

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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THE RESTITUTION.

EARTH waits to have the curse removed—
Its Eden-life restored,
And share again the smile of Him
Who is her rightful Lord.

There is a balm ('tis found in Christ),
That nature's wound can heal,
And stamp on all, indelibly,
Redemption's work and seal.

'Tis in the resurrection life
The promised rest shall be!
Oh, blessed state! creation waits
The coming jubilee.

Sweet Eden-home, where all is peace!
For thee the church doth yearn,
Waiting in hope the promised hour,
When Jesus shall return—

And with his own forever dwell
In the re-gensis,
Sharing with her the glory-state
Of rest and heavenly bliss.

—W. D. Henry.

General Articles.

Life and Times of Wycliffe.

BY MRS. E. G. WHITE.

EXCEPT among the Waldenses, the word of God was for many centuries locked up in languages known only to the learned; and so bitter was the war waged upon it by papists, that at times there were very few copies in existence. But God did not suffer his word to be wholly destroyed. Its truths were not to be forever hidden. He could as easily unchain the words of life as he could open prison doors and unbolt iron gates to set his servants free. In the different countries of Europe, men were moved by the Spirit of God to search for the truth as for hidden treasure. Providentially guided to the Holy Scriptures, they studied the sacred pages with intense interest. They were willing to accept the light, at any cost to themselves. Though they did not see all things clearly, they were enabled to perceive many long-buried truths. As Heaven-sent messengers they went forth, rending asunder the chains of error and superstition, and calling upon those who had been so long enslaved to arise and assert their liberty.

In the fourteenth century arose in England the "morning star of the Reformation,"—John Wycliffe, the herald of reform, not for England alone, but for all Christendom. Wycliffe received a liberal education, and when he had mastered the learning of the schools, he entered upon the study of the Scriptures. Heretofore he had felt a great want, which neither his scholastic studies nor the teachings of the church could satisfy. In the Scriptures he found that which he had before sought in vain. Here he saw the plan of salvation revealed,

and Christ set forth as the only advocate for man. He saw that Rome had forsaken the Biblical paths for human traditions. He gave himself to the service of Christ, and determined to proclaim the truths which he had discovered.

He commenced with great prudence, but as he discerned more clearly the errors of the papacy, he taught more earnestly the doctrine of faith. His knowledge of theology, his penetrating mind, the purity of his life, and his unbending courage and integrity, won for him general confidence and esteem. He was an able and earnest teacher, and an eloquent preacher, and his daily life was a demonstration of the truths he preached. He accused the clergy of having banished the Holy Scriptures, and demanded that the authority of the Bible be re-established in the church. Many of the people had become dissatisfied with their former faith as they saw the iniquity that prevailed in the Roman church, and they hailed with unconcealed joy the truths brought to view in these discussions; but the papist leaders trembled with rage when they perceived that this reformer was gaining an influence greater than their own.

Wycliffe was a clear thinker and a keen detector of error, and he struck boldly against many of the abuses sanctioned by the authority of Rome. Thus he brought upon himself the enmity of the pope and his supporters. Repeated attempts were made to condemn and execute him for heresy; but God had given him favor with princes, who stood in his defense. While acting as chaplain for the king, he had taken a bold stand against the payment of the tribute claimed by the pope from the English monarch, and had declared the papal assumption of authority over secular rulers to be contrary to both reason and revelation. A few years later, he ably defended the rights of the English crown against the encroachments of the Romish power. The people and the nobility of England sided with him, and his enemies could accomplish nothing against him. Upon one occasion, when he was brought to trial before a synod of bishops, the people surrounded the building where the synod met, and, rushing in, stood between him and all harm.

About this time, strife was caused in the church by the conflicting claims of two rival popes. Each professed infallibility, and demanded obedience. Each called upon the faithful to assist him to make war upon the other, enforcing his demand by terrible anathemas against his adversaries, and promises of rewards in Heaven to his supporters. This occurrence greatly weakened the power of the papacy, and saved Wycliffe from further persecution.

God had preserved his servant for more important labors. Wycliffe, like his Master, preached the gospel to the poor. As a professor of theology, he presented the truth to the students under his instruction, and received the title of "The Gospel Doctor." In his parish he addressed the people as a friend and pastor.

But the greatest work of his life was the translation of the Scriptures into the English language. This was the first complete English translation ever made. The art of printing being still unknown, it was only by slow and wearisome labor that copies of the work could

be multiplied; yet this was done, and the people of England received the Bible in their own tongue. Thus the light of God's word began to shed its bright beams athwart the darkness. A divine hand was preparing the way for the Great Reformation.

The appeal to men's reason aroused them from their passive submission to papal dogmas. The Scriptures were received with favor by the higher classes, who alone in that age possessed a knowledge of letters. Wycliffe now taught the distinctive doctrines of Protestantism,—salvation through faith in Christ, and the sole infallibility of the Scriptures. Many priests joined him in circulating the Bible and in preaching the gospel; and so great was the effect of these labors and of Wycliffe's writings, that the new faith was accepted by nearly one-half of the people of England. The kingdom of darkness trembled. Mendicant friars, who swarmed in England, listened in anger and amazement to his bold, eloquent utterances. The hatred of Rome was kindled to greater intensity, and again she plotted to silence the reformer's voice. But the Lord covered with his shield the messenger of truth. The efforts of his enemies to stop his work and to destroy his life were alike unsuccessful, and in his sixty-first year he died in peace in the very service of the altar.

The doctrines which had been taught by Wycliffe continued for a time to spread; but soon the pitiless storm of persecution burst upon those who had dared to accept the Bible as their guide and standard. Martyrdom succeeded martyrdom. The advocates of truth, proscribed and tortured, could only pour their suffering cries into the ear of the Lord of Sabbath. The hunted reformers found shelter as best they could among the lower classes, preaching in secret places, and hiding away even in dens and caves. Many bore fearless witness to the truth in massive dungeons and Lollard towers.

The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. More than forty years after his death, his bones were disinterred and publicly burned, and the ashes were thrown into a neighboring brook. "The brook," says an old writer, "did convey his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean, and thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over." Little did his enemies realize the significance of their malicious act.

It was through the writings of Wycliffe that John Huss of Bohemia was led to renounce many of the errors of Romanism, and to enter upon the work of reform. Like Wycliffe, Huss was a noble Christian, a man of learning and of unswerving devotion to the truth. His appeals to the Scriptures and his bold denunciations of the scandalous and immoral lives of the clergy, awakened wide-spread interest, and thousands gladly accepted a purer faith. This excited the ire of pope and prelates, priests and friars, and Huss was summoned to appear before the Council of Constance to answer to the charge of heresy.

A safe-conduct was granted him by the German emperor, and upon his arrival at Constance he was personally assured by the pope that no

injustice should be done him. In a short time, however, he was placed under arrest, by order of the pope and cardinals, and thrust into a loathsome dungeon. Some of the nobles and people of Bohemia addressed to the council earnest protests against this outrage. The emperor, who was loth to permit the violation of a safe-conduct, opposed the proceedings against him. But the enemies of the reformer were malignant and determined. They appealed to the emperor's prejudices, to his fears, to his zeal for the church. They brought forward arguments of great length to prove that he was *perfectly at liberty not to keep faith with a heretic*; and that the council, being above the emperor, could free him from his word. Thus they prevailed.

After a long trial, in which he firmly maintained the truth, Huss was required to choose whether he would recant his doctrines or suffer death. He chose the martyr's fate, and after seeing his books given to the flames, he was himself burned at the stake. In the presence of the assembled dignitaries of Church and State, the servant of God had uttered a solemn and faithful protest against the corruptions of the papal hierarchy. His execution, in shameless violation of the most solemn and public promise of protection, exhibited to the whole world the perfidious cruelty of Rome. The enemies of truth, though they knew it not, were furthering the cause which they vainly sought to destroy.

Soon after the death of Huss, his faithful friend Jerome, a man of the same fervent piety and of greater learning, was also condemned, and he met his fate in the same manner. So perished God's faithful light-bearers. But the light of the truths which they proclaimed,—the light of their heroic example,—could not be extinguished. As well might men attempt to turn back the sun in its course, as to prevent the dawning of that day which was even then breaking upon the world.

Notwithstanding the rage of persecution, a calm, devout, earnest, patient protest against the prevailing corruption of religious faith continued to be uttered after the death of Wycliffe. Like the believers in apostolic days, many freely sacrificed their worldly possessions for the cause of Christ. Those who were permitted to dwell in their homes, gladly received their brethren who had been banished from home and kindred. When they too were driven forth, they accepted the lot of the outcast, and rejoiced that they were permitted to suffer for the truth's sake.

Strenuous efforts were made to strengthen and extend the power of the papacy; but while the popes still claimed to be Christ's representatives, their lives were so corrupt as to disgust the people. By the aid of the invention of printing, the Scriptures were more widely circulated, and many were led to see that the papal doctrines were not sustained by the word of God.

When one witness was forced to let fall the torch of truth, another seized it from his hand, and with undaunted courage held it aloft. The struggle had opened that was to result in the emancipation, not only of individuals and churches, but of nations. Across the gulf of a hundred years, men stretched their hands to grasp the hands of the Lollards of the time of Wycliffe. Under Luther began the Reformation in Germany; Calvin preached the gospel in France, Zwingle in Switzerland. The world was awakened from the slumber of ages, as from land to land were sounded the magic words, "Religious Liberty."

A LITTLE philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—*Bacon*.

THOUGH God may seem to frown in his providences, yet he always smiles in his promises.

Controversy over the Law.

MANY people honestly think that the battle we are waging for the law of God, is something new; but a little examination will show that almost every one of the ten commandments has at one time or another been the especial point of attack by the devil. Indeed, from first to last, it has been the especial object of his hatred. When he has failed on one point, he has taken another. Look at the fact for a moment.

When God placed Adam and Eve in Eden, he gave them everything in the garden except one tree which he reserved for himself. This one they were not to touch. But the tempter came, and persuaded them that the Lord was withholding from them some great good. He told Eve how great would be the benefit derived from partaking of the tree. Now see the result: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6. Eve looked upon the tree, she saw that it was a tree to be desired, then she put forth her hand and took of it.

What was the very first sin of Eve? She was led to *covet* what did not belong to her, and thereby break the tenth commandment, "Thou shalt not covet." After having transgressed this, she broke another: "Thou shalt not steal." She took what did not belong to her. By doing this she lent herself to the service of Satan, and broke another: "Thou shalt have no other gods before me." This was what brought the curse upon the earth. The first attack of Satan was directed against the law of God. From that time to this he has been constantly inciting men to transgress this law.

But the most wonderful fact is, that he has succeeded, not only in persuading men to break the law of God, but to do it as a religious duty; to verily think that they are doing God's service when they are doing the very thing God forbids them to do. Take the case of Israel in the time of Elijah; nearly the whole nation had been led by the influence of Jezebel and Ahab to abandon the service and worship of Jehovah for the worship of Baal. Only Elijah and a few others were left faithful to the true God. Finally Ahab met with Elijah. "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." 1 Kings 18:17, 18.

Yes, Ahab accuses Elijah as a troubler of Israel, but Elijah tells Ahab that he is the real troubler. Says the bold prophet, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord [Jehovah], and thou hast followed Baalim."

The question was not whether they should worship God or not, for on this, Elijah, Ahab, and all Israel were agreed. It was not whether they should keep the first commandment, "Thou shalt have no other gods before me," but, who was the true god. Elijah said it was Jehovah; Jezebel said it was Baal. So all the people came together, "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." 1 Kings 18:21.

