Verse 4.

5. What were they to be taught?

"Children. . . whom they might teach the learning and the tongue of the Chaldeans." Verse 4.

6. What provision did he make for them?

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king." Verse 5.

7. What ones of this company were mentioned in verse 6?

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah."

8. Would they partake of the unlawful food that the king had provided?

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of

the eunuchs that he might not defile himself." Verse 8.

9. What request did they make?

"Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." Verse 12.

10. What was the result of their strict integrity in this matter?

"And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Verse 15.

11. When brought before the king, what were their attainments?

"And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Verse 20.

12. What special gift did God bestow upon Daniel?

"As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Verse 17.

13. Who was king of Babylon at this time?

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar." Verse 18.

14. What occurred to the king in the second year of his reign?

"And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." Dan. 2:1.

15. On whom did he call for an explanation of his dream?

"Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king." Verse 2.

16. What were these people mentioned in this verse?

The magicians were such as practiced magic, using the term in its bad sense; that is, "practiced all the superstitious rites and ceremonies of fortune tellers, casters of nativities, etc. Astrologers were men who pretended to foretell future events by the study of the stars. The science, or the superstition, of astrology, was extensively cultivated by the Eastern nations of antiquity. Sorcerers were such as pretended to hold communication with the dead. In this sense we believe it is always used in the Scriptures. Modern Spiritualism is simply ancient heathen sorcery revived. The Chaldeans here mentioned were a sect of philosophers similar to the magicians and astrologers who made physic, divinations, etc., their study. All these sects or professions abounded in Babylon. The end aimed at by each was the same; namely, the explaining of mysteries, and the foretelling of future events, the principal difference between them being the means by which they sought to accomplish their object.—*Thoughts on Daniel and the Revelation.*

17. What did the king require them to do?

"The king answered and said to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill." Verse 5.

18. Could they do this?

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean." Verse 10.

19. What decree did the king send forth?

"And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain." Verse 13.

20. What remonstrance did Daniel make

when the king's captain came to slay him and his fellows?

"Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel." Verses 14, 15.

21. What request did Daniel make of the king?

"Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation." Verse 16.

22. How did he seek help, and from what source?

"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they would desire mercies of the God of Heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon." Verses 17, 18.

23. In what way was the secret revealed unto Daniel?

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of Heaven." Verse 19.

NOTES ON THE INTERNATIONAL LESSON.

SEPT. 13. 2 KINGS 4:18-37.

The Shunammite's Son.

As soon as Elijah had been taken away from him, Elisha took up the mantle that had fallen from the translated prophet, and went back and stood by Jordan, and, as Elijah had done as they two went over, he smote the water with the mantle, and the waters separated, and Elisha passed over. He then came back to Jericho, and the men of the city called his attention to its pleasant situation, but the water was bitter and the ground barren. Elisha took salt and cast it into the spring, and said, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha." 2 Kings 2:19-22.

SHORTLY afterward, the king of Moab rebelled against the king of Israel, and the kings of Israel, Judah, and Edom, went against him, and came out into the wilderness where there was no water; and according to the word of Elisha, "there came water by the way of Edom, and the country was filled with water," and this with "neither wind nor rain." Next there came to him a woman whose husband had died in debt, and the creditor had come to take her two sons for bondmen to pay the debt, and all they had was a single pot of oil. Elisha told her to go and borrow empty vessels from all her neighbors, and then pour into these from her one pot of oil till they were all full, then go and sell the oil, pay the debt, and she and her sons live of the rest.

THEN the next account of him is that given in our lesson. "It fell on a day that Elisha passed to Shunem." Shunem was a city of the tribe of Issachar (Josh. 19:18.), about five miles south of Mount Tabor, about the same distance from Mount Gilboa, about three miles from Jezreel, and in full view of the point on Mount Carmel where Elijah stood when the great decision was made between the Lord and Baal. It was at Shunem where the Philistines had pitched, when Saul saw them from Mount Gilboa, and his heart failed him, and he went and had a spiritualist medium at Endor hold a seance for him. 1 Sam. 28:4.

At Shunem Elisha found "a great woman," a good woman too, as events proved; "and she constrained him to eat bread. And so it was,

that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither."

AND this kindness to Elisha was not forgotten by him, nor by the Lord. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:41, 42. The Lord wants people to use hospitality. It is one of the qualifications demanded in one who shall be chosen to be elder of the church. 1 Tim. 3:2.

THE Lord wants it to be genuine hospitality too. He says, "Use hospitality one to another without grudging." 1 Peter 4:9. When we see people coming to our house, we say, "I should like to know what they are coming here for. I just wish they would stay away," and then, when they reach the house, say, "How do you do? I am so glad to see you! Sit right down. Why I haven't see you for so long. Oh! you must stay to dinner. I can't think of your going before dinner," &c. &c. Then we rustle around and get a big dinner, and have a grand time gossiping about everybody in the neighborhood, and finally the visitors go away, and then we say, "There, I am glad they are gone, and now I hope they will stay away," &c. &c. And we call that hospitality! But it is no such thing. Hospitality, to be real hospitality, must be "without grudging," must be from the heart, before people come, while they are with us, and after they are gone. Nor is it forgetful to entertain strangers.

THIS Shunammite was genuinely hospitable. She thought, and planned, and executed, to make her guest comfortable, and specially because he was a "man of God." And she was richly rewarded for it. First, by being blessed with that boon that was, as the whole history of the nation shows, the highest aspiration of every wife among the children of Israel—the boon of embracing a son in hope of the coming Messiah. And second, the wonderful blessing of having him restored to her even from the dead. Thus the Lord, in his loving-kindness, remembered and blessed the acts of kindness that had been shown to his servant.

BUT the Lord's mercy and goodness is not limited to our acts. Once David sat in his house thinking. Presently he spoke, and said to Nathan the prophet, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." That same night the word of the Lord came to Nathan to go and tell David that "The Lord telleth thee that he will make thee an house. . . . And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. 7. David was not allowed to build an house for the Lord. But because he thought of it, because his mind had a care for the work and worship of God, God took note of the thought and blessed it with a reward that embraces eternity. Oh that there were more men like David! Oh that there were more women like this Shunammite, to take thought and care for the work, the worship, and the service of

God! What blessings would be upon such! What grace would be to the children of men! "Set your affection on things above, not on things on the earth." Col. 3:2.

"AND when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died." It is supposed that the child's disease was sunstroke, followed by brain fever.

"And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor Sabbath. And she said, It shall be well." The new moon, the beginning of the month, was a solemn feast day (Ps. 81:3), and the Sabbath was the day of weekly convocation. It would be natural for her to wish to go to the man of God on these days, but as it was neither, her husband is surprised, and yet she has such faith that the child shall be restored, that she will not allow her husband to suffer the grief of knowing that his only child is dead. And when Elisha asks her if it is well with herself, with her husband, and with her child, her answer is, "It is well." Thus may say everyone who believes in God. Has death taken away your child? God has said, "Thy children shall come again to their own border." "They shall come again from the land of the enemy." Jer. 31:16, 17. Death is the enemy, and God has promised to destroy it, and bring back those who are held in its strong grasp. There is One who has all power in Heaven and in earth. He lives, and was dead; and is alive forevermore, and has the keys of hell (the grave) and of death. Rev. 1:18. And trusting in Him, even though the child be dead, we can truly say, "It is well." For when He shall call, the child shall live, never to die any more.

"THEN she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee." It seems strange that people would use an animal for riding that has to be followed by a person on foot to whip it up all the time. But in the East, to this day, the people do just that thing. A late traveler thus tells of the donkey boys in Damascus: "These persecutors run after the animals, shouting and goading them for hours together; they keep the donkey in a gallop always, yet never get tired themselves nor fall behind."

A. T. J.

Teaching the Word.

THE following is an extract from a letter to the *Christian Union*. The lessons referred to are, of course, the International. We sincerely wish that all Sunday-school scholars could be trained to learn the words of the sacred text, and especially the ten commandments. One great reason why it is so difficult to get people to accept Bible truth, is that the Bible is to them a foreign book. We would that there was no necessity to exhort believers in the Third Angel's Message to familiarize themselves with Old Testament events, which were "written for our admonition, upon whom the ends of the world are come."

Some time ago the golden text of our lesson was, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be

lifted up." "Who was Moses?" I asked my class of girls, ranging from fourteen to sixteen years of age, one of them our minister's daughter, others coming from the families of prominent church-members, "Who was Moses?" No one could answer. After telling them a little of who he was, I asked what the text meant, which, of course, they could not tell. To them, like many other passages of God's word, it meant nothing. This summer, while in the country, I taught a class of little girls fresh from the infant class. The lesson was, "David, King over Israel." Looking for a place to start, I asked, "Can you tell me who David was?" "No." "Can you tell me who the Israelites were?" "No." Well, I thought, I will go back to something they do know, and get a starting-point. "Who was Joseph?" No one knew. Then I tried Abraham; no better success. Almost in despair, I asked, "Who was the first man?" Not one could tell. Were those children prepared to take up the lesson that taught that David was chosen king over all Israel?

In the number of the *Union* where the question above referred to was asked, you close your answer by saying, "It is of little importance whether a child can answer the question, Who was the first man? so long as they learn to answer, Who is Jesus Christ? with 'My Saviour.'" This, indeed, should be the aim in all our teaching. How better can a child be led to Christ than through the teachings of the Bible, and how can a child understand the Bible if he is not taught to study it? The child will read, "As in Adam all die, even so in Christ shall all be made alive," and what does it mean to him if he know not who Adam was? Try to teach a child faith in God through the beautiful faith chapter in Hebrews; will it have anything like the same interest to him if he know not the characters mentioned therein?

What can we do to improve the present system of teaching? I would suggest, in the first place, that we have our children memorize more, yes, far more, than they are doing. A fact firmly fixed in a child's mind will last there long after many of the most clearly explained lessons have been forgotten. How many of our schools now expect a child to learn anything by heart, and how many children will do it when it is not expected? I asked the superintendent of our school, at one time, when the ten commandments was the subject of our lesson, to ask the school how many could repeat the commandments. Out of the entire school two hands were raised. I mentioned it to a friend, and she had her superintendent put the question in their school, with no better success. Is it right that such should be the case? Our school voted it far from right, and arranged that thereafter a part of the opening exercises of the school should be repeating the commandments in concert. At first all opened their Bibles and read them, many looking blankly at the book and wondering where to turn, but gradually the books were left closed, until now the entire school, at the close of the opening hymn, remain standing, while all repeat from memory the ten commandments.

When they learn, as I trust they each will, to know Jesus Christ as their Saviour, I believe they will make more useful Christians for having their minds stored with the teachings of God's holy word. I heartily wish that all who are engaged in this work would see the importance of having the children fill their minds with Bible truths. We would not attempt to teach anything else and draw as little help from the memory (one of God's priceless gifts) as we do in teaching the Scriptures. Begin with the child when first it toddles to the infant class, and continue when it is promoted to the larger room. Then teachers need not so often say, as they do now, of their half-grown boys and girls, "It's no use asking them to study, for they won't do it." They will do it if they are educated up to it.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 3, 1885.

Question on Rom. 2:25.

"I HEARD a minister say that 'the law' in Rom. 2:25 is the 'ceremonial law,' because it is connected with circumcision. There seems to be a difficulty in it which I cannot solve. Can you give me any light on the subject? E. I. R."

ANSWER.—There is indeed a difficulty in that view which no one can solve, but in the text itself, and in its connection, there is no difficulty.

1. Circumcision was given to Abraham as a token of the covenant which God made with him. Gen. 17:11. The covenant was made with him because he was a righteous man. Gen. 18:19; 26:3-5. Compare 1 John 3:7. Paul says that circumcision was given to Abraham as a seal or token of the righteousness which he had before he was circumcised. Rom. 4:11. It was a righteousness of faith; but faith without works is dead, and faith is perfected by works. Jas. 2:17-22. Therefore Abraham received the promise because he obeyed God's commandments; this is *doing righteousness*, for God's commandments are righteousness. Ps. 119:172; Isa. 51:7.

Now if obedience to the law is righteousness, and circumcision was given as a sign of righteousness, it was, of course, a sign of obedience. But, obedience to what? To the ceremonial law? No; there is no righteousness in that; and Abraham did not receive the promise because of obedience to the ceremonial law. Circumcision was not given as a sign of his obedience to the ceremonial law. It does not take any great amount of logical acumen to discover the connection, both in the Old and New Testaments, between circumcision and the law or righteousness of God.

2. In Rom. 2:17-27 Paul directly addresses the Jewish part of his readers. And in this address "the law" of which he is speaking is clearly identified. Notice what is said of it from the first reference to it. Verse 12 is the only text which presents even an apparent difficulty; the expression—"sinned without law"—is a stumbling-block to some. But it need not be if the context is well considered.

It is a fact acknowledged that the nations of the earth had mostly forgotten God when he chose Abraham as the one through whom he would fulfill his promise made to Adam (Gen. 3:15); and especially was gross darkness upon the earth when the Lord brought Israel out of Egypt. But the knowledge of right and wrong—of the principles of his Government, which he had made known to Adam, to Enoch, to Noah, to Abraham, and to others—had not become entirely obliterated from the hearts of the sons of Adam. In Rom. 2:14, 15, Paul speaks of the Gentiles doing "by nature the things contained in the law," and as showing "the work of the law written in their hearts," and this to such an extent that their consciences bear witness to their actions, and their thoughts (or reasonings) accusing or else excusing one another. These nations, though they did not have the law given to them as it was given to the Jews, retained sufficient knowledge of the law by tradition from their fathers to be without excuse in their wrong-doing, or to have the approval of their consciences in right-doing.

In this sense only could they be said to sin without law. For, in the entire absence of law there can be no sin. "Sin is the transgression of the

law." 1 John 3:4. Hence, "where no law is, there is no transgression," or sin. Rom. 4:15. Sin was imputed to all the nations from Adam to Moses, and after that time, as in the time of the flood, and the case of Sodom. But "sin is not imputed when there is no law." Rom. 5:13. Thus it is proved that there can be no sin and no imputation of guilt in the entire absence of law. And thus, again, is proved the correctness of our construction of Rom. 2:12, 14.

3. But there is another expression in verse 12 which should be well considered: "And as many as have sinned in the law shall be judged by the law." Verses 13-15 are parenthetical. Verse 16 is closely related to verse 12, saying that sinners "shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Here three very important facts are stated: (1) The gospel declares a future Judgment. See Acts 17:31. (2) Jesus Christ will be the Judge. Acts 17:31; John 5:22. (3) The law will be the rule of judgment. Compare Eccl. 12:13, 14.

4. This law by which sinners will be judged is clearly identified in verses 17-22. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." This was the law given to the Jews; being instructed out of the law, they knew the will of God, and could thereby approve the things that were more excellent, and, of course, could reject the things that were not good. Mark well, that this law which the Jews had contained the will of God; it contained those principles of right and wrong which are written in the hearts of the Gentile world; and by it Christ will judge the world at last. The apostle further says to the Jews: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal [eighth commandment], dost thou steal? thou that sayest a man should not commit adultery [seventh], dost thou commit adultery? thou that abhorrest idols [second], dost thou commit sacrilege? thou that makest thy boast of the law [ten commandments], through breaking the law dishonorest thou God?" Here we have three of the ten commandments quoted and the whole code called "the law," and he declares that God is dishonored by its violation. "For the name of God is blasphemed among the Gentiles through you, as it is written." They who have the knowledge of the truth in God's law, cause the enemy to blaspheme if they do not keep the law. Then comes the text in question, "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision."

5. Having "the law" most clearly defined to be the commandments which were proclaimed to the Jews, we turn again to consider the relation which circumcision sustains to this law. We have seen that circumcision was given as a sign of righteousness; also that personal righteousness is by obedience—by doing righteousness; and the righteousness to be done is the law of God, for his commandments are righteousness. In our little book on "The Law of God," published in 1854, we made the following comment on this text: "Circumcision was given as a sign or seal of righteousness—the righteousness, of course, existing prior to the giving of the rite. Rom. 4:11. So that circumcision, or the sign of righteousness, is of avail only where the righteousness exists; therefore Paul says, 'circumcision verily profiteth if thou keep the law,' i. e., the seal is valid where the righteousness exists; 'but if thou be a breaker of the law, thy circumcision is made uncircumcision,' i. e., if the righteousness is wanting, the seal or sign thereof is of no consequence, because it signifies nothing. Consequently the uncircumcision by nature, or Gentiles, if they fulfill the law, shall 'judge thee who by letter and circumcision dost

transgress the law.' Hence circumcision was of no consequence only as it was connected with the observance of the law; as is said in 1 Cor. 7:19, 'Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.'"

6. But if righteousness consists in obedience, would not the Jew, if he had perfectly obeyed the law, been justified by obedience? Certainly he would; for Rom. 2:13 says distinctly: "The doers of the law shall be justified." And Paul again says in Gal. 3:12: "And the law is not of faith; but, The man that doeth them shall live in them." Jesus said to the lawyer who repeated the two great commandments given to Israel: "This do, and thou shalt live." Luke 10:28. And Paul again said the commandment was ordained to life. Rom. 7:10. Another question: If the law was ordained to life, and the doers of the law shall be justified, whence the necessity of another means of justification, namely, by faith? The reason is very evident; it is because *there are no doers of the law*. "All have sinned and come short of the glory of God." "There is none that doeth good; no, not one." "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And so Paul, after declaring that all have gone astray, said, "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20. It is for this reason that the faith of Christ is made the means of justification. But the apostle has carefully guarded against the error of supposing that faith is substituted for the law as a rule of life. The law remains *the rule* whereby men will be judged; the gospel becomes *the means* of placing us in right relations to the law. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

7. But what of those who reject Christ, who refuse to receive him by faith, and who insist on retaining circumcision as their sign of acceptance with God? They place themselves under the necessity of showing that they have kept the law—the whole law. For if they have violated it in any particular, they are condemned by it; they have lost their justification by it. As Paul says in another place, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Gal. 5:3. This is an exact parallel to Rom. 2:25; and most of Paul's expressions in his letter to the Galatians have their parallels in that to the Romans. He who insists on circumcision, insists that he has righteousness in himself; he insists on taking the law as his means of justification, and to such the apostle says, "Christ shall profit you nothing." Gal. 5:2. On the other hand, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Verse 6. This love always accompanies genuine faith, and the fruit of its work is shown in Gal. 5:14: "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." The Apostle John also said the same thing: "For this is the love of God, that we keep his commandments." 1 John 5:3.

8. We must notice now the point in the question. Not one of the expressions which we have quoted, either in the words of Christ, or Paul, or John, can possibly be referred to the ceremonial law. The only relation that circumcision ever sustained to the law of God was that of a sign of righteousness. To Abraham it was a sign of the righteousness of faith. Rom. 4:11. But to them who reject the faith, it is but a sign of the righteousness of their own obedience. *But no such righteousness exists*; therefore as such a sign it has no significance—it "is nothing." But in the Jewish system it was of great importance; it was a *representative rite*, so that it became the mark of distinction, "the circumcision" meaning the Jews, and "the uncircumcision" meaning the other nations. Bearing in mind this

fact, Rom. 2:26 most clearly shows the absurdity of supposing that these verses refer to the ceremonial law. But for a moment take it in that light and read the text: And shall not uncircumcision, that is, the uncircumcised, the Gentiles, if it fulfill the ceremonial law, and is circumcised, judge thee, who by the letter and circumcision dost transgress the ceremonial law, that is, be not circumcised? We paraphrase thus, because no one could keep the ceremonial law and not be circumcised. Such a jumble as that view involves is often found in false theories, but never in the words of so clear a reasoner as the Apostle Paul.

Much might be added to show that Paul, in all his writings, and especially in his letter to the Romans, follows his divine Master, of whom the prophet said: "He will magnify the law, and make it honorable." Isa. 42:21. And so shall we if we also follow him.

Sheol—Hades.

MANY have found fault with the revisers of the Bible, both of the Old and the New Testament, because they have retained the originals in the Hebrew and Greek for the oft-occurring word *hell* in the Old Version. We have no fault to find in this respect; they have evidently done a favor to the English reader by saving him from at least some of the misapprehension into which he was liable to be misled by the Authorized Version.

In the Old Testament *hell* was translated from but one Hebrew word—*sheol*. This word is a monosyllable. The sound represented in it by our *e* is not a full vowel; the *o* is long. Its pronunciation is not easily represented; in transliterating it is written *sh'ol*. If the reader will pronounce the word *behold*, giving the slightest possible sound to the first vowel, and somewhat prolonging the second, he will get a fair idea of the pronunciation of *sheol*.