Yes, this was the point; if the Lord, or Jehovah, be God, then follow him; but if Baal, then follow him. Elijah asked them how long they would halt in choosing between these two gods? This was the question that was to be settled. In the test the god that answered by fire, should be the true God. So when Baal

failed to answer, but Jehovah answered by fire from heaven, then, "when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God." 1 Kings 18:39. This decided the people that Jehovah and not Baal was God.

Here the devil had succeeded in drawing nearly the whole nation of Israel into the open violation of the first commandment, while at the very time they not only pretended to be keeping it, but they were very zealous in regard to it. They said, "Certainly we should worship God, certainly we should have no others except him. But the question is, Who is the true God?" The devil had so blinded them that they had displaced the true God, and placed Baal in his stead. Thus we see how well he had succeeded against the first commandment; but in the providence of God after this fierce struggle, he was defeated and Baal was put away.

After this he turned his forces against another commandment,—the fifth. It seems as though this commandment is so plain that no man could ever have been deceived into breaking it, thinking he was doing right. But it is a remarkable fact that when Christ was upon the earth, the devil had succeeded in leading the Jewish rabbis, and teachers in Israel to directly violate this commandment. It was their teaching, and their practice to do it as a religious duty towards God.

Notice the discussion between Christ and the Pharisees upon this very point: "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:1-9.

Here Jesus tells them plainly that they were violating one of God's plain commandments by their religious dogmas. God had said children should honor their parents, should care for them, and provide for them in their need; but these religious teachers had said that if a man should devote his substance to the service of the temple, it would be more acceptable to God than to care for his parents; that if he would do this, he would be under no obligation to do for his parents. The whole nation had come to believe that doctrine and many practiced it. Jesus said that in doing this they had made void the law of God; that such worship was vain.

Here then the devil had made a successful attack upon another commandment, and it took the authority of Jesus Christ to correct it.

D. M. CANRIGHT.

(To be concluded.)

THE resurrection is only the to-morrow morning of death, and when we think of the grave we should do so as in the happy days of our childhood we thought of our bed when we retired to it for the night, expecting an elder brother to call us in the morning and take us with him on a pleasant excursion.—*Dr. William M. Taylor*.

EVIL for the most part works from above downward. Good most frequently begins low and works upward.—*Sel.*

The Church and the World.

WHILE the condition of things may change somewhat from age to age, the great leading features, the essential principles, remain the same. The forces of the world may be a little differently grouped, the dominancy may rest here or there, still the kingdom of God and the kingdom of the world are, in this generation, as in every preceding one, antagonistic to each other. Therefore, in any union which may be effected between the two bodies, there must, of necessity, be a radical change. Of course there is *no question as to which ought to change*. The church was established for the very purpose of making the world an entirely different body; indeed, it was so to act upon those outside of itself as to secure the introduction of a new spirit and then, by taking them into itself, carry forward the renovating work unto completeness. The church was to convert the world, and not the world the church.

But as we have seen, in Christ's day there was a party which had the name of being in the church of God. They had the sacred Scriptures, they were zealous in very many particulars; after all, though having the form of godliness, they very decidedly denied the power of it. The Pharisees had gone over to the world. As Christ said, they substituted the honor of each other for the honor of the Lord. They set up their interpretations above the plain import of the written word. They became partisan religionists. They really acted out from their own personality as a source, not as a messenger conveying from God, as a source, a knowledge of his will.

The Pharisees had modified the teaching of the law to suit themselves. They had gone about to establish their own righteousness, refusing to submit themselves to the righteousness of God. In other words, they were in the line of those who had yielded to the temptation to introduce the worldly element into the church for the sake of making converts to their body. They came down from the high plane of being prophets and servants of God to the low level of catering to the ambitions and prejudices of fallen human nature. That is the line of temptation running all through the centuries. As the church faces the world there are, accompanying the desire for conquest, various suggestions as to the way, the most successful way, of doing it. If the prince of this world, as Christ calls him, could think of bringing to bear his influence upon the Son of God, as he did in the second of the temptations of the wilderness, to see if he would conform to worldly methods in the establishing of his kingdom, we certainly are to expect that he will do the same with his followers.

How sad the record which the history of the church gives us! Though holding itself separate from the spirit and methods of the world, for a while at first, it afterward sadly illustrated the folly of attempting a compromise. The corruptions of the early Catholic Church grew out of the willingness to make converts even at the expense of allowing the pagan and the barbarian to bring in with them into the church some of their superstitious practices. The Roman Catholic Church is properly named, for it is as its name imports, part Christian and part Roman. The union is the result of an unholly bargain. The pope has gone forth really in his own name, or his own chosen name, High Pontiff, adopted from the Roman high priest and emperor, and has acted accordingly, claiming the world as his empire, not hesitating to use the power of the sword and the ingenious subtleties of the Jesuits in political diplomacy.

But the Pharisees and papal hierarchy are not felt to be very near us. And yet they are—as near as heart is to another heart. Their temptations were unlike each other, and yet they sprung from the same generic source.

And the temptation of a Protestant church, however humble and obscure it may be, belongs to this same class. It is the temptation to act principally with a view to being acceptable to the world.—*B. A. Greene, in the Watchman.*

Dead Professors.

THERE have been dead professors in the church of God in all ages, as well as in the church at Sardis, where there were many who had "a name to live, and were dead." The Scriptures abound in suggestions and teachings with reference to this class. Our Lord told of the branches in him which bore no fruit, but were dead; of the barren fig-tree, upon which three years of patient labor and culture were expended without avail. The tares in the field of wheat teach the same lesson. The plant which "my heavenly Father hath not planted," is another case. The foolish virgins are also in point. James tells us of those who have "faith without works," which faith is a "dead faith;" and it follows that the professor with a dead faith is a dead professor. Paul, in his letter to Timothy, cites some women who "live in pleasure," and declared them to be dead while they lived.

These citations from the Scriptures might be multiplied; but surely these are enough to convince us that dead profession is not an unheard of thing in the living church. The conditions or characteristics of our age are such as to make dead profession easy. Wealth, worldliness, and pleasure-seeking are rife on every hand; and there is much of them in the church. It is not, of course, our province to judge another man's servant, except in so far as one may do so upon the warrant of that scripture which teaches us that we may judge men by their fruits. That, by this rule, even charitably applied, there are many dead professors in our churches, we think few would deny.

Should our Lord come in person to the pulpit from which our readers or ourselves are wont to receive instruction, and himself declare that, among our number, there were many who had a name to live, but were dead, there would be some heart-searching going on among the living members; for we doubt whether the dead ones would take the words to themselves. But the passage in which these solemn words about dead professors occurs implies that there is a kind of death which is relative; for the Master warns such to repent, lest he come as a thief and take them unawares. Supposing, however, that this word is addressed to us, will it not be well for us to say, with our hearts opened towards him, "Lord, is it I?" nor rest until we are sure that the designation does not belong to us. We can think of nothing more terrible than to have a name to live, and yet be dead; professing a hope of eternal life, and perhaps indulging it, only to be cut off, and cast into the fire as fruitless, dead, and withered branches.

Apart from the dreadful fate that awaits the dead professor, there are serious consequences attending the church and the world by reason of their presence in the church. And this is especially so if the deadness is partially covered by a leafy profession. In the first place, they are cumberers of the ground, occupying a place and privileges which others might have. They absorb a great portion of the strength of the church's life. This may not appear to be so at first thought; but it is undoubtedly so. If it is needful to prune even those branches that are fruit-bearing, that there may be more fruit, and less wasted energy of life, how much more is it to cut off the branch which sucks the sap of the vine, bears no fruit, and is a useless absorber of life? Every one who knows anything about farm life knows that a good farmer cuts away, every year, not only the dead branches which appear in the fruit trees, but all those fruitless branches which are called suckers or the mere superfluous growth of wood; for every branch

which bears no fruit hinders the fruit-bearing power of the bearing branches. Certain it is that the dead professors in the churches hinder the fruitfulness of the church to a mournful and distressing extent. They are a body of death about the living members, which it is impossible to shake off. They create an inertia which the living members are not able to overcome.

Who has not noticed the depressing and disastrous effects produced by the great inert mass of dead professors, in those times when the living members are seeking to revive the drooping life of a church? How discouraging it is to pastor and living members to come, week after week, to prayer-meeting, and meet a handful of members, when three or four times the number present are at home or out in the world seeking pleasure. They are a millstone about the neck of the church, and well-nigh drown it in the sea of discouragement. They are moreover a disfigurement to the church. Who has not been pained by seeing a lot of dead branches in a living tree, and longed to mount into it and cut them away? Again, they discredit religion, both by their false testimony, as well as by the fact that they make it difficult for the world to understand why a church, with several hundred members, has so little spiritual power in the community, does so little spiritual work, and produces so little spiritual fruit. Their presence in the congregation is a deceit and a sham. They appear to be worshipers, but they are so only in pretense and in form. Like the modern artificial flowers, they have color, but no fragrance; form, but no life. A near inspection shows that they are but shams. Beautiful they may be, but they are of no account whatever. They are the work of man and not of God.

There are several things, in view of the vast number of dead professors in the churches, which it seems to us is imperatively necessary to be done. First, a steadfast effort to strengthen the things which remain; that is that the spiritual members of the church draw yet more closely together and present themselves in yet more complete consecration to God and his work. Secondly, that this condition of dead formalism shall be dealt with lovingly but vigorously from the pulpit and by every living member, seeking to reclaim and restore the dead, or seemingly dead. Thirdly, if these two measures fail, then begin a thorough work of purging the church of dead professors. Clear the church roll and the church of the cumberers. It is not meet that the church should longer be made an asylum for dead professors of religion, who discourage and weaken the energies of the living, give forth a false testimony, and in every practical way discredit christianity. "If a man will not work neither shall he eat;" and we would add, if a man will not have life and bear fruit, remove him from among the living and pluck him up out of the vineyard of the Lord. Where and in what church will this good work begin?—*Independent.*

HEAVEN begins on earth. We must have a foretaste of it here, to enjoy its fullness hereafter. The apostle calls it "the earnest of our inheritance until the redemption of the purchased possession." To carry out the figure, it is a small amount of the same kind, paid in hand, to insure the full installment in due time. That soul that has been born from above, that has Christ formed in the heart the hope of glory, and that is filled with peace and joy in the Holy Ghost, has a little heaven in his soul, that, if he is faithful, will expand into the fullness of the heaven that is to come. Unless we have this beginning of heaven in our souls here, we need not expect to enjoy the heaven promised to the redeemed hereafter.—*Sel.*

BEWARE what you say of others, because you only reveal yourself thereby. A man does not think to look behind the door unless he has some time stood there himself.

When Was the New Testament Written?

WE propose to give some facts of history, showing the fulfillment of the lines of prophecy of the Scriptures; but before entering upon that subject, direct, we have thought best to present some facts which show the times when the prophetic books were written. We propose to deal in *facts*; we shall have very little to do with mere opinions.

It is a fact that the Bible exists to-day. It is also a fact that books are written in opposition to it. These things none can deny. It is equally undeniable that nearly *one hundred years* ago Thomas Paine wrote a book against the Bible, which proves that the identical Bible which is in existence to-day was in existence then. About *three hundred and sixty-five years ago*, Luther in Germany, Zwingle in Switzerland, and Faber in France, each and all opposed the corruption of the church of Rome, and this opposition was based wholly upon the Bible. The Bible was preached, it was translated, it was printed and distributed in great numbers. It cannot be denied that the Bible was in existence then. We can go back nearly *two hundred years* further, and Wycliffe in England had a Bible, expounded it to the people, exhorted them to study it for themselves, and even translated it into the English language.