This word occurs in the Hebrew of the O. T. 65 times; it is translated in the A. V., grave, 31 times; pit, 3 times; hell, 31 times. In the revision it is given thus: grave, 14 times; pit, 5 times; hell, 15 times; sheol, 31 times. At its first occurrence, Gen. 37:35, the revisers placed in the margin the following note: "*Sheol*, the name of the abode of the dead, answering to the Greek *hades*, Acts 2:27."

It is claimed that the translators were arbitrary in their choice of words, as hell, pit, and the grave were each used where the other would have answered equally well. And yet we cannot see that the revisers did much better in rendering it *hell* in such texts as Isa. 14:9, 11, 15; 28:15, 18. And especially Eze. 31:17: "They also went down into *hell* with him, unto them that be slain with the sword." Seeing that they translated it *grave* 14 times, we cannot see on what principle they departed from that rendering in this text. And again in Eze. 32:21, the *grave* is preferable to *hell*, when speaking of those who "are gone down, they lie still, even the uncircumcised, slain with the sword."

But they have given the reader this advantage in this over the Old Version: they have given a signification of *sheol*—"the name of the abode of the dead"—and they have placed the original in the margin in each of the thirty-four times of its occurrence where it is not given in the text.

Some think that they have destroyed the evidence for future punishment by the change in the rendering of *sheol*. But we cannot see wherein. The A. V. rendered it *grave*, 31 times; *pit*, 3 times; and *hell*, 31 times. The R. V., *grave*, 14 times; *pit*, 5 times; *hell*, 15 times; and *sheol*, 31 times. We do not find the evidence of future punishment in the word, nor in its translations, but in its evident application. Thus, when we read in Rom. 6:23, "The wages of sin is death," how do we know that it is the second death that the sinner must suffer for his sins? or that it is a punishment after the Judgment? It is

not in the signification of the word *thanatos*, nor in the translation. Yet we have no difficulty in learning from the Scriptures that that is the case. And so in Ps. 9:17, it says, "The wicked shall return to *sheol*, even all the nations that forget God." It is a truth that all men, both righteous and wicked, go into *sheol* at their death. And the Old Testament abundantly and positively proves a resurrection, a bringing the dead up from *sheol*, but the wicked shall return thereto. They are brought from the dead, from death, to judgment and punishment, and they return to death again, while the righteous live eternally. In returning to *sheol*, to the state of death, they perish forever, and thus will Obadiah 16 be fulfilled: "They shall be as though they had not been."

In the present state of our language, with the "theological definitions" which are given to many words, it would be better if *sheol* had not been translated *hell* at all. As may be seen by the texts we cited, there is nothing gained by such a translation; its use in the passages where it is used does not at all convey to the intelligent reader any idea of future punishment. Yet it is for the sake of this idea that some wish that it had been more frequently used. To conform a translation to the desires of such people, of people so destitute of a knowledge of language and of Scripture doctrine, would be to destroy its claims as a translation—as a faithful rendering of the ideas of the original.

In the New Testament the case is quite different. While in the Old Testament, *hell*, in both versions, is always translated from the one word, *sheol*, in the New it is translated from three different words, having different meanings. *Hades* is used 11 times; rendered *hell*, 10 times; and *grave*, once. It is the exact equivalent of the Hebrew word *sheol*. It is used in Acts 2:27, in a quotation from Ps. 16:10, where *sheol* is used. Although it is translated *hell* in ten of the eleven times of its use, it never has the meaning of a place of future punishment. It is rendered *grave* in 1 Cor. 15:55: "O *grave*, where is thy victory?" In this text the revisers have done the reader an injustice; they rendered *hades*, death, the same as *thanatos*, and evidently without any sufficient reason. They make the text read thus: "O death, where is thy victory? O death, where is thy sting?" *Hades* can mean death only by a figure, as representing the place of the dead. And why the revisers transferred the original, untranslated, into the text in every case but this, and in this gave it such an unusual rendering, is more than we can imagine.

Gehenna is another word which is translated *hell*, and, unlike *hades*, it is always so translated. And still more unlike *hades*, it means a place of punishment or destruction, coming far nearer to the popular idea of the word *hell*. It is translated uniformly in both versions, and the revisers placed it in the margin wherever it occurs, except in Jas. 3:6. Why they omitted to do so here, we cannot conjecture. It occurs twelve times.

Of this word Mr. Ellis says: "*Gehenna* is not a Greek word; it does not occur in any classical author; it is merely the Grecian mode of spelling the Hebrew words which are translated 'The Valley of Hinnom.'" Gesenius says of this valley: "It was noted for the human sacrifices here offered to Moloch." Bagster's Analytical Lexicon says: "Ps. the Valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." It is this to which the Saviour referred in Mark 9:43, 45, 47, cast into *gehenna*, "where their worm dieth not, and the fire is not quenched." It was a place of utter destruction, of consuming by fire. In Jer. 7:

32, the Lord says: "Behold, the days come, saith the Lord, that it shall no more be called Topheth; nor The valley of the son of Hinnom, but The valley of slaughter." Tophet was a name also given to it.

The other word is *tartaros*, which occurs only in 2 Peter 2:4. The revision gives this text as follows: "For if God spared not angels when they sinned, but cast them down to hell [mar., cast them into dungeons], and committed them to pits of darkness, to be reserved unto Judgment," etc. This word is from the Greek *mythology*, where it was used to represent that part of *hades* to which the shades of the wicked were assigned. Peter uses it as a dungeon or prison-house of darkness, where the angels who sinned are reserved unto the Judgment.

This covers the entire use of the word *hell*, in its various meanings, in both Testaments. In all the testimony of the Scriptures we find no account of the creation of a hell of fire for the punishment of the wicked. Nor do we find any intimation that such a place now exists. But Peter says that the heavens and earth which are now, are reserved unto fire against the day of Judgment and perdition of ungodly men. In that day the very elements shall melt with fervent heat. And in the Revelation it is shown that fire comes down from God out of Heaven to devour the wicked, and they are literally cast into a lake of fire and brimstone. When the earth is melted, it will be a lake of fire, and here the wicked will be consumed. But from this emerges the new earth—the earth renewed—purified "in which dwelleth righteousness." Then shall the meek inherit the earth, and ever more delight themselves in the abundance of peace.

Bondage and Freedom.

FROM a brother in Washington Territory we have received a request, in behalf of the church of which he is a member, to explain Gal. 4:21-31, as there are some in the neighborhood who are trying to use that passage against the truth. It is impossible to give in one brief article an exhaustive explanation of the passage, since that would involve quite a lengthy dissertation on the law and the covenants. But we shall try to give a clear outline, so that the Bible student may readily grasp the apostle's meaning. Before long we hope to give a more full exposition of this and kindred passages.

To any one who has carefully read the verses indicated, it is evident that three things are put in contrast with three other things. Hagar, ancient Jerusalem, and the old covenant, of which the first two stand as figures, are placed in opposition to Sarah, the New Jerusalem, and the new covenant. Ishmael and Isaac stand respectively as representatives of those under the old covenant and the new.

Since Hagar was a bondswoman, the apostle, in using her as a symbol of the old covenant, means to indicate that the children of the old covenant are in bondage. They who are of the new covenant, are free; as Isaac was the son of a free woman. They that are of the old covenant, are after the flesh; while they of the new covenant are, as was Isaac, children of promise.

Before applying these points, let us briefly notice the difference between the two covenants. The first was made with the children of Israel when they left Egypt. Heb. 8:9. The terms of that covenant are found in Ex. 19:3-6; 24:3-7. They were simply these. God promised to make of the Jews a great nation, a kingdom of priests, and they, in turn, promised to keep his law. This was all. Now in this covenant there was no provision for the forgiveness of sins, either past or future,—no hint of Christ, through whom alone forgiveness, or power to keep the law, could come. Before they made this covenant, they had all broken the law, and since they were unable of themselves to keep the law, for without Christ nothing can be done (John 15:6), it is evident that that covenant or pledge to keep the law

simply brought them into bondage. When we say that it brought them into bondage, we do not mean that it brought them under obligation to keep the law, for that obligation existed before any covenant was made, and whenever they violated the law they were really in bondage; but that promise brought the matter right home to them, and served to cause them to realize that they were justly condemned.

Had there never been any other covenant than this, the whole world must have been lost, since without divine aid no one can keep the law, for the carnal mind is not subject to the law of God, neither indeed can be. Rom. 8:7. Some will ask if God did not know that they could not fulfill the promise so readily made, and if it was not trifling with them to make such a covenant with them. God did indeed know that they had no power to do as they agreed, but he was not trifling with them. With this promise in mind, and a desire to keep it, they could not fail to learn their true condition—lost—and that would turn their attention to that other covenant, already in existence, which the Lord makes with his people. This is the second covenant:—

"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33, 34.

The only difference between this and the first is that provision is made for sins to be pardoned, and the law is to be written in their hearts; that is, this covenant makes it possible to arrive at perfection, for that is what is meant by having the law in the heart. Forgiveness of sins is an instantaneous work, but the writing of the law in the heart is a progressive work, the work of a lifetime. When the law is fully written in the heart, then the individual is indeed sanctified; he is like Christ (Ps. 40:8), and is ready for translation.

We said that this second covenant was even then in existence. So it was, in effect. It is the same covenant which was made with Abraham, since that covenant was confirmed in Christ (Gal. 3:17), and Abraham had the righteousness of faith. The same covenant had been made long before, as soon as the fall, as is indicated by "the sacrifices by which the people showed their faith in a Saviour whose blood would secure their pardon. Had it not existed in substance from the beginning, there could have been no salvation for any; but men did receive pardon from the beginning, and the work of restoring the law in the hearts of believers has ever since been going on. This covenant, by procuring pardon for past sins, and enabling the individual to keep the law, tends to liberty. It sets men free. The other covenant could not free a soul from the bondage in which he already languished. Those who cling to that are of the flesh (Gal. 5:19-21), since they cannot keep the law. And it may properly be said that all who are out of Christ are under the old covenant; they are in bondage.

Now note, in the passage under consideration, that the Galatians, who seemed willing to forego the blessings of the new covenant, are said to wish to be "under the law." Then we may know that being children of the first covenant, being under the law, being after the flesh, and being in bondage, are all the same thing. But to be after the flesh is to be a violator of the law of God (see Gal. 5:19-21), and therefore to be "under the law" is equivalent to being a violator of the law, and such are, of course, in bondage. See Rom. 7:14; 2 Pet. 2:19. Those who are children of the new covenant, have the law written in their hearts; they keep it, and therefore they walk at liberty. Ps. 119:45.

Now we learn from the first portion of the 4th of Galatians, that this was exactly the condition of the Galatians. Says Paul: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" Verses 8, 9. They were leaving Christ and going back into idolatry, and this, Paul assured them, would make them children of the bondwoman.

This probably explains all that causes any controversy. Remember why it is that those who are children of Sinai are in bondage. It is not because we have nothing to do with that law which was spoken from Sinai; just the contrary. That law stands fast as the throne of God, and abates not one jot of its righteous demands. And because it is so firm, those poor sinners who know nothing of Christ's salvation, or, knowing it, will not accept it, are in hopeless bondage—hopeless until they turn to Christ. If the law were abrogated, there could be no bondage for any.

E. J. W.

The Missionary.

Upper Columbia Conference.

SUMMERVILLE, OREGON.—This is a small village at the north end of Grande Ronde Valley. We pitched our tent here just four weeks ago, and have had a good attendance all the time, although it is in the haying time. Several families come regularly from a distance of from two to three miles, while some come occasionally from as far as six miles. We have visited and distributed reading matter in all directions from four to six miles, which has served to interest and call out the people.

Last Sunday evening, according to previous notice, the Presbyterian minister appeared in defense of Sunday observance. He labored hard, using prophecy (Isa. 65:17), Dr. Dwight, and many other authors, including Lincoln and Garfield, to show that God had changed the Sabbath institution from the seventh to the first day of the week. His work was reviewed in the tent on Monday evening, after which an expression from the audience gave a good show of hands for the seventh day, and not one hand for Sunday.

Seven persons kept last Sabbath, and seven more promise to keep the next. All these are persons who are much respected in society, and many more of the substantial sort are deeply stirred by the truth, which gives us strong hopes for the future of the cause in this valley.

H. W. DECKER,

Aug. 19, 1885.

WM. L. RAYMOND.

Humboldt County, California.

SINCE coming to Humboldt County, I have visited the friends in Ferndale, Arcata, and Dows Prairie.

Those that attended our good camp-meeting at Eureka were greatly benefited; it has inspired in them a greater love for the truth.

At Dows Prairie I organized a T. and M. society of eleven members. A club of thirty SIGNS was taken, and a sufficient amount was willingly pledged to meet their obligations. Sister H. Johnson was appointed librarian. I never saw a people more desirous of taking hold and learning how to work than this company. They are young in the faith, having been brought out by Elder McClure last winter. They are now building a house of worship.

I spent one Sabbath with the friends at Arcata. They also have a house of worship nearly ready for occupation. *Considering the small number, and their limited means, they have done nobly in erecting a house that will do credit to the cause.

At all the places visited I found quite a number very anxious to attend our school, and there will be quite a representation there from this county.

Meetings at Eureka have been continued in the tent since the camp-meeting, and are well attended, about three hundred being in attendance last Sunday night. Brethren McClure and Kent are in charge. The influence of the camp-meeting has given us favor with the people, and they are desirous of seeing a house of worship erected by our people. One man, not of our faith, without solicitation offered \$50, and in a short time \$370 was pledged. Subscription papers are now in circulation, and no doubt before this is read the building will be commenced. Over sixty were in attendance at the Sabbath-school last Sabbath, and the work is not ended yet.

Brother Lamb is laboring at school-houses adjacent to Eureka, and his labors have not been without fruit.

I have sold fifty-two volumes of Testimonies and received a goodly number of subscriptions for our periodicals during my stay of four weeks, and have felt quite at home among these new friends, and I shall look back with pleasure on my visit to Humboldt County. My address will be Stockton, Cal., until October 1; after that, 914 Laguna St., San Francisco.

August 26.

WM. INGS.

St. Louis Reading-Room.

IN the name and interest of the Missouri International Tract and Missionary Society, I have presented to the Public School Library of this place, the following periodicals, bound in portfolios, viz: *Good Health*, *Herold der Wahrheit*, *Present Truth*, *Review and Herald*, *Sanheddens Tidende*, *Sanningen Harold*, *Signs des Temps*, *SIGNS OF THE TIMES*, *Stimme der Wahrheit*—nine in all. These are to be kept up from week to week and month to month, by new copies. Much interest was manifested by the officers of the Public School Library in these periodicals, not only for their moral worth, but for their literary merit; and as St. Louis is almost a European city, these will all find many intelligent readers.

It is worth more than we can compute to have such good, religious, and literary work to present to the world, in behalf of the present truth; and should we not thank God that we may be the bearers to our fellow-men of such pure and holy doctrines, in so neat and becoming style as is displayed in these publications, so attractive, so useful, interesting, and important?

The International Tract and Missionary Society certainly deserves much credit for its energy and enterprise in launching into the field one periodical after another until almost every language and nation in Europe is represented by a periodical, either weekly, monthly, or quarterly. And further still by its tracts and books, which enter alike the homes of the Italian, the Swede, the German, the Scandinavian, and the Roumanian. Indeed, we can but see in the wide circulation of the publications of the International Tract and Missionary Society, the hand of God in the fulfillment of his word.

The publications and missions of the International Tract and Missionary Society in their progress east, by way of the Atlantic Ocean and Western Europe, and westward, by way of the Pacific Ocean and its archipelagoes, have nearly encircled our planet, and the way is preparing for a mighty display of the power of God in the triumph of his truth.

JOSEPH CLARKE.

It is a great mistake to imagine that he who has learned his wisdom in the school of folly and sin, is the best minister; reformed men are not the safest religious instructors.—*Sel.*

Nebraska Camp-Meeting.

THE camp-meeting held at Kearney, Neb., August 12-18, was in many respects the best one ever held in our Conference. The spirit of peace and joy that prevailed among our brethren and sisters was encouraging to all. The good Spirit of God came into our midst, and its gentle influence was felt by all. Through the preaching of the word, and the aid of the Holy Spirit, it pleased God to save souls for whom Christ died. The preaching of the word was plain and practical; backsliders were reclaimed and sinners were converted to God.

Sabbath afternoon was a time that will long be remembered. Many sought the Lord, with tears, and from their testimony we have reason to believe, found him precious to them. Monday afternoon twenty-eight were baptized. The good work continued, and Tuesday morning two more were baptized.

Sunday was mostly occupied in presenting doctrinal subjects to the multitudes that gathered from the city and its surroundings; during the entire day the gathering of the people not of our faith, was large, especially so in the evening; the large tent could not hold the people. It was estimated that about thirteen hundred were present from the city. Through the entire meeting the best of attention was given to the word spoken. Many of the citizens of this place expressed regret that the meeting should close so soon. Quite a number of citizens were among those who were converted.

On Tuesday morning our good camp-meeting closed. At our parting meeting the Spirit of the Lord came very near to us, and its gentle influence was felt among us. This meeting will long be remembered by all that were present; this week of meetings seemed to us as though it were but one day, so quickly had its hours passed away.

From this meeting the people of God went home rejoicing in the love of God and present truth. May they continue to so live, that they may be able to come up to the help of the Lord against the mighty. I believe we shall yet see greater blessings than we have ever yet seen. Truly the Lord is good, and on the giving hand. To his dear name be honor, power, glory, and dominion forever.

H. SHULTZ.

Encouraging.

HOW MANY ways the Lord works to bring the honest to see the light of present truth! I will mention a case of a person who recently left Chicago to visit a sister in Humboldt County, Cal. Just before leaving that city she felt impressed one Sunday morning to visit a certain park, and as it was not her custom to spend her time at such places on that day, she thought it so strange that her mind should be thus exercised; but she had no peace of mind until she went. She took her Bible with her, and, on reaching the park, she found five of our young sisters there holding a Bible-reading on the second advent; she joined them and became interested in the subject. They treated her kindly and invited her to the mission rooms, where she obtained a supply of our reading matter to bring with her. She reached Eureka the last day of our good camp-meeting, and heard one sermon on the doctrine of immortality of the soul. This was not congenial to her feelings, but at the close of the sermon, as she saw the minister so earnest in appealing to the people to accept of truth and discard error, she thought in her heart, surely that was a man of God; her prejudice gave way and her visits to the meetings that followed the camp-meeting, have led her into all the truth. Sprinkling is no longer considered baptism, and next Sunday, the Lord willing, she will be planted in the likeness of Christ's death.

I will also relate another item of encouragement to those who have given of their means to sustain the distributors. During our camp-

meeting at Eureka, a sailor, born in Sweden (who had a devoted mother whose prayers are now answered), left the sea because he could not keep Sunday as strictly as his conscience demanded. Having left the ship at Eureka, he stopped at one of the hotels where our distributor was placed; from it he supplied himself with reading matter, and saw in one of the SIGNS a notice of our recent camp-meeting. While he was out seeking a retired spot to pray, he found our camp, and attended our meeting. He became interested, saw the truth and embraced it, was baptized, and now he can see why he quit the sea at Eureka. Two others were brought to the meeting in the same manner, and one, a Dane, who also was a sailor, has embraced the truth.

By these circumstances we can see that our efforts in reaching out after souls, are not lost. So let us sustain every enterprise put forth to advance the Third Angel's Message.

WM. INGS.

Persecutions of the Huguenots.

At Meaux, the birthplace of reform, fourteen persons were burned alive in the market-place. In the south of France two Protestant towns, Cabrières and Merindol, were razed to the ground; every house was destroyed, and the unoffending people were murdered in the streets. Four or five hundred women and children, who had taken refuge in a church, were butchered at once; twenty-five women, who had hidden in a cave, were smothered by a fire kindled at its entrance by the papal legate. At Paris, on the night of Sept. 4, 1537, a congregation of Protestants were gathered in secret at a private house in the suburbs. Many of them were refined and pious men and women from the cultivated classes of society; some were noble and connected with the court. But, united by a common piety, they celebrated the communion and listened to the exhortations of a faithful pastor. They were startled by the cry, outside the door, of "Death to the Lutherans!" A wild mob of papists surrounded the house and besieged all night the terrified women, who were guarded alone by the swords of the gentlemen who attended them. In the morning the police arrested the whole Huguenot congregation and dragged them through the streets to the filthy dungeons of the Châtelet, where they had room neither to lie nor sit down. By the strict law their lives were forfeited. They were offered pardon if they would go to mass. But not one consented. A long and terrible imprisonment passed away before they were brought to trial.