But, not to be tedious, we will at once go back *more than fifteen hundred years*, to A. D. 331-361. Julian was emperor of the Roman empire, and wrote in opposition to Christianity, and of course *opposed the doctrines* of the New Testament. But he never pretended to "*deny the truth* of the gospel history, as a history, though he denied the deity of Jesus Christ asserted in the writings of the evangelists; he acknowledged the principal facts in the gospel as well as the miracles of our Saviour and his apostles." He mentioned Matthew and Luke by name, and presented the objection to the genealogy of Christ as given by them, that is urged to this day. "He recited the sayings of Christ in the very words of the evangelists; he also bore testimony that the gospel of John was composed later than the other evangelists, and at a time when great numbers were converted to the Christian faith both in Italy and Greece; and alluded oftener than once to the facts recorded in the Acts of the Apostles." "He expressly states the early dates of these records; he calls them by the names which they now bear. He all along supposes, he *nowhere questions*, their *genuineness* or *authenticity*; nor does he give even the slightest intimation that he suspected the whole or *any part* of them to be *forgeries*."—*Horne's Introduction, vol. 1, chap. 2, sec. 2.*

This, being "testimony from an enemy, is the strongest kind of evidence" in favor of the New Testament, and proves that it was in existence in A. D. 331. But we have more of the same kind. One hundred years before Julian, A. D. 233, lived Porphyry, "the most sensible as well as the most severe adversary of the Christian religion that antiquity can produce." "He had conversed with the Christians in Tyre, in Sicily, and in Rome." "He was of all the adversaries of the Christian religion the best qualified for inquiring into the authenticity of the sacred writings. He possessed every advantage which natural abilities or political situation could afford, to discover whether the New Testament was a genuine work of the apostles and evangelists, or whether it was imposed upon the world after the decease of its pretended authors. But *no trace* of this suspicion is anywhere to be found, nor did it ever occur to Porphyry to suppose that it was spurious. *He did not deny the truth* of the gospel history, but *actually considered the miracles* of Jesus Christ as *real facts*." He also notices the difference between Paul and Peter in Gal. 2:11. But the objections of Porphyry were not confined to the New Testament; he attacked the

Old Testament also, especially the prophecy of Daniel, declaring that it was written "after the time of Antiochus Epiphanes."—*Horne's Introduction, vol. 1, chap. 2, sec. 2*; and *Unbelief in the Eighteenth Century, by Principal Cairns, Lecture 1, sec. 3.*

This proves that the Bible was extensively known as far back as A. D. 233; for how could a man write in opposition to a thing that did not exist?

But we may go back sixty years further, to A. D. 176, or thereabouts, and we find Celsus, another "infidel writer, and one of the greatest enemies with whom Christianity had to contend. He not only mentions by name, but quotes passages from, the books of the New Testament, so that we know that we have the *identical books* to which he referred." "The miraculous conception is mentioned with a view of accusing the Virgin Mary of adultery; we also recognize Joseph's intention of putting her away, and the consequent appearance of the angel warning him in a dream to take her as his wife; we meet with a reference to the star that was seen at his birth, and the adoration paid to the new-born Saviour by the Magi at Bethlehem; the murder of the infants by Herod, in consequence of his being deceived by the wise men, is noticed, as also the reappearance of the angel to Joseph, and his consequent flight into Egypt. Here, then, are references to all the facts of our Saviour's *birth*. Again, we are informed of the descent of the Spirit in the form of a dove, and the voice from Heaven at the baptism of our Saviour in Jordan; we hear also of the temptation in the wilderness; we are told that Christ was constantly attended by a certain number of disciples, though the number is not correct. There is an allusion to our Saviour's conversation with the woman of Samaria at the well; and a reference, less distinct, to the attempt of the people of Nazareth to throw him down the rock on which their city was built. Here, therefore, is ample testimony to his *baptism* and the facts immediately following it."

He "also pretends to believe in the *miracles* of Christ; and those of healing the sick, feeding the five thousand men, and raising the dead, are expressly mentioned, though they are attributed to magical influence. Several passages also in our Saviour's sermon on the mount, are quoted *verbatim*, and his predictions relating to his sufferings, death, and resurrection are recorded. Nor are the *closing scenes* of the life of the Saviour noticed with less exactness. We meet with the treachery of Judas, and Peter's denial of his Master; we are informed that Christ was bound, insulted, beaten with rods, and crucified; we read of the gall which was given him to eat, and vinegar to drink; and we are insulted with an unfeeling jest upon the blood and water that flowed from our dying Redeemer's side. He mentions some words which were uttered by Christ upon the cross, and alludes to the earthquake and darkness that immediately followed the crucifixion. There is also mention made of the appearance of the angels at the sepulcher, and of the manifestation of Christ to Mary Magdalene and the disciples, after his resurrection." "The difficulty of one angel or two," at the tomb, "is noticed." "Jesus is reproached for needing to have the stone rolled away by an angel." Now he says, "These things are from your own writings, as to which we need no other evidence, for you fall by your own authority."—*Horne's Introduction, vol. 1, chap. 2, sec. 2*; and *Unbelief in the Eighteenth Century, by Principal Cairns, Lecture 1, sec. 3.*

There can certainly be no controversy about the existence of the New Testament in the times of Julian, Porphyry, and Celsus, and, as has been remarked, not one of these able writers pretended to call in question the authenticity of the *records* of the life, death, and resurrection of Christ. It would be just as reason-

able for us to-day to deny the facts of the Reformation by Luther, as to expect that Julian should deny the existence of the records of the ministry of Jesus; just as reasonable for us to-day to deny the facts of the landing of the Pilgrim Fathers, as to suppose that Porphyry could deny the faithfulness of the New Testament history. Just as wisely could we reject all the evidences of the American Revolution, as to suppose that Celsus could reject the evidences of the life of Jesus in the world.

It would certainly be the supremest folly for any man to deny the reality of any one of these three world-stirring events. Just as supremely foolish would it have been for any of these three men to deny the event that was then moving the world as it had never been moved. An event the results of which were threatening the very existence of the empire of Julian as it had existed for hundreds of years, could not well be denied. Each of these men, more especially Celsus, had ample means and ability, and the *will* also, to disprove the authenticity of these sacred records, had it been possible; and the very fact that not one of them even pretended to attempt any such thing, proves that that thing was impossible. We will close this paragraph with Principal Cairn's closing observation on Celsus, before quoted. He says:—

"His testimony here is evidently of the greatest weight; and his position, as at once an immediately succeeding writer and an enemy, gives the gospels a recognition which could have come from no other quarter, even from later unbelief in the earlier centuries. *It is impossible for modern unbelief to shake this foundation*, or to resolve those materials which Celsus has attested as so solid and documentary, into the mist and vapor of shifting tradition. What he assails is not a cloud, but a fortress well defined, and the mark of studied attack and siege. It is *too late* now to obliterate his lines and parallels, which have even been added to the intrenchments against which they were directed."

As the last, but not by any means as the least authority in confirmation of the early date of the New Testament, we introduce Gibbon, the prince of historians. He says:—

"*The Christian Revelation was consummated under the reign of Nerva.*"—*Decline and Fall, chap. 21, sec. 7.*

This indisputable authority carries us back beyond Celsus *sixty years*, for the reign of Nerva began in A. D. 96 and ended in A. D. 98. Here is a chain of authorities, not a single link of which can be broken, which, taken together, prove to an *absolute certainty* that the New Testament was written at the time when it claims to have been written.

So much for the New Testament. Now for the Old. A. T. J.

It is commonly reported that family prayer is to-day in the homes of church-members the exception, not the rule. It is said that the statistics in this matter, in this or that congregation, if gathered would be appalling. Preachers, in reporting success in the gospel, are seen stating that they prevailed on one or two families to erect a family altar. There have been reports about the lack of religious training in homes—no Lois nor Eunice to gather the boy Timothy nowadays to her side, and instruct him in the sacred writings; no Joshua to confess aloud, "As for me and my house, we will serve the Lord;" no voice of parents to teach the child the way of God, when either sitting down or rising up. It is now the climax of these adverse facts that not even the simple form of family prayer is observed. Whether these be wholly or only half true, let us face them, and study them, and see where we stand as to this important matter in our households. What have we to learn, what have we to purpose, what have we to do about it?—*Sel.*

The Grace of Grit.

FORCE of character is one of the world's virtues; the market honors it, but the church knows it not. It is esteemed in the factory and the counting-room, but is not preached in the pulpit nor praised in the press, and is deprecated and discouraged in the nursery and the school-room. It is an inconvenient virtue in children; but it makes a sterling manhood. It is the power in life which translates thoughts into deeds, ideas into achievements. Imagination thinks things; grit does them. Imagination fashions its statuette of clay with ease; but life is not clay, it is marble; grit, with mallet and chisel, turns the block into the statue. Grit is the power in every profession. It makes the difference between the declaimer and the orator. The former wins our admiration, the latter compels our conviction. His rhetoric may be faulty, his logic defective, his scholarship poor, his grammar lame, and even his conclusions untenable—but he carries us with him in spite of ourselves; nor is it until we have escaped the mastery of his presence that we are able to reconsider and reverse our verdict.

It makes the difference between the politician and the statesman. The one studies the tides, and comes in and goes out with them, when his almanac does not make a mistake; the other pushes his way to his predetermined port, with the tide or against it, as chance may have it. Ebb-tide or flood-tide, he gets there all the same—in time. It makes the difference between the bookkeeper and the man of business. The one is the servant of figures, the other is their master; the one interprets events, the other makes them. It is the common trait of all the men of destiny in the world's history. Erasmus was a better scholar than Luther; Luther's grit was Luther's genius. It is grit that gives leadership. Men are like the figure naught; put one or a dozen of them together, and they are still naught. The man of grit is a unit of value; put him at the head of the column, and the two naughts become a hundred, the five naughts a hundred thousand. The man of grit, like the blooded horse, carries his whip and spur in his own veins. At the heart of every great enterprise—industrial, philanthropic, political, missionary—you will find somewhere a man of grit; but usually in the singular, not the plural, number.

Unpraised grace though it be, yet every Bible hero had it. It required grit in Abraham to disregard the advice of wise men, the sneer of foolish ones, and the expostulations of friendly ones, and abandon his native land, the first pilgrim father, to go in search not only of a new home, but of a new religion. It required grit in Joseph to profess his religion before the court of Pharaoh, and before all his priests: "It is not in me; God shall give Pharaoh an answer of peace;" and in Moses to abandon the path to promotion and put himself at the head of a despised and despicable people; and in David to disregard the sneers of his brethren, and the stolid stare of the army, and the failure of Saul's armor, and hazard the disgrace of failure more bitter than death to a sensitive soul; and in Paul to keep up the spirits of ship's company and crew, the only undespairsing soul among them, during those fourteen days of tempest. Grit is a feminine virtue as well as a masculine one. A strong-minded woman is bad enough, but a weak-minded woman is worse. She who possesses this virtue rules her children; she who lacks it is their nursemaid, not their mother. Grit is translated into achievement by man, into endurance by woman. Her task is the harder of the two.

The easiest way to get any grace is to inherit it; but grit, like every other grace, can be cultivated. A robust frame is a great help to a robust nature; broad shoulders and a good digestion are means of grace. But they are only

means, they are not the grace itself. Athleticism is not grit. Grit is spiritual, not physical, and the man of grit always "keeps his soul on top." The epicure, the dude, and the dandy are never men of true grit. The hero may disregard his body, but he cannot be subject to it. General Gordon's favorite dinner in London was bread and milk; General Grant shared in camp the rations of the soldier. If we should advise the high liver to go and cut his throat, our readers would exclaim against our barbarism. So we will only quote a wise man who once gave that advice: "When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite." It takes something of a Spartan diet to give a Spartan courage. The man of grit always has a purpose; and generally the higher the purpose the more unflinching the grit.

An aspiring author once asked Horace Greeley for advice how to write for the newspapers. "Have something to say, and then say it," was the laconic reply. Have something to do, and then do it, might pass for a definition of grit. A good many young men of good parts lack of "doing it" because they have never really settled on anything to do. Hundreds of young men graduate from school or college. Commencement! To how many of them is the word meaningless; how many have any clear idea of what they mean to commence when they step out of school into life? The man of grit is always a man of hope. He believes in his mission, and in its ultimate success. He is therefore a man of faith; not always intelligent faith in God, perhaps only a superstitious faith in his star or his luck, or a purely terrestrial faith in laws and principles. But he always sees an end from the beginning, and blazes his way through the woods, singing, because he knows where he wants to go and expects to get there.

The grace of grit is an unpraised grace; more's the pity. It were well to teach it in our churches and develop it in our schools. Peter put it next to faith. Add to your faith virtue, said he. The modern equivalent for virtue is grit.—*Christian Union.*

Theater-Going.

A NEW YORK correspondent wants a little more light on the question of theater-going. He writes:—

"I have been for a long time a teacher of boys and youth in the Sunday-school, yet I find myself unable to give satisfactory answers to some of the questions referred to me. That about the theater is, perhaps, one of the worst; since you have made the matter of card-playing so clear to my mind, I have ventured to ask if you will, through your column of 'Notes on Open Letters,' kindly help me in an answer to the following question from a Christian young man. 'When I am away from home on short business trips, and a guest, for the time, of theater-going people,—men with whom I am more or less associated in business,—is it right for me to accept of an invitation to accompany them to places of amusement which they consider perfectly proper, and where I might offend were I to decline?' Your opinion of the above matter will be a great help to a constant reader of the *Sunday-School Times.*"

Back of the immediate question here presented, as to our duty while visiting those who are theater-goers, is the question of the right or wrong of the theater itself. If, as we believe, the theater itself has no right of existence, then it is not right to sustain the theater by our presence. Our objection to the theater is not primarily to the theater as it is now managed, but to the theater at its best. We object even to the ideal theater; to the theater as it might be under the purest Christian management,—and the actual theater, it

will be admitted by all, is no improvement on the best theater imaginable. To those who take this view of the theater, there is no question concerning theater-going under any circumstances. And as to the matter of giving offense by over-strictness, there is one hundred times the danger of lowering ourselves in the estimation of others by over-laxity at just such points as this. Men of the world want men of the church to have a high standard, and to stick to it. The Christian minister or the Christian layman who goes to the theater, or who plays cards, or who dances, or who drinks wine, or who uses tobacco, is sure to lower himself thereby in the estimate of those who do the same things, whatever may be the effect of his example in this line on those whose practice is different from his own. Never fear that you will lose influence for good by being positive and unbending at a point of principle or of practice, where there are two opinions as to the right or wrong of the case.—*S. S. Times.*

Skill in Gospel Work.

THERE are many in our churches who have no skill in gospel work, many who have a little skill in some kinds of work, and only a few comparatively who have much skill in many kinds of work. It requires much time and effort, and the loss of many things which selfish human nature greatly prizes, to acquire such varied skill. Many do not think it necessary to acquire skill in gospel work. They look upon religion as an experience to be saved by, not a life of devotion in the service of Christ. They drift on through life, cherishing a hope of Heaven, eager for the things of this world, but never eager for work in the kingdom of Christ. They have no such love of the service of Christ as will bear the cost of acquiring skill in it.

The degree of skill which men can acquire in Christian work is greatly varied. The native gifts of men for such work greatly differ. But the work, too, is varied, and there is no one who has the faith, love, and knowledge of a true disciple who cannot acquire a good degree of skill in many kinds of Christian work. Any disciple, however small or few his native gifts, who, constrained by love, sets himself to acquire the knowledge and skill necessary for gospel work, seeking the counsel of the church, its pastors and elders, patient and persistent in endeavor, burning with zeal, but humble and prudent, willing to be instructed in ways and means, will acquire a high degree of skill in many kinds of gospel work. The great majority of Christian workers are not persons of special or extraordinary gifts. Their ability comes from practice in the work to which love constrained them. By patient and persistent trying, they have learned what to do and how to do it. What the churches need is not greater natural talents, but persons whose love of work has made them skillful. It is the few of this sort who are the strength of the churches, a handful in each church.—*Geo. B. Gow.*

"I HAVE learned, in whatsoever state I am, therewith to be content." And that is a great lesson to learn. Contentment is, in itself, a condition of being, rather than a consequence of having. It results from what a man is in himself, or in his relation to God; not from what he has, nor from where he is. The man who has contentment in one sphere, is pretty apt to have contentment in any sphere; and the one who is discontented in any place, is pretty sure to be discontented wherever he is. Contentment depends on what is within the man, rather than on what is around him—outside. So, if any of us are discontented, we may know that no added possessions, no change of circumstances, would in themselves give us contentment; what we need is to be different, not to have things different.—*Sel.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—AUG. 8.

Inheritance of the Saints.—Continued.

PROMISE CONCERNING THE KINGDOM OF ISRAEL.

1. Why was Saul rejected from being king of Israel?

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15 : 23.

2. Who was chosen in his stead?

"Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts. I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel." 2 Sam. 7 : 8.

3. By whom was David chosen to be ruler?

4. Where do you find the record of his anointing? 1 Sam. 16 : 1-13.

5. Repeat the promise which the Lord made to David concerning his house and kingdom.

"And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. 7 : 16.

6. What promise did the Lord make at the same time concerning Israel?

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. 7 : 10.

7. What did he say he would appoint for them? *Ib.*

8. Where should they dwell? *Ib.*

9. From what should they be free? *Ib.*

10. From 2 Sam. 7 : 10, quoted above, what conclusion must we draw concerning the promises made to Abraham, and to the Israelites at Sinai?

We must conclude that those promises were not fulfilled in the possession of the land of Canaan by the Israelites. If they had been, we would not at this time find the Lord renewing the same promise, when they were already in the land that the Lord had given to them.

11. In what condition was the kingdom of Israel when the Lord made the promise recorded in 2 Sam. 7 : 10?

"And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies." 2 Sam. 7 : 1.

12. Then what must we conclude concerning that promise of rest and peace?

Since the Israelites were already dwelling in the land that the Lord had given them by Joshua, and were at peace with all around them, it follows that the promise of a land of their own, and of rest and peace, must refer to something in the future, something far greater than anything yet known. This can only be found in that perfect inheritance when the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7 : 27. This will be the perfect rest that remains for the people of God, for when the meek inherit the earth they shall "delight themselves in the abundance of peace." Ps. 37 : 11.

13. Who was David's immediate successor? 1 Kings 1 : 32-39.

14. What had the Lord said concerning him? "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever." 2 Sam. 7 : 12, 13.

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

JULY 19—1 KINGS 16 : 23-34.

Omri and Ahab.

"IN the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years;" the fiftieth year of the divided kingdom, B. C. 925. This date marks the commencement of his possession of the whole kingdom, four years after his first election as king (1 Kings 16 : 16, 21, 22). Omri was the sixth king of Israel, and the founder of the third dynasty, which lasted for three generations and four kings. His father's name and tribe are unknown. He was the commanding general of the Israelite army. For four years he held a contested reign with Tibni, whom half the people chose for their king. But Omri had possession of the capital and the army, and at length Tibni died and Omri reigned.

TIRZAH, or *delight*. This city was only a few miles distant from Shechem, but its exact site is unknown. Jeroboam at first selected Shechem for his capital; but, after a few years, removed his residence to Tirzah, which from that time until the reign of Omri continued to be the royal city. It probably owed its name to the natural beauties of its situation, as well as to the magnificence of its buildings. When the palace was burned by Zimri, the beauty of the place must have been injured; and, as it was necessary to erect a new palace, the king determined to select a new site, probably from the experienced impossibility of fortifying Tirzah so as to enable it to stand a siege.

"AND he bought the hill Samaria." As Constantine's sagacity is fixed by his choice of Constantinople, so is that of Omri by his choice of Samaria. Six miles from Shechem, in the same well-watered valley, here opening into a wide basin, rises an oblong hill, with steep yet accessible sides, and a long, level top. This was the mountain of Samaria, so named after its owner, Shemer, who there lived in state, and who sold it to the king for the great sum of two talents of silver. It combined, in a union not elsewhere found in Palestine, strength, beauty, and fertility. It commanded a full view of the sea and the plain of Sharon on the one hand, and of the vale of Shechem on the other. It stood amidst a circle of hills, commanding a view of its streets and slopes, itself the crown and glory of the whole scene.

"OMRI wrought evil in the eyes of the Lord, and did worse than all." Of Omri it is said that *in the eyes of the Lord* his conduct on the throne was worse than that of all the kings before him. The particulars are not in the history directly stated further than that he carried out with vigor the fatal and ruinous policy of Jeroboam. But if we refer to the prophecy of Micah (6 : 16), we find this remarkable verse: "For the statutes of Omri are kept." We cannot doubt that these "statutes of Omri" were measures adopted for more completely isolating the people of Israel from the services of the house of the Lord at Jerusalem, and of perpetuating—perhaps of increasing—their idolatrous practices. His encouragement of idolatry is incidentally confirmed by the fact that he brought about a marriage between Ahab, his son and heir, and Jezebel, the daughter of Ethbaal, king of Tyre.

AHAB's reign occupies all the rest of the first book of Kings. It owes this distinction to the ministry of the great prophet Elijah. It may be that "every age thinks itself a crisis," but no one can fail to see that this was one of the veritable turning-points of Jewish history. One of the real "decisive battles of the world,"—that between the Lord and Baal,—was then fought out. No wonder that the historian felt constrained to chronicle at length the transactions

of a reign so pregnant both with good and evil for the people of the Lord, and for the faith with which they had been put in trust.

THE thirty and eighth year of Asa, that is, about 918 B. C. The sister of Ahab, Athaliah, daughter of Omri, was married to Jehoram, son of Jehoshaphat, king of Judah. By this alliance the two kingdoms were, for a time, drawn nearer together, and the idolatries of Samaria were introduced into Jerusalem.

"AND Ahab . . . did evil in the sight of the Lord above all that were before him." The same words are used of his father in verse 25. It is not difficult to see in what way Ahab's rule was worse even than Omri's. The latter had gone beyond his predecessors in the matter of calf-worship. In the long catalogue of royal transgressors, the name of Ahab stands unenviably pre-eminent. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord." Moral weakness was his undoing.

AND he took to wife Jezebel, the daughter of Ethbaal. The weakness and the sin of Ahab is seen in his putting himself deliberately in the strongest temptation to forsake God, by marrying such a heathen as Jezebel. This woman came of a fierce and profligate family, and united in herself stern religious fanaticism with the luxurious dissoluteness of an oriental queen. Her father, Ethbaal, or "with Baal," was a priest of Astarte, who assassinated the reigning king of Sidon, and usurped the throne for fifty-two years. His kingdom embraced Tyre also. These two cities, Tyre and Sidon, were Phœnician cities on the seacoast of Syria, north of Palestine. They were powerful cities, but proverbially wicked (Matt. 11 : 21). Their wickedness seems to have been concentrated in Ethbaal and his family, and especially in Jezebel. Her strong and fierce character soon acquired resistless influence over the weak Ahab, and introduced untold mischief into the kingdom, and even into the kingdom of Judah, through the marriage of Athaliah to Jehoram.