Among the captives, the fate of Philippa de Lunz—a refined and high-bred woman, only twenty-two years old; a widow, possessed of wealth and influence—is singularly illustrative of the papal theories. She was examined, and refused to recant. She was next led out for execution. In the gay city of Paris, in September, 1558, a throng of papists assembled around a pile of fagots in the Place Maubert, dancing, singing, and calling for the victims. The king, it is said, looked on from a distance; the courtiers were not far off; the priests were, no doubt, all present. At length a cart drove into the square, on which were seen Philippa and two Huguenot companions. Their tongues had already been cut out. But Philippa had laid aside her widow's weeds, and was dressed in her best attire. For she said, on leaving prison, "Why should not I rejoice? I am going to meet my husband."

She witnessed the horrible convulsions of her two friends as they expired amidst the flames. She was lost in fervent prayer. The executioners roughly seized her, tore off her outer dress, and held her, with her head downward, in the fire. Her feet had already been burned off. She was then strangled.

Several others of the prisoners were exe-

cuted. But their fate now awakened the attention of Europe. Calvin wrote to the survivors a letter of encouragement; at his entreaty the princes of Germany interceded for them. The younger prisoners were carried to monasteries, from whence they were afterward allowed to escape; others were pardoned upon making an apparent recantation; and it is possible that even the French king and court were satisfied with the woes already inflicted upon the pious congregation of Paris. But the pope was enraged at the lenity shown to the Huguenots, and denounced the faint trace of toleration on the part of the king. He complained, he remonstrated. He was discontented because every prisoner had not been hung with his head downward in the flames, and strangled, like Philippa de Lunz.

I have sketched the fate of the Protestants of Paris as an illustration of the Roman doctrine of employing force in preserving religious unity. The popes and the Italian priests still defend that theory of persecution by which Philippa de Lunz was strangled; by which every country of Europe has been filled with woe; by which, if honestly accepted, every devout Roman Catholic might be converted into an assassin.

Silenced and overpowered, their congregations broken up, their pastors driven from France, the Huguenots still expressed their religious impulses by a singular expedient. Music came to their aid. Clement Marot translated the Psalms of David into French verse, and soon the inspired songs of the Jewish king were chanted in every city of the realm. They resounded in plaintive melodies from the caves and forests where the Huguenots still ventured to assemble; they made their way into the palace and the castle; and Francis, Henry II., Catherine de' Medici, and Henry of Navarre, had each a favorite psalm. Catherine, with some propriety, selected, "O Lord, rebuke me not;" Diana of Poitiers, the mistress of Henry II., delighted in the *De Profundis*. The Huguenots sung the psalms as a substitute for divine worship, and often, as throngs of Parisians were walking on summer evenings in the pleasure-grounds of Pré aux Clercs, some daring reformer would strike the key-note of a psalm of Marot, and the strain, caught up by innumerable voices, would swell over the gay assemblage. The king and queen of Navarre often went to the fashionable walk to hear the singing. But the priests at length procured an edict forbidding the practice, and the voice of sacred melody was finally hushed in the horrors of St. Bartholomew.—*Historical Studies*.

HERE is a part of John Robinson's famous charge to the Pilgrims as they started for America. It will never grow old:—

"He charged us, before God and his blessed angels, to follow him no further than he followed Christ; and, if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry. For he was very confident the Lord had more truth and light yet to break forth out of his Holy Word.

Here, also, he put us in mind of our church covenant, or, at least, that part of it whereby we promise and covenant with God, and one with another, to receive whatever light or truth shall be made known to us from his written word. But, withal, he exhorted us to take heed what we receive for truth, and well to examine and compare it, and weigh it with other scripture of truth before we receive it. For, saith he, it is not possible the Christian world should come so lately out of such thick anti-Christian darkness and full perfection of knowledge break forth at once."

THE best in a man is often that which is most condemned by those who have not attained to his goodness.—*Adela Cathcart*.

The Home Circle.

BITTER-SWEET.

THANK God for labor, ye who press
Life's path of rose and rue;
Thank God for need's impelling stress
The tiresome task to do.

Thank God for rest to heart and brain
His least co-worker finds,
Though chilled and chafed by labor's chain—
That frees, the while it binds.

Thank God, with every breath, that so
Compelled to do and dare,
No seed within your soul shall grow
Of idle-born despair.

True, true, perhaps on lofty dreams
Life's tyranny may frown;
Yet, still, thank God for light that streams
On toil's accomplished crown.

Of honest work, thank God, the rays
Reach to the very skies,
And call the morning stars to praise
The peace that in them lies.

—Mary Barker Dodge, in *S. S. Times*.

Winter Life in the Land of the Eskimo.

THE winter life of the American Arctic native, or Eskimo, is much more interesting than his summer existence, which partakes so much of the general life of savages, with a few uninteresting changes, while in the winter time we have a mode of life so radically different from that of any other people, by their peculiar environment, that the first travelers among them to describe these strange details were looked upon as Munchausens of the greatest breadth of imagination. Houses of ice and snow, the very last thing in the world that a person would take to make a comfortable abode anywhere, were reputed to be their winter habitations. They lived on raw frozen meat in a temperature where it would be agony to anyone else not to have their meal hot and steaming; and so on through all the social economy, leading a perfect life of polar paradoxes.

By most ethnologists it has been claimed that this strange nation found itself in its frigid land as a result of national weakness, "crowded to the wall" as it were by superior races, and that wall a wall of ceaseless ice. I am a firm believer in the opposite, or that the Eskimo finds in the North his most congenial clime, and we find to corroborate this the perfect contentment of the people with their country, their hesitation in leaving it for however short a visit, their longings to return when absent; many other reasons show that they are naturally natives of the north land by their own choice and not that of others.

They are no more held to the rim of the cheerless Arctic Sea by other races than are the musk-oxen by the buffalo, or the polar bear by the grizzly. That they are more than satisfied with their cold country and its phenomenal low temperatures is amply shown, I think, in their preference for their winter life over that of the summer, although their struggle for an existence is much harder then, as viewed from our point of hardships, in the terrible exposure and oft-recurring famines, for which they seem to care but little. Now let us take a look at that winter life in the light of one who has lived as an Eskimo for over two years among them, for everyone will admit that some additional light is needed, so little do they have in the winter season.

A few premonitory frosts commence in the Arctic fall, generally followed by a blustering northern storm of snow and sleet, and then with a sharp snap the thermometer sinks to the minus twenties and thirties, and the Arctic winter is upon them, and as the school-boy dialect would have it, "for keeps too." This varied from early September to late October in my travels, occurring on King William's Land at

the former time in 1879, and in North Hudson's Bay at the latter in 1878. This sudden onslaught of the winter does not drive them at once into their peculiar houses of snow, glad as they would be, however, to avail themselves of such an abode; for the first snows that fall are not of the right texture for this Arctic architecture. Fully forty degrees below zero must have been reached, and a number of fierce gales must have "packed" down the autumn snow, before it is of the proper consistency, or *see-tu-u-ad-lo* (heavy), as the Eskimo call it, to be cut into the curious blocks or huge bricks of snow of which they make their snow houses (*igloo* of the Eskimo), looking with their oblate shape so much like the old-fashioned pictures of bee-hives.

Their skin tents are altogether too cold to live comfortably in them long before that time comes around, and the Arctic carpenter is driven to another curious material for building to keep out the bitter cold, and that is the pure ice from the many fresh-water lakes and ponds with which their country abounds. When it is about six inches thick, they cut out slabs about the size of an ordinary house door, put them upright on their ends, joining them edge to edge, making a little circular pen of ice about ten or fifteen feet in diameter, over which they put the summer tent for a roof. These houses of ice are as transparent as glass, if clear ice has been formed, and when finished, one can look through and see what his or her neighbors are doing without the trouble of getting down on his hands and knees and crawling in to find out. These glass-like houses thus completely kill all incentive to gossip, as an essential element thereto, ignorance of the person talked about, is wanting. I am pleased to add, however, that the malicious variety of this trait is wholly unknown among these distant people.

The house of ice, while warmer than a skin tent, will not compare with one of snow, and as soon as this material is of proper texture, an *igloo*, or snow house, is constructed. I will not dwell on the construction of the *igloo* to any great extent, further than saying that it is the shape of a half egg cut perpendicular to its axis, and about six to eight inches thick in the blocks, which are about thirty inches long by half as wide. The most common errors regarding the Eskimo snow house are, that these big blocks are laid flat, when they are really on their longer edge, and that they form one course above another, as we build a brick building, when, in fact, there is but one course, spirally twisting around from bottom to top. While the blocks are but six to eight inches thick, the *igloo* is often made four to five or even eight to ten times as thick during very cold weather, by a banking of loose snow thrown over it.

Of course the temperature cannot get above freezing in these homes of hard snow, or the structure will commence melting and eventually tumble in; but it must be remembered that a person can soon get used to a temperature just a few degrees below freezing, and even be quite comfortable. I must say that after a person has got thoroughly acclimated to the outdoor winter life of the Arctic, a temperature of 20° to 32° Fahrenheit is every bit as comfortable as one of 70° to 80° to a person coming into the house from a temperature well below freezing.

I distinctly remember one curious effect on the white men of my party during the cold of the first incoming winter. Everyone has probably felt the loss of managing power in the fingers when numbed with cold, an inability to write, or button or unbutton a coat or other garment, or to do anything requiring considerable manipulation and play of the fingers, and we, of course, were at first no exceptions to the rule. Being constantly in this temperature, however, and almost as constantly exercising our fingers under these disadvantageous circumstances, I was greatly surprised to see how rapidly these functions of the fingers were restored, until by the time winter was over they

were actually as perfect as ever in any temperature, however cold, and this too, despite the fact that there still remained, as before, the disagreeable sensation of cold in them at times. It seemed as if the motor and sensory nerves could be made absolutely independent of each other; and this benefit, which allowed me to thread a needle and sew below freezing, to use a sextant for observations at minus 40° Fahrenheit, or clean and insert cartridges in a magazine gun at even 20° lower, with ungloved hands, I believe I still, to a certain extent, retain, although all others accruing from Arctic acclimatization have disappeared in my five years away from that zone.