THE name Jezebel became, and is to this day, the synonym for female wickedness, especially that of a ferocious type. The marriage of Ahab and Jezebel took place before he ascended the throne, and was probably the work of Omri. Rawlinson reminds us that Jezebel was great aunt to Pygmalion and Dido. This statement helps to explain Jezebel's fierce and sanguinary character, and at the same time accounts for her great devotion to the gods of her country, and for her determined efforts to establish their impure rites in her husband's kingdom. In Jezebel we vainly look for one womanly relenting, one gentle weakness, to soften the hard lines of more than masculine firmness.

"AND went and served Baal and worshiped him." Baal and Ashtoreth, or Astarte,—whence our word star,—were the chief Phœnician deities, male and female respectively. They correspond to the Assyrian *Bal* and *Ishtar*. The sun was regarded as the emblem of Baal, and the moon, or the planet Venus, as that of Ashtoreth. Hence the worship was connected with that of heavenly bodies. Ashtoreth was to the Phœnicians what the goddess Venus was to the Greeks. Hence the worship of these imaginary deities was associated with fierce (1 Kings 18 : 28), and at the same time the most licentious and infamous, rites. Consequently it was productive of the greatest profligacy and wickedness, and was especially abhorrent to the God of infinite purity and truth.

"HE reared up an altar for Baal in the house of Baal." Besides this altar, Ahab erected a column or pillar (2 Kings 10 : 27) in the temple of Baal. This house was large enough to contain an immense throng of worshipers. It stood

apparently within a great walled inclosure, and rose in such strength as to seem like a castle. A huge image of the sun-god, flanked by idolatrous symbols, was seen within, amidst a blaze of splendor, reflected from gilded and painted roofs, and walls, and columns. A staff of 450 priests in their vestments ministered at the altars, and Ahab himself attended the worship in state, presenting rich offerings; doubtless amidst all the wild excitement and license which marked the service of Baal.

"AND Ahab made a grove." Or, rather, a wooden pillar which represented the Phœnician goddess Astarte. The original word is *Asherah*, the primary sense of which is *fortune, happiness, prosperity*, just as *Fortuna* is deified by the Romans. It was the goddess Astarte, so famous among all the people at the extremity of the Mediterranean. She was the eastern Venus, sometimes represented as the *Stella Veneris*, or star of Venus. It is likely that this *ashera*, or pillar, was often set up in a grove, because thus would be given that seclusion necessary to the cruel and indecent rites, which marked, among oriental nations, the worship of false divinities. The worship of Astarte was simply licentiousness under the guise of religion. A temple to Asherah, the Canaanite Venus, was built, apparently in the precincts of Jezreel, 400 priests ministering in its courts and offering on its obscene altars. Of this Jezebel was the especial patroness, maintaining the whole establishment at her own cost.

"IN his days did Hiel the Bethelite build Jericho." The restoration of this city as a fortification upon which Joshua had pronounced a curse (Josh. 6:26), is mentioned as a proof how far ungodliness had progressed in Israel; whilst the fulfillment of the curse upon the builder shows how the Lord will not allow the word of his servants to be transgressed with impunity.

"HE laid the foundation thereof in Abiram his first-born." In exact accordance with the words of Joshua's curse, he lost his first-born son when he began to lay anew the foundations of the walls, and his youngest when he completed his work by setting up the gates.—*From the International Notes.*

Memorizing Is Not Learning.

THERE is an immense deal of mere rote recitation by scholars, younger and older. Scholars fasten in their memory words to which they attach no meaning—or a wrong meaning; and these memorized words, or sounds of words, they rattle off upon call, without having any correct or well-defined idea of their signification. Under these circumstances, who would claim that these scholars are taught anything, or that their knowledge is tested, by reciting what they have memorized—even to an exceptionally skilled and intelligent teacher?

This truth was forced on my mind in my earliest teaching experience. While yet but seventeen, I had a class of wide-awake boys, keen enough in matters of thought and action, but naturally conforming to the methods of study which met their teacher's idea of teaching. The book used in that class was one in which every answer was printed out in full, just below its question. The ordinary practice of the scholar was to fasten the answers in memory; and the ordinary practice of the teacher was to ask the questions in the words of the book, and hear the scholars recite the answer.

Now for the working of that plan! One Sunday, the lesson for the day was "The Walk to Emmaus." The first question on the page was, "Where is Emmaus?" As I took my book in hand for the "teaching exercise," I recalled that the scholar at my right hand was a boy who had been absent the previous Sun-

day. Accordingly I asked in kindly interest, "Where were you last Sunday, Joseph?" Quick as a flash the answer came back, "Seven and a half miles northwest of Jerusalem."

"Well, you are certainly excusable for not being *here*," was my mortified response; for then, for the first time, I realized that that scholar might as well have been northwest of Jerusalem or southeast of Timbuctoo, for all the good he gained from a class where hearing recitation had been looked at as teaching. That was a long while ago; it would be pleasant to believe that no illustration of this error in the teacher's work could be found in these days of improved Sunday-school methods and normal-class instructions.

The memorizing of words is in itself no more the securing of ideas, than is the buying of books the securing of knowledge. A man may have his library shelves stored with the most choice and valuable works in every department of literature, science, and the arts, and yet be ignorant, not only of the knowledge covered by any one of those volumes, but also of the advantage which would come from the possession of such knowledge. Nor would his knowledge be increased in the slightest degree, if he had ten such libraries instead of one.

So, also, a child may have fully memorized all the answers in his catechism, or his question book, including the choicer words of Scripture, without having received a single idea covered by those words; nor would any multiplication of similar words in his memory necessarily convey an added idea to his mental possessions. This is obviously true where the words are in another language than the pupil's own. It is equally true where the words are in the pupil's language, but utterly beyond his comprehension. It is none the less a truth in any case; for the receiving of ideas is quite another matter from the fastening of mere words in the memory; the two processes may go on at the same time, and again they may not; but in no case are they identical.

That this truth is as true practically as it is philosophically, has been shown by experiment many times over; and its truth finds fresh illustration under the eye of every intelligent and observing parent or teacher. A notable and well-authenticated case of its testing is that of "Blind Alec," of Sterling, in Scotland, as recorded in all its details in Mr. James Gall's "Nature's Normal School." This was more than fifty years ago. Alexander Lyons, or "Blind Alec" as he was called, was a man of mature years and of average intelligence.

He had actually committed to memory the words of the entire Bible. "Any sentence, or clause of a sentence, from Scripture, which another began, he could not only finish, but tell the particular verse in the Bible where it was to be found; and, what was still more remarkable, the number of any verse in any chapter and book being given, he was able immediately to repeat" the verse. Moreover, he had for years been in the daily habit of recalling and reciting passages of Scripture thus memorized. This man, thus supplied with Bible words, was thoroughly tested, not only by Mr. Gall, but by the more intelligent citizens of Sterling, lay and clerical, at a public meeting, called for the express purpose of ascertaining his knowledge of the truths clearly covered by the words in his memory.

He was first questioned in the facts of English history, which he had been taught by the conveying to him of its ideas rather than by any set form of words covering those ideas; and he was found intelligently familiar with its truths in the field he had traversed. But in not a single instance could he quote a Bible text in explanation, in proof, or in enforcement, of the simplest doctrine or duty. The conclusion was irresistible, in his case, that by all his Bible word-memorizing, in his early life and in his later, he had never, at the first or afterward,

acquired a single Bible idea, that "there was in Alec's mind no connection between the truths or duties of Scripture, and the words which taught them." Nor has it, so far, been different with any other person than "Blind Alec" from that day to this; for the mere memorizing of words is never, in itself, the gaining of ideas.

Let me not be misunderstood just here. I am not claiming that no gain is possible from storing words in the memory, any more than I am claiming that no gain is possible from buying books for the library, or from having the library shelves stored with volumes in every department of knowledge. I am claiming, however, that neither the buying of books nor the memorizing of words and sentences is in itself the acquisition of knowledge. At the best, in either case, this is only the gathering of the materials of knowledge, or of instruments for its acquisition.

And since memorizing words is not in itself knowledge, it can no more be made knowledge through the recitation of those words, than the possession of books can be made the acquisition of knowledge through their cataloguing. Memorizing words has an important place in a pupil's life. In secular school training there are rules and tables and lists that can profitably be fastened in the scholar's memory by rote, for convenience of future reference. In the Sunday-school, and in home religious training, there should be a wise measure of memorizing, by the scholar, of the very words themselves, of Bible passages, of hymns, and of accurate statements of important doctrine.

But, whatever place or prominence is given to such memorizing, let not the mistake be made of supposing that the mere memorizing of these words in itself gives the scholar the possession of the idea covered by them. That idea could be conveyed without such memorizing. It may be conveyed in connection with such memorizing. Again, such memorizing may be in connection with the wrong idea, or with no idea at all. Under no circumstances, however, nor in any instance, will the memorizing of the words and the reception of the idea be one and the same thing. That cannot be. Nor can the wisest teacher in the world make the two things one, by simply hearing the recitation of what has been memorized.

If you think that the memorizing of words is the great thing in your scholar's preparation for the "class exercise," by all means insist upon it. If you want to ascertain how much and how accurately he has memorized, hear him recite the words he has committed to memory. If particular questions upon the lesson have been given him, to which he is to find answers, and you desire to know whether he has found the precise answers to those specific questions, then ask him those questions and hear him give the answers.

If this is your idea of a "class exercise," the way to secure it is as simple as turning a grindstone crank. This may be all that you deem essential in a teacher's work; but however desirable and important it may be, it cannot be called *teaching*; nor would it be teaching if it were called so. It is hearing a recitation; but hearing a recitation is not in itself teaching, nor ought it to pass for teaching.—*Teaching and Teachers.*

If a canoe be connected by a cord with a distant ship, one in the canoe may draw himself to the ship, if he cannot draw the ship to himself. So, as has been said, it is with prayer. If it do not bring God to man, it will bring man to God. And this is always well for man.—*Sel.*

HOW OFTEN we look upon God as our last and feeblest resource! We go to him because we have no where else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven.—*Geo. Macdonald.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JULY 16, 1885.

The Church. No. 12.

It has been, and still shall be, our aim in these articles to impress upon the minds of the readers *the importance of church relations*. Most of the difficulties which arise in our churches are owing to the loose ideas of church membership which have so largely obtained in the world. Reflecting upon this subject we are convinced that something may be done to increase respect for this relation, by observing greater care in the reception of members.

Many of our churches receive members on the day of application. Some (as our church in Oakland) lay over all applications for one week, to give the members an opportunity to make inquiries, and to satisfy themselves as to the propriety of receiving the applicant. But this is not satisfactory, as it frequently happens that the circumstances are such that inquiry or examination is almost impossible, especially where the church is large. And this delay of a week has not been practiced much, if any, in the case of application by letter, as such applicants are considered as being already church members, only transferring their membership from one church to another. But letters do not always give full and satisfactory information, and it is sometimes the case that hasty action has proved disastrous to the individuals and to the peace of the church. We consider it proper therefore to consider this subject, and offer such suggestions as, we believe, will greatly if not entirely remedy the difficulties.

1. Let *all* applications be laid over for at least one week. The reason for not making applications by letter exceptions to this rule is this: *Many* persons leave their churches and are absent weeks, months, sometimes a year or more, before they call for a letter. Of course in all such cases *a traveling letter* should be taken, to be renewed every three months at the holder's request; but in most cases no such letter is called for. The church which gives a letter to a member after a long absence can give no satisfactory assurance that the walk of the absent member has been orderly during that time. A cloud always rests over the reception of a member under such circumstances. To give assurance to the church,

2. In *all* cases let a judicious and competent committee be appointed to examine applicants. If a letter is presented, the committee should carefully examine the circumstances under which the letter was received. And they should also examine the applicant himself, in regard to his conversion to the truth and to God, to his soundness in the faith, and to his walk since leaving his own church, or, what would be better, during the entire period of his membership. If the application is upon profession of faith, the committee should become satisfied that the applicant is in the faith; that he loves the truth, and has a sufficient understanding of it to justify his being received; especially of those points which have a direct practical bearing on the life. In a word, they should ascertain if he is *ready for church membership*; if he has a proper sense of its importance, and the responsibility which it imposes; if he is fully resolved to fulfill the duties of a church member, and to seek the peace and prosperity of

the church, and to consecrate himself to the cause and work of God.

3. The committee should make a full report of the case; if they cannot obtain all the information they desire in one week, let them report that fact on the coming Sabbath, and ask to be continued. If the report is satisfactory, then,

4. Let the applicant appear before the congregation and state distinctly his desire and determination, and such points in his experience as he may see fit.

5. Open the way for inquiries by the officers or members of the church; as far as possible bring all to feel that it is a matter in which each has a deep interest; that a responsibility rests upon each to help the applicant, to extend the membership of the church, and to be careful to guard its interests, its peace, and prosperity.

6. All members should be received by a rising vote. It is more emphatic, more forcible to the mind, than a vote by raising the hand.

7. Let the officiating officer, or pastor, or elder of the church, in behalf of the church, give to the applicant the right hand of fellowship. At the close of the meeting it would be in place for the members, or at least some of them, to meet the newly received one with words of welcome and congratulation. We say "at the close of the meeting," because we hold it highly advisable to

8. *Avoid all appearance of parade or formal show*. There is great danger of mere formality in church observances. They should be hearty and spontaneous. It has been observed that "there is only a step between the sublime and the ridiculous;" even so there may be but a step between the sacred and solemn, and the formal and trifling. And, unfortunately for the interests of Christianity, that step is frequently taken in some denominations. Formality and show are mistaken for reverence; the form is completely substituted for the power. Let it never be so amongst us. Precise rules and forms of action for all cases, or what has been ironically styled "church etiquette," are fatal to spirituality and heartfelt, spontaneous service. But by mature reflection we are convinced that the rules or suggestions herein given may be the means of more deeply impressing upon our members the importance and responsibility of church membership, and *keep out* troubles from our midst which are difficult to *put out* when once they have been permitted to enter.

There is another point of discipline upon which we feel it our duty to speak; and to which we call the earnest attention of all our churches, hoping that action may be induced thereon. There was a resolution once passed, that a member who absents himself a certain number of times from quarterly meeting, and does not report, thereby forfeits his membership, and shall have his name erased from the record. The practice of this resolution has quite largely fallen into disuse, because the brethren are generally satisfied that its adoption was a serious mistake. But, unfortunately, its influence is not lost where the church would fain discard it. It needs but very little reflection to convince any one that this resolution, if strictly followed, is subversive of a high regard for the responsibilities of church membership, and is not only a loose method of administering discipline, but it really frustrates discipline.

We have said, and we fully believe, that no church can afford to have its members *drop away* and the church have no certain knowledge of their declension and of the reasons of their fall. And we have also said and believe that church relations "cannot be disregarded or thrown aside at the pleasure of any man or any community of men. The will of their Author must be consulted. Except according to his own word they cannot be dissolved by any means." But this resolution virtually enables any one to sever his connection with the church

by *simple neglect*. And if the church shall make an effort to properly administer discipline for this neglect, it is met with the reply: "You have nothing to do in my case; you have no right to take any steps to deal with me, for, according to your rules, I am no longer a member of your church. Your rule requires that my name be dropped from the roll." It does not seem possible that either the negligent member or the church at large can retain any just sense of the binding obligation and importance of church membership where this rule is followed.

It may be queried, why thus publicly point out its weakness or evil tendency if it has fallen into disuse? It is because it places in the hands of the negligent or the perverse the power to dissolve their church relations and to frustrate discipline at their will. Laws are not repealed by a failure to observe them. The church may think it inexpedient to observe this rule, but that does not deprive a disaffected member of the privilege of taking advantage of it. There are often found restless ones who would fain cast aside their allegiance to the church on slight provocation, or even for no reason at all. The church cannot afford to open a way for any such action. The Head of the church has laid down rules, and it is not a matter of option whether or not they shall be followed.

A foreigner is not obliged to come to our shores and to swear allegiance to our Government. But having come, and having been naturalized, he cannot throw off the duties and responsibilities of citizenship by merely neglecting to obey the laws of our Government, or by refusing to recognize its authority. In such case he must be dealt with as an offender; his course is injurious to society, subversive of justice and of order and government. But much more is that individual an offender who takes upon him the vows of allegiance to the Most High, and unites himself to the visible body of Christ, and is accepted of the Lord as his servant, as a member of the "church of the living God, the pillar and ground of the truth," and who yet lightly regards all his obligations, spurns his God-given privileges, and does despite to the spirit of grace by whom these privileges were prepared and conferred. And if the officers of an earthly Government justly suffer impeachment and punishment for neglect or refusal to deal with offenders, much more shall the officers and members of the Lord's household be worthy of punishment, if they neglect to follow and to enforce the laws which he has laid down for their observance. We write with some sense of the importance of these things, with the earnest prayer that our churches and all their members may feel that church membership imposes obligations too solemn and confers privileges too sacred to be treated with neglect or lightness.

The Relationship Recognized.

THE *Christian at Work* says:—

"When the subject of Roman Church baptism came up the other day, Professor Francis L. Patton showed that if the Roman Church were to be disenfranchised because it contained error, so must Protestant churches as well, for nearly, if not all the errors of the Roman Church could be discovered hidden away in some phases of Protestantism. . . . The doctrine of the 'deity of the water' is one that is peculiarly abhorrent to many Protestants. Yet it is both held and declared by those claiming the Protestant name. But that does not unchristianize the denomination. No more do errors in the Roman Church unchristianize a body by whom the essential doctrines of evangelical Christianity are held in common with Protestants."

If the first statement is true, and we are not disposed to dispute it, viz., that "all the errors of the Roman Church can be discovered hidden away in some phases of Protestantism," then certainly Protestantism needs reforming. The fact is that many of the errors of the Catholic Church are not very deeply "hidden" in Protestantism. They are too

plainly apparent; and this doubtless explains the growing kindly feeling among Protestants toward Catholics. They recognize the relationship between them. The principle on which they act is something like this: "The Catholic Church has errors; but what of it? They certainly are not damnable ones, for we ourselves have the same errors." This is the kind of logic which recognizes Catholic "baptism" as a Christian ordinance, and condones all the Catholic abominations. If gross errors, nay, positive perversions of truth, willfully and persistently maintained, do not unchristianize a body, of what value is the truth? and what then is the difference between Christianity and infidelity?

Camp-Meeting in Portland, Oregon.

THE details of this meeting have been sufficiently reported by Elder Loughborough, but we would add a few thoughts. First, we were made to realize more than ever before the necessity of promptness in meetings of that kind. The work of the Biblical Institute was in its general features the same as the one in Milton, but it did not have the lifting influence on the meeting that it would have had if those attending had had time to devote to study. The truths of the word cannot be absorbed by simple contact; if we would make them our own we must search for them as for hid treasure. All the powers of the mind, aided by the Spirit of God, must be brought to bear, and by this means they will be strengthened. There is no discipline of mind equal to the study of the Bible. Although our circumstances were somewhat unfavorable, the institute was by no means a failure. Those present received new ideas as to how to study the Bible; familiar truths were seen in a new light, and above all, the great central, elevating truth—God's love for mankind—was realized by many as never before. Many returned to their homes rejoicing in a hope and confidence to which they had hitherto been strangers.

One interesting feature was the children's meetings. These were held every day, beginning when the Institute was about half over. The aim in these meetings was to tell the gospel story in language suited to the comprehension of the youngest, and to lead them to the study of the word for themselves. It is a mistake to suppose that to reach the minds of children one must talk in a childish manner, or in any degree to lower the dignity of the subject. Familiar illustrations, both to the eye and the ear, should be freely used, but no word should be uttered that would lead any to think that the way of salvation for a child is different from that for the adult. The "deep things of God," if properly presented, are more readily grasped by young minds, than by those of mature years. The plan of salvation is so simple in its greatness that the average man overlooks it. Like Naaman, we find the thing required of us very difficult because it is so simple. But in childhood everything is real; the simplicity of childhood was given by Christ as the pattern for Christians. There is, therefore, every encouragement in teaching the children the way of life. There were no meetings held on the ground that were more full of interest than those held with the children.

In these meetings, as well as in all others, much prominence was given to the subject of reverence for God's word, and for the places where he is worshiped. As the result of this teaching, we had as quiet and orderly a camp-ground as I ever saw. The children were made to feel that the entire camp was a sacred place, and there was scarcely any running and playing or loud talking even during intermissions. Care was taken to have all enter the tent where meetings were held, in a reverent manner, with head uncovered. Surely we should not come into God's house with less indication of respect than we would into a neighbor's parlor.

We believe that as outward marks of respect were

shown, reverence was increased in the heart, and God added his blessing. If the parents will now carry out the lessons which they learned, and will also seek to deepen the impressions made upon the children, and endeavor to instruct and interest them in sacred things, they will find their own souls watered, and will see their children growing up to strengthen the church. May God help them, and abundantly bless the North Pacific Conference.

E. J. W.

The Sabbath in Eden.

IT has been our constant aim to avoid controversy as far as was possible. Believing that the coming of the Lord is near, and that the strict observance of the ten commandments (with divine assistance) is necessary to a complete preparation for that event, we design to get these truths before the people in the most direct manner possible. While, therefore, we deprecate debate, we dare not lower the standard of truth because it is opposed. Whenever we make strictures upon those who teach differently, we do so, not because they have assailed "our position," but because they oppose what we firmly believe to be Bible truth. We do not consider ourselves as standing in opposition to anybody, but as simply lifting up the truth, which is being trodden down.

Quite frequently newspaper articles and reports of sermons in opposition to the Sabbath, are sent to us, with the request that we reply to them. Of course these articles contain no argument or objection that has not been met and answered hundreds of times, and our first impulse is usually to throw them aside as unworthy of further notice. But we recollect that the old objection which to us seems so flimsy, is to many a new one, and a real stumbling-block. Therefore we feel constrained to give them notice. If that notice be often extended, it is not because we fear that truth itself will suffer by the opposition, but that honest minds that have not been accustomed to think upon Bible themes, may not be entangled in error. It is for this reason that we begin to briefly notice a series of articles on the Sabbath question, by C. E. W. Dobbs, D. D., recently published in the *Indiana Baptist*.

The writer takes the position throughout, that Sunday (invariably called by him the "Lord's day") is not the Sabbath, and that its observance, although obligatory upon Christians, derives no force from the fourth commandment; that it is purely a "gospel institution, and that the fourth commandment, enjoining the observance of Saturday, has, with the rest of the decalogue, entirely passed away.

One word concerning the idea that the Sunday-sabbath is a gospel institution. If this were so, then it must stand upon the same plane as other gospel ordinances,—baptism and the Lord's Supper. No Christian, of whatever denomination, thinks of allowing unbelievers to participate in these ordinances. If the Sunday-sabbath be a gospel institution, then no unbeliever must be allowed, much less compelled, to observe it. But Dr. Dobbs does not believe this theory any more than do his Baptist brethren. This is proved by their own actions. A Baptist father would not invite his unconverted children to partake of the Lord's Supper, nor would he allow them, while still unconverted, to be baptized, yet he would require them, while they were subject to his authority, to observe Sunday. Notwithstanding what men may say, their actions show that they do not really believe that Sunday is a Christian ordinance.