If a comfortable house made of ice or snow seems singular during intense cold, how absurd an enjoyable bed made of the same material must appear; and yet their bedsteads are made of snow, the mattresses of many layers of musk-ox and polar bear robes and undressed reindeer skins, while the sheets are dressed reindeer robes, and the covers of the same material, their pillows being their reindeer clothing rolled in a bundle at the head of the snow bed. Here, stark naked, with only one reindeer skin over them, they will sleep as soundly as a farmer in more favored climes after a hard day's work, and that with the temperature out-of-doors so low that every breathing thing is enveloped in a cloud of its own making.

The amount of cold these northern nomads can endure borders on the phenomenal. I have seen the little babies, two and three years old, play, perfectly naked, for hours at a time, on the reindeer robes of the bed in the *igloo*, the temperature, as I have said, being constantly below freezing; and in the fall, I have seen them naked, playing and splashing in a pond of water, long needles of ice forming on the quiet places. I once saw an Eskimo baby boy taken from his mother's hood, and, naked, made to stand on the snow until she found its reindeer-skin clothing from the sledge, a fairly strong wind, sufficient to drift the loose snow along with it, blowing at the time, the thermometer minus 38°, the only protection it had being a sledge loaded about three feet high, around and over which the wind poured. Its exposure thus was a good minute, and to appreciate this, one must take a watch in his hand, and see that length of time drag by, a time that a not un-conscientious but sensational writer might readily jot down as five or ten minutes.

I have known a naked man, surprised asleep in his *igloo* by a polar bear, hastily grasp a gun and pursue his enemy two or three hundred yards in the snow, the thermometer fifteen or twenty degrees below zero, and slay him. These Eskimo rub slushy snow dipped in water on the bottom of the runners of their sledges with the open palms of their hands until it becomes solid ice, the thermometer being from zero to seventy below, when I have known it to be done. I have seen an Eskimo traveler throw himself on the snow and rest comfortably for half an hour, the thermometer seventy-one degrees below zero, or one hundred and three degrees below freezing; and probably doing some light work with ungloved hands.

The Kinnepetoo Eskimo, who seldom build even the small fires of the native stone lamp in their *igloos* during the very coldest weather of winter, are probably the hardiest of all these boreal tribes in withstanding low temperatures, and sit around in their cold, cheerless snow houses with only their under garments on (the Eskimo has two suits of reindeer skins, the outer with the hair turned outward, and the inner with the hair turned toward, and resting against the body), their arms withdrawn from their sleeves and resting on their bare bodies across their breast, chatting all the while pleasantly about various matters, the thermometer often being below zero; in fact, the only warmth the snow house has, is that given off by their bodies.

In fact, I might say that I have been naked myself in a temperature of minus 68°, during the short time it took to undress, roll my reindeer coat into a bundle for a pillow, and crawl into my sleeping-bag; but my movements partook more of the character of a small boy going to a base-ball match than one sawing wood.

Their most efficient method of keeping warm seems to be in the enormous quantities of fat they devour, and especially during the winter season, and of which so much has been written that I will leave the subject for others not so well understood. Their clothing, made of reindeer skins throughout, I have sufficiently, though very briefly, described above in parenthesis. Persons looking at pictures of polar people clad in these swathy furs, think from their bulky appearance that they must be quite heavy, but I think they are lighter than our winter suits at home. They are certainly lighter than any other clothing in the world called upon to protect its owners from such intense cold.

A most peculiar fallacy of Eskimo winter life is that, when they are living in these odd little snow houses, and wrapped in furs and subsisting on fats, their lives are a sort of hibernation, as near as human beings can be supposed to hibernate. On the contrary, the very reverse seems to be the case, and it is by far their liveliest season, despite the fact that their days are much shorter, and all conditions, as we would view them, much more unfavorable for any great amount of active out-of-door life. I do not believe I exaggerate when I say, that for every mile they travel in summer with their *kiaks* (little skin canoes), or on foot over the land, they can show from a dozen to a score in the winter with their dogs and sledges. They kill more game in this season, and their long evenings are by far the most lively in their aerobatic and superstitious exercises.

A book could be written without exhausting the winter life in Eskimo-land, but I have tried in my small space to give some of the most interesting themes thereon, and, above all, something new and beyond the hackneyed subjects of other polar travelers.—*Lieut. Frederick Schwatka, in the N. Y. Independent.*

How to Succeed.

ABOUT twenty years ago, a young New York inventor spent every dollar he was worth in an experiment which, if successful, would introduce his invention to public notice and insure his fortune, and—what he valued more—his usefulness.

It failed. The next morning the daily papers heaped unsparing ridicule on him. Hope for the future seemed vain. He looked around the shabby room where his wife, a delicate little woman, was preparing breakfast. He was without a penny. He seemed like a fool in his own eyes; all these years of hard work were wasted. If he were out of the way, she could return to her friends. He went into his chamber, sat down and buried his face in his hands, with a desperate resolve to end it all. Then, with a fiery heat flashing through his body, he stood erect.

"It shall succeed," he said, shutting his teeth. His wife was crying over the papers when he went back.

"They are very cruel," she said.

"They don't understand. I'll make them understand," he replied, cheerfully.

"It was a fight for six years," he said afterwards. "Poverty and sickness and contempt followed me. I had nothing left but the dogged determination that it should succeed." It did succeed. The invention was a great and useful one. The inventor is now a prosperous and happy man. "Be sure you're right," he says to young men, "then never give up."—*Youth's Companion.*

"A MAN's pride shall bring him low."

Health and Temperance.

Living Too Fast.

As a business nation, we occasionally make very grave mistakes, not in the matter of mere dollars and cents, though a good deal may even be said on that subject; but in our endeavors to stand in the front rank as merchants and politicians, we draw too heavily on the bank of nature, and, in consequence, become bankrupt. An honest business man will hesitate before expending more than he earns; in fact, his prosperity is based on the maxim that receipts should greatly overbalance outlays; but in everything concerning health this judicious axiom is forgotten, and, as a result, we die of the American disease—nervous prostration. Man, in struggling against nature, has an opponent who makes no allowances for mistakes, an antagonist without spite, but also without pity. If moderation be observed, the antagonism is healthful, is productive of decent ambition; but the moment humanity rushes into excesses, it finds itself opposed by a power against which it is vain to struggle, over which it is impossible to triumph.

We boast of our energy, and with some reason, for we have no medium, even in trifles. As we destroy sleep by brooding over vast financial schemes, so we destroy health in the interest of real estate. We cannot eat a sandwich like the rest of the world, but gulp it down without mastication, for fear of losing a minute or two of valuable time. When an overworked stomach protests, when a weary brain gives unmistakable signs of exhaustion, the lesson is not read aright; the overburdened animal is not rested, but is forced into fresh activity by means of alcoholic poisons. Another law is, that we must never be seen without a cigar or drugged "fine cut" tobacco in our mouths. Moderation even in this luxury is discarded, and our blood, like our clothes, is tainted with nicotine. Perhaps it is impolite to refer to the quantity of saliva daily lost by a shrewd business man; but what society ignores, nature takes a strict account of, as evidenced in sunken cheeks, dry lips, and lack-luster eyes. We have read in novels that the rich East Indian uncle is compelled to stimulate his liver with curry to keep his digestion alive. The quantity of high-spiced articles consumed in this country would cause astonishment in the breast of even a Brahmapootra owner of a white elephant. If Peter Piper picked and ate a peck of pickled peppers, he would still in this respect be far behind the average American school-girl.

Knowing the life of our business men, it is not astonishing that so many die of nervous exhaustion, but the wonder is that any should be alive to tell the tale. The artificial requirements of American civilization are so many that, perhaps, some of our excesses are excusable; but that we should earn money we can never use, that we should struggle for positions we can hardly ever reach, or, if reached, at the expense of health, perhaps life, are problems that will tax even ingenuity to explain. Posterity is none the better for our gains, for it follows in the same footsteps, becomes afflicted with the same disease, dies the same death. Infants are inoculated with the mania for being "smart," and learn book-keeping before they know the difference between right and wrong; youths become acquainted with the mysteries of tobacco and the intricacies of gambling before they are aware that they have either heart or brains. We are a fast nation in every sense of the term. Like the puff-ball, we grow from almost nothing to gigantic size in one night; and, like the puff-ball, having reached maturity, are good for nothing but to die. With amusements surrounding us on every side, we really do not know what enjoyment means; theaters are bores, only to be tolerated because they give us

the opportunity of drinking brandy between the acts; ball-rooms are used as exhibition markets for our marriageable daughters, but have no other inducements for sedate elders; our very household fires are surrounded with only vacant chairs.

A feverish nervousness, begotten of our routine labors, makes us fretful, ill-natured, and dyspeptic. Everything is regarded from a business point of view; everything which has no direct bearing upon business is looked upon as of trifling value. We marry as a speculation, live for money, and die that our names may be used as synonyms of remarkable business tact. All is sacrificed for business; life itself is only another name for rise and fall in stocks; and so we go on, day by day accumulating money, day by day burning away our physical energy, day by day deadening our nervous sensibility, until exhaustion and a tombstone complete the unity of the tragedy. We have already lost many of our distinguished citizens through the American disease, and unless we are content to live more moderately we shall lose many more. As it is, life is short enough, and pleasures few and far between. If we cannot all be great, we can at least be indifferently sensible, and not willfully burn out the candle of life by lighting it at both ends.—*Boston Globe.*

Life Lengthened.

1. CULTIVATE an equable temper; many a man has fallen dead in a fit of passion.
2. Eat regularly, not over thrice a day, and nothing between meals.
3. Go to bed at regular hours. Get up as soon as you wake of yourself, and do not sleep in the daytime, at least not longer than ten minutes before noon.
4. Work always by the day, and not by the job.
5. Stop working before you are very much tired, "fagged out."
6. Cultivate a generous and accommodating temper.
7. Never cross a bridge before you come to it; this will save you half the trouble of life.
8. Never eat when you are not hungry, nor drink when you are not thirsty.
9. Let your appetite always come uninvited.
10. Cool off in a place greatly warmer than the one in which you have been exercising. This simple rule would prevent incalculable sickness and save millions of lives every year.
11. Never resist a call of nature for a single moment.
12. Never permit yourself to be chilled "through and through;" it is this which destroys so many every year, in a few days' sickness from pneumonia, called by some lung fever, or inflammation of the lungs.
13. Whoever drinks no liquids at all will add years of pleasurable existence to his life. Drinking at meals induces people to eat more than they otherwise would, as anyone can verify by experiment; and it is excess in eating that devastates the land with sickness, suffering, and death.
14. After fifty years of age, if not a day laborer, and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon. Persons can soon accustom themselves to a seven hours' interval between eating, thus giving the stomach rest; for every organ, without adequate rest, will "give out" prematurely.
15. Begin early to live under the benign influence of the Christian religion, for it "has the promise of life which now is, and of that which is to come."—*Journal of Health.*

"Who can find a virtuous woman? for her price is far above rubies." "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed." Prov. 31: 10, 27, 28.