We most heartily agree with the Doctor in his claims that Sunday observance finds no authority in the fourth commandment. But, knowing that there is no Bible authority outside of the fourth commandment for the observance of any day as sacred, we conclude that the Doctor's admission rules

Sunday out of the question. By the side of that admission, we wish to place a few others. In its issue of March 1, 1882, the *California Christian Advocate* said:—

"When we plead for a law for it [Sunday] as a day of rest, we can justify that only on the ground that it is according to the law of nature, and necessary to man. . . . We cannot sustain it before the people, if we claim its sanctity as a religious institution."

Very true, only it would be difficult for the *Advocate* to show how rest on Sunday meets the wants of man's nature, any more than rest on Saturday. The *Christian at Work*, in its issue of April 19, 1883, said:—

"Some plant the observance of the Sabbath [Sunday] squarely on the fourth commandment, which was an explicit injunction to observe Saturday, and no other day, as a holy day unto the Lord. . . . The truth is, so soon as we appeal to the *litera scripta* [i. e., the plain reading] of the Bible, the Sabbatarians have the best of the argument."

Again, in its issue of January 8, 1885, the *Christian at Work* says:—

"We rest the designation of Sunday on the church having 'set it apart of its own authority.' The seventh-day rest was commanded in the fourth commandment, as it is written in every tissue and trembling fiber of the human frame. The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis and none other does the Christian Sabbath, the first day of the week, rightly rest."

All true; but if the observance of Sunday was brought about by the "gradual concurrence" of the church, then of course it was not instituted by Christ; and if it was not instituted by Christ, then it is obviously not a Christian institution; and therefore, although "the church" did gradually effect this change, it was to that extent at least unchristian. But now for the argument against the Sabbath. We quote:—

"Some find evidence of the Edenic institution of the Sabbath in Gen. 2:3: 'God blessed the seventh day and sanctified it, because that in it he had rested from all his work.' This is supposed to be the enactment of the Sabbath law for the race. But it is an exceedingly frail support for such an institution. The language is only the historian's statement that the Sabbath, instituted two thousand years afterwards, had a commemorative relation to creation. It is merely mentioned by him proleptically, as giving the divine determination to sanctify the seventh day, and to constitute it a religious rest day in the future ceremonial law."

How does the Doctor or any one else find so much in Gen. 2:3? Those who say that Gen. 2:3 records what the Lord designed to do two thousand years in the future, seem to be wise above that which is written, for there is not the slightest intimation of such a thing in the text. Just as reasonably might we affirm that "there was no marriage institution until two thousand years after the creation, the statement in Gen. 2:24, that a man 'shall cleave unto his wife; and they shall be one flesh,' being only the historian's statement that the marriage relation, instituted two thousand years afterward, had a commemorative relation to the union of the first pair. It is merely mentioned by him proleptically, as giving the divine determination to sanctify the marriage relation, and to constitute it a sacred ordinance in the decalogue," which, by the way, is in no sense a ceremonial law. But no sane man would accept such an interpretation, or rather, *perversion*, of the Scriptures in regard to marriage; and no unprejudiced person can for a moment regard such reasoning as just when applied to the Sabbath.

What, then, may we learn from Gen. 2:3? The text is plain: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." This immediately follows the statement that God "rested on the seventh day from all his work which

he had made." Now we submit it to any candid person, that in Gen. 2:1-3 events are mentioned in historical order. From the reading of the text, no one would imagine that the third verse refers to something two thousand years after the event mentioned in the second; and there is nowhere in the Bible any intimation that such is the case. It is a fact, then, that the blessing and sanctifying of the seventh day immediately followed God's resting upon it, after the six days of creation were ended. To deny this is simply to make an *assertion* contrary to a plain declaration. Now we will find out what was comprehended in that act of sanctifying, and then we shall see upon what foundation the Edenic Sabbath rests.

To sanctify means "to set apart for a sacred or religious use; to make holy."—*Webster*. Its use, as applied to inanimate objects, may be learned from the following instances: When the Lord was about to come down on Mount Sinai, he said to Moses, "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it." Ex. 19:12. In verse 23 we read, "And Moses said unto the Lord, The people cannot come up to Mount Sinai, for thou chargedst us, saying, Set bounds about the mount, and sanctify it." The mountain was sanctified, or set apart for a sacred use, and a barrier was built around it, so that none need be in doubt as to how far they might go.

Again, in Joshua 20 we find that the Lord told Joshua to appoint six cities to which men who had accidentally slain a man might flee for refuge. "And they appointed [margin, *sanctified*] Kedesh in Galilee in mount Naphtali," &c. Josh. 20:7. Here the same word is used as in Gen. 2:3. In what did the sanctification of these cities consist? In setting them apart for the use for which they were designed, by letting everybody know which cities were the cities of refuge. Without thus informing the people, the sanctification would have been a farce. Indeed, that is just what the sanctification was,—a public setting apart.

So with the Sabbath. First, God rested on the seventh day; then he blessed it, or spoke well of it; and lastly, he sanctified it, that is, he appointed that it should be preserved sacred. Just as Moses set bounds around the mount, so the Lord placed around the Sabbath the sanctions of his law. Now as we have seen that the sanctification immediately followed the resting and the blessing, we know to whom the Lord made the statement that the day was to be kept holy;—it was to all who were then living—Adam and Eve. But this pair represented all the inhabitants of the earth, for they had been commanded to "be fruitful, and multiply, and replenish the earth." We find, then, that Gen. 2:3 teaches, in the most unmistakable language, that the seventh-day Sabbath was instituted at creation, and that it was designed for and given to all mankind. We may add, however, that in Gen. 2:3 we do not find the enactment of the Sabbatic law for the race, but the statement, as a fact of history, that such a law was made at creation. This point, borne in mind, removes the next objection, which shall be noticed next week. E. J. W.

OBEDIENCE and faith! The two grand pillars of the whole Christian system! Both reaching from earth to Heaven, and therefore parallel; yet, as to us, whose sight falls short far this side the infinite, the space between them diminishes to nothingness, and they seem to incline to oneness. In spirit, they do thus incline; for faith leads to obedience, and obedience strengthens faith.—*Dr. H. H. Tucker*.

"WISDOM is before him that hath understanding; but the eyes of a fool are in the ends of the earth." Prov. 17:24.

The Missionary.

Incidents by the Way. No. 3.

MISSIONARY WORK ON NAVIGATOR'S ISLANDS.

WE are becoming more than ever satisfied that we have never fully realized the importance of extending our work to all portions of the earth. John saw the mighty angel come down from heaven; and the earth was lighted with his glory. The last solemn warning of mercy is to go to every nation, kindred, tongue, and people. There are many groups of islands in the Pacific Ocean, and these to a greater or less extent are inhabited; some of them for commercial interests only, and that temporarily, while most of them have permanent settlers. Where this is the case, enterprising English-speaking people are found; so much so, that there are natives as well as foreigners who understand both languages. Thus through the English language a door is opened for the truth to almost every island in the Pacific and the Atlantic oceans. These islands yield some products that are of commercial value to other parts of the world. It is thus that the world is brought together.

We have never realized the importance of the ship missionary work as we have on this voyage. Vessels are sent out, not on regular lines directly to and from certain nations as the steam-ships that cross the Atlantic and the Pacific oceans, but in search of trade. They go everywhere. The Samoan Islands, formerly called Navigator's Islands, are nine in number, 4,365 miles from San Francisco, 2,271 miles from Honolulu, and 2,775 from Sydney, Australia. Like other groups in the Pacific Ocean, there is one principal island from which the mail and all information is brought to the others in that group. Sometimes small groups that are not more than seventy-five or one hundred miles distant will receive their communications from some other group. We can safely say that from the islands of the sea to the uttermost parts of the earth there is a connection at the present day. And wherever this connection exists civilization exists to a greater or less extent. The heralds of the cross have gone and prepared the way.

It is stated that there are no more productive fields for cotton in the world than on some of the Samoan Islands. There are two large German companies that send vessels from Hamburg, Germany, and trade in cotton raised on one of these islands. Tropical fruits grow here in abundance. The bread fruit, cocoanut, banana, taro, and yam form the staple food all over Polynesia. In some small islands, the inhabitants live altogether on the cocoa, and grow nothing else. Oranges are also found here. These products bring trade from different parts of the world. Of this group, Tutula is the one that forms the connection with those vessels that cross the Pacific carrying the United States and English mails. The steamers running to and from Australia exchange mails at this point.

It is estimated that there are not less than 50,000 people on these islands. Probably 3,000 of these are civilized. Missionaries are all through these islands teaching schools and employing the natives in husbandry. Attending worship on Sunday, clothed like the white man, is, it seems, made a test of Christianity more than is a change of heart. They are very strict observers of Sunday. A large proportion of the natives have learned to read. This being the situation of matters it can be readily seen that those who have gone there from parts where reading was plenty would be ready to devour anything that should come to them in the shape of reading, and from them, the natives would also receive it readily.

Providentially we became acquainted with a man from Berkeley, California, who has been employed by the Guano Mining Company for a year, as chemist and surgeon. He goes to the

Samoa Islands, and from there takes the schooner to the Phenix Islands. He knows about our work in California. This man manifests an interest in taking our publications to these islands, and is willing to do for us in this direction all that he can. We furnished him with what we thought was proper, and with it sent many prayers that it might bear some fruit in the kingdom of God. This, we think, is casting bread on the waters. We hope to hear from it again.

We trust that the time is not far distant when we shall know of young men whom God has called, who will go to these islands as others have to the Sandwich Islands. In this manner the truth can be planted in the islands of the sea. We are becoming satisfied in our own minds that we have not entered the Australian field any too soon. May God help us to be faithful, to have discernment to see, and hearts to understand, each and every opening of God's providence where the truth may be planted in the isles of the sea, and in the country where we are going. We believe that we shall have the prayers of our brethren, and when means are wanted that that also will be forthcoming to send the truth to the earth's remotest bounds.

It is evident that our missionary work on the ship is telling to some extent. We have the respect of both crew and passengers. We have found some very fine Christian people in the steerage. Last night we were informed that they had been to the captain and asked the privilege of holding religious services on the deck to-day after the ship's services. Not only did he grant the privilege but had the arrangements all made, and furnished an organ.

Accordingly at three o'clock on Sunday, May 24, we met. There were not only the steerage passengers present, but many of the cabin passengers. Elder Corliss preached, taking for his text, "Blessed are the meek, for they shall inherit the earth." The points were made clear and forcible. Good attention was paid. Everything passed off pleasantly. To all appearance a good impression was made. We can but thank God that we have a truth that can be presented under all circumstances.

There was a Jewish lady present, and when the promise to Abraham was referred to, her attention was arrested, and from that time she paid the strictest attention. We hope that impressions were made that will yield fruit in the kingdom of God. S. N. H.

The Dakota Camp-Meeting.

If the attendance at the camp-meetings from year to year is an indication of the progress of the cause in Dakota, then we may credit that Conference with a healthy growth. Their sixth annual meeting was held at Sioux Falls, June 25-30. It was indeed gratifying to find on the encampment of this young Conference sixty-five good tents, mostly new and pitched in fine order. And these did not accommodate all the people, quite a number of whom lodged in wagons and adjacent houses. There were nearly five hundred Sabbath-keepers and their friends in attendance at the meeting.

The cause was organized in Dakota five years ago when numbers were few. At the first camp-meeting there were about seventy-five Sabbath-keepers, and when the Conference was formed there were but four or five churches. It now has eighteen churches, and a tract society of over three hundred members.