"Innocent in Itself."

How OFTEN is this remark made whenever the question of doubtful popular amusements is being discussed! Dancing, testing the speed of blooded stock, boat-racing as ordinarily practiced, games at billiards and cards,—these, and numerous other amusements, are sometimes justified on such grounds alone. If it be urged that, under the circumstances, these things are *inexpedient*, and ought to be avoided, the reply is, "Oh, these are innocent in themselves."

The error lies in assuming that certain actions and words may stand alone, and, separated from all others, may have nothing to do in moulding the character. But can we conceive of such isolation? Every moment our influence touches other souls. Whatever may be the cause or even the occasion of evil is to be carefully avoided. There is no law more plainly written than this.

Personal influence, rightly considered, has no place for the doctrine, "This is innocent in itself." Life is profoundly serious, because each part holds a necessary relation to every other part. In all our estimates of the guilt or innocence of human action, this view ought to be ever present with us.—*Sel.*

Easy but Unsafe.

NO SHIP drifts into harbor. The ocean of life has many a hidden current, many a sudden storm; and he who would win port at last must stand to his helm, while his ship drives on through opposing currents and against contrary winds. The perils of the voyage are very real; the sailor sails on a sea that is strewn with wrecks. Here drifts a battered hulk which was once a gallant ship; but now, helm and compass lost, she is driven on by wind and waves to the terrible shores, from whose cruel rocks and savage breakers she shall not escape. There float the spars and cordage of a richly laden bark—too richly laden—which has sunk into the depths in the very midst of her course. In this sea, nothing drifts except to the shores of destruction; and few ships come into port which have not battled long with angry head winds. Pleasant weather there may be in the voyage of life, but never weather so pleasant that the hand may leave the helm, or the eye the compass. Where there is least peril of storm, there may be most peril of being carried away from the right course by an unnoticed current. Keep, then, the eye upon the compass, the hand upon the rudder. That is the only sure way of arriving at the desired haven. To let go the helm and to allow the ship to drift before the winds and the waves, may seem to be the easiest, the most natural, even the most enjoyable, thing to do; but a voyage which is conducted on that mistaken principle is sure, sooner or later, to end on the cruel rocks, on the treacherous sands, or in the devouring sea.—*S. S. Times.*

One Secret Weakness.

I BELIEVE the greatest weakness of the church to-day is her accursed worldliness. What is not done by them who bear the name of Jesus Christ now? What are not some of our sanctuaries coming to? As a minister of the gospel, I say it with the deepest regret, my sorrowful conviction is this, that some ministers are leading in these things. I long for the time when the church shall take her proper place—and her place is "outside the camp, bearing the reproach." While we have members of our churches who sit at the Lord's table on Sunday, and go to the theater on Monday, without solemn protest from the minister in his pulpit; whilst the world is creeping more and more into our congregations, and the clear line of demarkation between Christ and Belial is gradually being effaced, how can the church improve? We shall never win the people by meeting the

world. May we have grace to take our place by the crucified Christ. The world does not like him more than it did 1850 years ago. Be true to him, and the world will not like you any more than it liked Christ. Stand by Christ and say to the godless world, "As you treat my Saviour, so shall you treat me. I will not accept your smiles whilst you frown on my Redeemer. If you spit in his face, it is as if you spit in mine, for I am one with my Lord and Master."

May God baptize the church with Holy Ghost power and Holy Ghost living, so that we may live lives of a sublime creation; and so that, going forth to Jesus outside the camp, the church may take her proper place, the place of testimony and witness-bearing until he come.—*Rev. A. Brown.*

News and Notes.**RELIGIOUS.**

—The Belgian Christians were refused the right to sell or distribute Bibles or Christian books at the Antwerp Exhibition.

—Ninety-three Congregationalist Churches in Connecticut last year received no additions by profession, and lost 185 by death.

—It is said that the first camp-meeting in the United States was held by the Presbyterians, in the year 1800, at a place called Cone Ridge, in Kentucky.

—The *World's Crisis*, in a note concerning a certain minister, says that "he is inaugurating a model church." That means, we suppose, that he is boring them to death. Too bad.

—A devout Catholic in Montreal has just been fined for irreverence, because, having the rheumatism, he knelt only on one knee instead of both. So says the *Congregationalist*.

—A clergyman has been making calculations, and announces that all the salaries of religious teachers in the country do not amount to so much as the sum spent annually in supporting dogs.

—The Protestant denominations have sent to the stations in Asia, during the last fifteen years, forty-four lady physicians, whose medical skill has opened the way for effective preaching of the gospel.

—In nearly all the cantons of Switzerland, the meetings of the Salvation Army have been prohibited. It has been decided by the authorities that the Salvation Army is not a religious association, but a wandering troop of performers, and that as such they cannot hold meetings without proper authorization.

—It is announced that the pope has made a cardinal of the archbishop of Boston. It has been expected that the cardinal's hat would be bestowed on Archbishop Gibbons, of Baltimore, and the *Churchman* thinks that the slight is due to the resentment which the pope feels because Gibbons was instrumental in securing the appointment of Mr. Kelley, a good Catholic, as minister to the hated court of King Humbert. Leo XIII. is as jealous of his infallible dignity as was Gregory VII.

—The vicar of St. James's church, Stratford-on-Avon, recently held "special services" in honor of the patron saint. The services began with a "choral celebration of the holy communion," and after a cricket match between the clergy and choir, and the congregation, the distribution of various prizes, among which was one for "the heaviest baby under two years of age, baptized in the church," closed with a "grinning match," in which the man who could make the ugliest face received a prize. That vicar has solved the problem of "how to reach the masses."

—The Protestant Archbishop of Dublin, in opening a church bazaar, recently, spoke strongly in recommendation of bazaars, and declared himself in favor of raffles, which he said were not incentives to gambling. He said that he himself had invested in more than 500 raffles, and had never secured a prize. This in itself, he considered a sufficient deterrent from gambling. Uniform losses do not seem to have deterred the archbishop from raffling, but we now have a new definition for gambling. If you win, you are gambling; if you lose, you are not gambling. Church fairs are, after all, conservators of morals, for the victim, whatever the game, is always sure to be fleeced.

SECULAR.

—There were nineteen deaths from small-pox in Montreal, August 25.

—The steamer *St. Paul*, from Alaska, is said to have 80,000 skins on board.

—Ex-Governor Fenton, of New York, dropped dead in his office, August 25.

—The wheat crop of France is fair, while Italy's crop falls behind twenty per cent.

—A dryer is being built at Riverside, Cal., to handle 50,000 pounds of grapes daily.

—Parnell recently made a speech in Dublin in which he declares for Irish independence.

—One hundred persons were drowned, August 25, in the Gulf of Aden, a seaport of Arabia.

—Baron de Stael, Russian ambassador to England, is in London, negotiating for a peaceful settlement of Afghan affairs.

—A servant girl in New York, recently stole from her employers a box containing money and valuables to the amount of \$13,000.

—An explosion of 3,000 pounds of nitro-glycerine at Bradford, Pa., August 27, wrecked the building it was in, and shook the earth for miles around.

—The dredge *Beaufort*, which was said to be one of the largest boats of her kind in the world, was lost recently in a hurricane off Bermuda Islands.

—The Dominion Government has sent instructions to Victoria to enforce the collection of the fifty dollars head tax on every Chinaman landing there.

—Charleston (S. C.) was visited by a cyclone, August 25, and one-fourth of its houses were unroofed. Much damage was done all along the track of the cyclone.

—During the night of August 23, a severe chill passed over a considerable portion of the Northwest Territory. The temperature fell five degrees below freezing point.

—The fire at the fireworks factory at Civita Vecchia, Italy, which broke out August 26, was still burning August 27, and ten bodies had been recovered from the ruins.

—A Los Angeles County, Cal., paper advises the grape-growers to feed their fruit to the hogs rather than accept the low prices which the wine sellers are said to be offering.

—The false teeth of an elderly woman living near Logan, Ohio, became dislodged during a severe spell of coughing a few days ago, and, slipping into her throat, choked her to death.

—Ludwig, king of Bavaria, is utterly incapable of appreciating the value of money. It has been decided to place his highness under guardianship and publish his bankruptcy.

—Up to August 29, the number of deaths in Spain from cholera is 81,489, with a death rate at the present time of more than 1,000 daily. In France the scourge is known to be spreading.

—A young lady at Whitestown, N. Y., who was of robust constitution and an adept at roller skating, injured her spine, and finally became a raving maniac, as a result of her favorite sport.

—In County Killarny, Ireland, August 27, a collision between 100 police, sent to evict some tenements, and 2,000 persons who interfered, resulted in many on both sides being stoned and stabbed.

—At Salem, Ind., August 23, Fred Berkeley, Jr., in a fit of drunken madness, began firing indiscriminately at persons on the street. He wounded four, one mortally, and then shot himself through the head.

—The meeting of the emperors of Russia and Austria, at Kremsier, a town of Moravia, August 25, is believed to have been for the purpose of maturing plans for acting in unison in case there is war with England.

—In Rathkeale, County Limerick, boycotting is carried on to such an extent, by the aid of a vigilance committee, that those who do not act in harmony with the National League can scarcely get provisions.

—On the night of August 28, in the vicinity of Calhoun, Ga., a gang of outlaws robbed a store and then blew it up with gun powder. The citizens were aroused by the terrific shock, and, at last reports, had captured six of the band.

—The Northern Methodists (colored) were recently holding a camp-meeting in Rutherford County, N. C., when they were fired into by a body of Zion Methodists who broke up the meeting and burned the camp. Seven of those fired into were wounded.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Tuesday evening at 7:30. Seats free.

California Tract and Missionary Society.

THE fifteenth annual session of the California T. and M. Society will be held in connection with the camp-meeting, in Stockton, September 17-28, 1885.

Much important business will require attention at this meeting, and every society in the State should be well represented. Scattered brethren where there are no societies should attend this meeting. The wants of all parts of the field will be considered. WM. INGS, Vice-Pres.

California Camp-Meeting.

THE annual camp-meeting of Seventh-day Adventists of California will be held in Good Water Grove, at the city of Stockton, Cal., September 17-28, 1885. A street-car line runs from the heart of the city to the grove, and special accommodations will be granted to the meeting. Favorable arrangements have also been made for the transportation of baggage to and from the camp-ground. Fares on railroads and steam-boats will be announced in good season. Let timely preparation be made for a large attendance.

California Conference.

THE fourteenth annual session of the California Conference of Seventh-day Adventists will be held in connection with the State camp-meeting, in Stockton, Sept. 17-28, 1885.

Delegates should be elected in good season according to the following ratio: Every church is entitled to one delegate without regard to the number of members, and one additional delegate to every ten members. Ministers holding credentials are delegates at large, without election. Companies unorganized are represented by the delegates at large; if such companies have any matters to bring before the Conference, they should place them in the hands of the ministers. Churches are requested to elect as delegates good, reliable persons, who love the cause, and, as far as possible, those who will remain to the close of the meeting.

CONFERENCE COMMITTEE.

California State Sabbath-School Association.

THE eighth annual session of the California State Sabbath-school Association, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting, at Stockton, Sept. 17-28, 1885. The interest in this branch of the work is increasing, and it is necessary that broader plans be laid to carry it forward during the coming year. Special instructions will be given to officers and teachers in regard to their work, and matters of general interest and great importance will come before the association for consideration. We hope that just as far as possible, every school in this Conference will be represented.

All the schools are specially requested to send their class record books, together with the secretary's record book, to this meeting, for examination. We wish to become acquainted with the workings of every school in this State, and in no way can this be done as well as by a thorough examination of the record books. We do not wish to examine these books out of idle curiosity, but we want to be able to help you. If no one is coming to the meeting from your locality, you can send the books by mail or express, and we will see that they are returned to you promptly, after the meeting. These books should be sent so as to reach the camp-ground as early as September 17. Address the package to C. H. Jones, Stockton, Cal.

Special lessons have been prepared for those studying books Nos. 1-6, and they will be given out on the camp-ground. Those studying the lessons found in the *Instructor* will recite the regular lessons for September 19 and 26.

Let all come with a determination to gain all the instruction possible in the Sabbath-school work, that they may be better able to aid their respective churches in building up this important branch of the work in a thorough and systematic manner.

C. H. JONES, Pres.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 3, 1885.

Camp-Meetings in 1885.

ILLINOIS, Aurora,.....	Sept. 9-15
MICHIGAN, Jackson,.....	" 17-29
CALIFORNIA, Stockton,.....	" 17-28
KANSAS, Cherry Vale, Montg'y Co.,.....	" 20—
INDIANA, Logansport,.....	Sept. 24 to Oct. 6
OHIO, Springfield,.....	Oct. 1-13
MISSOURI, Pleasant Hill, Cass Co.,.....	" 1-13
ILLINOIS, Marshall,.....	" 8-13
KENTUCKY,.....	" 14-20
NEBRASKA (State Meeting), Lincoln,.....	" 14-20
CALIFORNIA—Southern, Santa Ana,.....	" 15-26
COLORADO, Denver,.....	" 21-27
TENNESSEE,.....	" 21-27

To INQUIRER.—The subject of your inquiry was noticed at some length in the SIGNS, but we will notice it again ere long.

G. L. H.—For an explanation of 1 Peter 3: 18-20, see No. 30 of the present volume of the SIGNS, bearing date of August 6.

Conference Delegates.

HAVE you elected your delegates? Will you please forward a list of them to us in advance of the meeting? Remember that each church is entitled to one delegate without regard to the number of members, and one for every ten members besides the first one. That is, one for every ten members, and one additional. Have your full representation at the meeting.

Railroad Fares.

THE Central Pacific Railroad has furnished blanks, which we forward to the elders of the several churches. These will explain themselves. They may be presented at any station where you wish to buy a ticket for the camp-meeting. The holder retains the blank, and the secretary countersigns it on the ground. This will entitle the holder to a one-third fare return ticket, good over any C. P. Road, from any station. The Elders of the several churches will see that a blank is given to every person who wishes to go to the camp-meeting from his vicinity.

Ministers' Yearly Reports.

IN SIGNS No. 32 request was made for the ministers and others laboring in the California Conference, to make out their reports for the Conference year ending Sept. 1, and forward to Elder J. N. Loughborough, Pacific Press, Oakland, Cal. I have sent blanks to those of our laborers whose addresses I knew. Those who have not received them, please drop me a postal immediately, and I will send the blanks. Address, J. D. Rice, Crystal Springs, St. Helena, Cal.

Australian Mail—Take Notice.

BROTHER HASKELL's article in the last Review in regard to the Australian mail was written without a knowledge of the present arrangement by the P. O. Department of the United States. He therein gives the times when the mail leaves San Francisco for Australia. But the mail does not leave San Francisco for Australia at all. Letters mailed in the East for Australia do not come to San Francisco; and letters put in the San Francisco post-office for Australia are sent to New York, and so on eastward. The present Postmaster-General refused to make arrangement with the Pacific Mail Steamship Company on terms which they would accept, and no mail is now delivered to the Australian steamers at San Francisco.

In consequence of this arrangement, it takes about twice as long for a letter to reach Australia as it did formerly. But we can relieve those who have mail which they wish to have dispatched to Australia.

The Australian steamers will take mail which is delivered to the purser on board the vessel; but remember that no postmaster is permitted to deliver any mail in that manner. Hence, letters put into the post-office cannot go thus. Please follow these

DIRECTIONS.

1. Use only Government-stamped envelopes. Ordinary envelopes with stamps attached will not answer.

2. Put on full Australian postage. If the stamp on the envelope is not high enough, other stamps to the full amount may be attached.

3. Send this in another envelope to the Pacific Press, Oakland, Cal. This is necessary, as we cannot forward mail if the stamps have been canceled in the post-office.

4. Mail thus sent to us, full postage paid, in Government envelopes, we will deliver on board the Australian steamers which leave San Francisco every four weeks at the time specified in Elder Haskell's letter. If these directions are not faithfully followed, we give no assurance that your mail will go. If you are in doubt about the amount of postage necessary, consult your postmaster, and remember that the half-ounce rule still governs foreign mail. Be very particular. Direct plainly.

Healdsburg College.

THE OUTLOOK FOR THE ENSUING YEAR.

THE new college year has opened, and we are now in the second month of the fourth year of labor. We start out with a much better attendance than we anticipated in this busy season of the year with the "hard times" upon us.

This new year brings together faculty and students for another year's work. We may expect, judging from past experience, as well as from our short acquaintance with students now present, that, at the close of the year, we shall see a large majority of them greatly improved by their coming to the college. A few, after spending the means their parents have furnished them, and having been frequently sustained in their wrong course by the false sympathy of tender mothers, who perhaps have almost ruined them by a mistaken indulgence in the past, will perhaps go away hardened by their long resistance to the powerful influence exerted here to correct their errors.

But few realize the earnest solicitude we feel for these few unfortunate ones, their present condition being the more unfortunate because their naturally perverse traits of character have not been eradicated, but instead, by a long period of mismanagement, have become the ruling power in their lives. At the beginning of every year, there are in Healdsburg College a few of that class who expect to pursue a course of conduct which is indicated by their own inclinations regardless of consequences.

The Board and Faculty have been planning to make the coming year as profitable as possible for those in attendance. The range of instruction has been widened, and experienced and well qualified persons have been secured to take charge of the new classes that shall be organized. The importance of the Bible instruction, and the relation it sustains to the advancement of the cause on this coast, have not been lost sight of.

Elder A. T. Jones, who has been during the past year rendering valuable service in the editorial department of the SIGNS OF THE TIMES, will begin his instruction to classes in the Biblical Department immediately after the camp-meeting, and will continue it until the holidays. His work will be based upon prophecy, and will deal largely with both ancient and modern history.

This course of instruction will be of the highest importance to a clear understanding of the prophecies, and will be indispensable to those who expect to prepare themselves to teach the people. Elder Jones has been for years a devoted student of history, and his researches in the wide field of historical literature, for the purpose of amassing facts and data to establish the fulfillment of prophecy, have been untiring, critical, and exhaustive. Without doubt there is no one in the ranks of Seventh-day Adventists better qualified to do this special work for our Biblical students than Elder A. T. Jones.

As the prophecies of the Bible forecast every period in the history of the world, it is not expected that all the facts in this wide field could be dwelt upon in the short time allotted, but there are many important points which the student has not fortified with historical facts so as to make his position impregnable. Such points will receive special attention in this class work. By their clearness and conclusiveness, the new facts brought out in these researches will delight those who have studied only the historical outline of these periods.

The services of Elder E. P. Daniels have also been secured for the ensuing year. Much of his time will be devoted to vocal training, stenography, and book-keeping.

After the holiday vacation, Elder E. J. Waggoner is expected to come and remain during the spring term. The method of his instruction in the Biblical Department, and the good results to the cause in this Conference from his past labors here, are well known.

During the coming college year, better advantages will be offered the students at Healdsburg College than ever before. We should be grateful for past opportunities and successes with which the Lord has blessed us, but he does not want us to be content with anything short of the highest qualifications attainable to fit us for efficient labor in his precious cause. He therefore provides better advantages year after year, in order that there may be, on the part of his laborers, a continual and steady growth in the knowledge of his truth. Though the "times are hard," yet many who now think it impossible might come and be greatly benefited by this year's work at the college, if they would exercise more faith in God and be ready to make a little more sacrifice.

We look for God's blessing upon the work this year as never before. It has already been foreshadowed by the special work lately done for the Healdsburg church. The Lord's Spirit has worked wonders for this church, and has revived it as never before. I have never witnessed more thorough work in going to the bottom in confessing sins than was done by nearly every member of this church. I know the Lord loves his people, and will work through them for great good if the rubbish is only cleared away.

S. BROWNSBERGER.

Important for Colorado.

WE are requested to announce that all who design to attend the Colorado camp-meeting, and who wish to secure a reduction in railroad fare, should send their names either to Chas. P. Haskell or Elder Wm. Ostrander, 247 Fourteenth Street, Denver, Col., before the 15th of September.

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