The meeting was attended by Elders G. I. Butler, R. A. Underwood, and G. B. Starr, from abroad. Elder Starr conducted the Bible-reading and missionary department, and assisted in the preaching. Elder R. Conradi labored in the German language; and Elder Lewis Johnson in the Danish. The attendance of the Scandinavian people was about one hundred and fifty, and of the Germans about one hundred. The meetings in these languages were

of special interest. There were three services a day in each.

The outside attendance was not large; but the interest deepened throughout the meeting. The preaching was close and practical, and had a direct bearing upon our time and work, and the necessity of consecration to that work. As is too often the case many went to the meeting cold and empty. But, under the stirring testimony, they became warmed and filled as God drew near by his blessing. Quite a large number went forward for prayers on Sabbath and Monday, and thirty-two were baptized. The meetings for children and youth contributed considerably to these results. There was quite a general desire expressed to become connected with the cause of God by labor. Over \$1,700 dollars was pledged for the South Lancaster School, and the English and Australian Missions. The report of the tract society showed a condition of activity and progress. They have erected a depository building at Vilas, and have considerably increased the assets of the society.

Elder A. D. Olsen was re-elected to the presidency of the various organizations. Brother Jacob Reiswick of the German tongue was ordained to the ministry; and ministers' and colporters' licenses were issued to quite a large number who will devote at least a portion of their time to the cause. The meeting was regarded by all as a successful one; and the people went from it very much encouraged.

May God bless the work in Dakota, north and south. The field is in some respects a peculiar one; but the Lord has much people there.

G. C. TENNEY.

North Pacific Conference Proceedings.

THE ninth annual session of the North Pacific Conference of Seventh-day Adventists was held at the Portland camp-ground, June 25 to July 1, 1885.

FIRST MEETING, JUNE 25, 9 A. M.

President, Elder C. L. Boyd, in the chair. Prayer by Elder J. N. Loughborough. The following churches were represented by delegates: Salem, East Portland, Damascus, and Lynden.

Committees were appointed as follows:—

On Nominations—O. Dickinson, R. D. Benham, T. H. Starbuck; on Credentials—T. H. Starbuck, J. E. Graham, J. E. Wilson; on Auditing—T. H. Starbuck, H. Atkins, Geo. Fulton, R. D. Benham, Jas. T. Chitwood, B. F. Nye; on Resolutions—J. N. Loughborough, O. Dickinson, H. W. Reed.

Remarks were then made by Elder J. N. Loughborough, showing why committees are appointed, and giving some counsel to said committees.

Voted to consider the constitution recommended to the State Conferences by the General Conference at its last session.

Voted that a committee of three be appointed for this purpose. The following were appointed: T. H. Starbuck, R. D. Benham, J. E. Graham.

SECOND MEETING, JUNE 26, 9 A. M.

Prayer by Elder E. J. Waggoner. Credentials were presented by Chas. Holt as delegate from Renton church. The Nominating Committee reported as follows:—

For President, Elder C. L. Boyd; Secretary, H. W. Reed; Treasurer, O. Dickinson; Conference Committee, Elder C. L. Boyd, Elder F. D. Starr, Wm. Potter. All were elected.

Committee on Resolutions presented the following:—

WHEREAS, The Testimonies by the Spirit of God state in the most emphatic manner that it is displeasing to God to have bungling work done by ministers; and

WHEREAS, In God's providence a College has been founded at Healdsburg, Cal., where there are facilities for the attainment in the briefest possible time,

of just that training which every minister and efficient worker should have; therefore

Resolved, That we re-affirm our resolution of last year, to encourage and urge those who expect to labor in the cause to avail themselves of the advantages of the next fall and winter terms at the Healdsburg College.

Remarks by Elder J. N. Loughborough and Elder E. J. Waggoner. Resolution adopted.

THIRD MEETING, JUNE 26, 4:30 P. M.

Prayer by Elder J. N. Loughborough. By vote, the following churches were received into the Conference: Carrollton, consisting of fifteen members; West Chehalem, ten members.

The committee to consider the constitution reported, recommending its adoption. After the new constitution was read, and compared with the old, it was adopted.

FOURTH MEETING, JUNE 29, 9 A. M.

Prayer by Elder John Fulton. Committee on Credentials and Licenses reported as follows:—

For credentials—Elders C. L. Boyd, and F. D. Starr; for ministerial license—H. W. Reed, J. A. Burden, Wm. Potter; for colporter's license—W. C. Ward, John Cole, M. S. Boyd. They also recommended that H. W. Reed and W. C. Ward attend the fall and winter terms of the Healdsburg College. The report was adopted.

Committee on Resolutions offered the following:—

Resolved, That a primary school should be opened in East Portland, where our children may obtain needed instruction in the common branches of education without being subjected to the evil association connected with too many of the public schools.

Remarks by J. N. Loughborough, E. J. Waggoner, J. D. Carter, and Jas. T. Chitwood, which were interesting and instructive.

Resolved, That we tender a vote of thanks to the North Pacific and O. C. R. R., and to the steamer, *Joseph Kellogg*, for reduction in fare to those attending this camp-meeting; also to the Multnomah and Transcontinental street-car lines for special favors to our ministers and Camp-meeting Committee.

Resolved, That we raise an educational fund of \$1,000.

Remarks by Elder J. N. Loughborough and J. D. Carter. The resolutions were all adopted.

Pledges were then made to the amount of \$940.55.

FIFTH MEETING, JUNE 30, 8:30 A. M.

Prayer by H. W. Reed. A letter from the church at Corvallis was read, asking admission to the Conference. The request was granted. Report from the treasurer, O. Dickinson, showed that the amount of tithes paid in this year was \$1,555.51. The present indebtedness of the Conference is \$449.

Brother O. Dickinson made an earnest plea for the members to pay their tithes. The hearts of all were softened by the influence of the Holy Spirit. Interesting remarks were made by Elder J. N. Loughborough, Geo. Fulton, and J. E. Graham.

Adjourned *sine die*.

C. L. BOYD, Pres.

H. W. REED, Sec.

Virginia City, Nevada.

WE have been holding meetings here seven weeks, and the interest is still good. This city is much stirred, and hundreds of long-neglected Bibles are being searched. A bitter opposition is manifested, and we have to meet such objections as: "The Adventists are always talking about the coming of Christ," "The Adventists never preach about Christ," "The Adventists are bringing up the old antiquated Sabbath," "The Adventists only talk of new-fashioned doctrines," etc., etc.

Twenty-two earnest souls have signed the covenant. Brethren, pray for the work here.

E. A. BRIGGS,
G. W. COLCORD.

July 10, 1885.

Report from Oregon.

CURRINSVILLE.—I came to this place, and held the first meeting Wednesday evening, April 1. A goodly number were in attendance, and quite an interest was manifested in the words spoken. April 22 I was joined by Bro. W. C. Ward, who labored with me here until May 3. By the blessing of God upon our labors, six adults decided to keep God's commandments. We organized a Sabbath-school of twenty members.

Elder C. L. Boyd visited them Sabbath and Sunday, April 23 and 24. He preached four earnest sermons to a crowded house.

We trust that this little company may have much of the grace of God, and see others take their stand with them and yield obedience to God's commandments.

SPRINGWATER.—We commenced a series of meetings here Wednesday evening, May 6. The attendance was large, and considerable interest was manifested in the words spoken. We received some opposition from the enemies of the truth; but God caused the wrath of the enemy to praise him. We labored at this place until June 16. The rich blessing of God was upon our labors. Thirteen signed the covenant, and others commenced to observe the Sabbath. A Sabbath-school of forty members was organized.

H. W. REED.

Upper Columbia Conference.

WE came to this place last week, and pitched our tent near the center of the town, and commenced meetings on the evening after the Sabbath. The days have been rainy, and the evenings cool; yet we have had a good attendance so far; sometimes as many as 150. Much interest is being manifested in our meetings. The usual stories about time-setting, white robes, etc., have been circulated, but the people seem willing to investigate.

This is the former home of Brother M. C. Israel, who has done much missionary work in the place, which has resulted in causing one lady to obey the truth, and in creating an interest in the minds of many more, which, we hope, may end in bringing them to a saving knowledge of the truth.

H. W. DECKER,

Union, Or., June 25.

W. L. RAYMOND.

New Orleans Mission.

THE work here in this mission still progresses. Twelve have been baptized, and others will follow soon.

Having just removed, the location and address of the mission are now 35 Prytania St., New Orleans, La. The first number of the *Pacific Health Journal* has just been received, for which I am thankful, and with the appearance and teachings am highly pleased. May it be a welcome guest in the homes of this city, where its instruction is so much needed.

June 30, 1885.

G. K. OWEN.

From Indiana.

OUR work here is progressing. We have our tent pitched in a beautiful grove just south of the city, and have a good audience each evening. We are just entering upon the Sabbath question. Our canvassers have taken over one hundred orders for "Sunshine" and SIGNS, and we are being well represented in the city papers, being allowed to utilize one or two columns in them each week. Pray for us.

J. P. HENDERSON,
C. M. SHORTRIDGE.

Marion, June 24.

FRUITLESS is sorrow for having done amiss if it issue not in resolution to do so no more.—*Bishop Horns*.

(Missionary Department continued on page 430.)

The Home Circle.

CHILDHOOD'S GOLD.

THEY need not go so far away,
Through heat and cold, to hunt for gold;
They might beside us sit or stray,—
Our hands are full as they can hold.

Gold! Gold is poured out of the sky
From rise of sun till day is done;
With falling leaves it flashes by;
In liquid gold the rivers run.

'Twas scattered all the way from school,
In stars and bells adown the dells;
We children gathered aprons full,
Where little Dandelion dwells.

And yellow Cowslip to our feet
Came, like a king, his hoard to bring;
And Columbine, with nod so sweet,
Shook gold upon our path,—gay thing.

What goblet glistens with such wine
As the bee sips from buttercups?
What gold beads on the wet grass shine,
Sparkling to breezy downs and ups!

Our homes are sweet upon the hills,
Where love is sure, and life is pure,
And sunshine every season fills;
How can a country child be poor?

No robber scares our midnight hours;
No coffers cold our treasures hold;
Dewdrops and sunbeams, stars and flowers,—
Gold! Gold! Who shares our childhood's gold?

—Lucy Larcom, in *St. Nicholas*.

Ned's Work.

NED scrambled up the ladder, lifted the trap-door, and stood, with his head above the roof, looking far away, over the country. Captain Abel, too, was on the top round of the ladder, peeping over Ned's shoulder.

It was a big fire. No doubt of that. There were several opinions, though, as to where it might be.

"Where do you say, Captain Abel?" Ned asked.

"Hard to tell; shouldn't wonder, though, if it were over at the dominie's."

"Father, father, Captain Abel thinks that it is at the dominie's," cried Ned, running across the flat roof, and looking down, toward the second-story windows.

"O Ned, go back, go back! you'll break your neck," screamed Eva and May.

"Come down, Ned," said his father.

"I want to help them," cried Ned.

"Standing on the edge of the roof at twelve o'clock in the night, will not help any one," said Mr. Lovell. "None of us can give help now."

Ned scrambled down the ladder, and went back to bed. If he could have had his own way, I suppose that he would have run over the fields, to the fire. He was up early the next morning, and on the watch for any one who might be passing, and could give the news. Just as the rest of the family sat down to breakfast, he ran in, crying:—

"Captain Abel was right. It was the dominie's barn, burned to the ground—his cow and horse, too."

"Oh!" they exclaimed; "who told you? How did it happen? Poor old Tiel! What will the dominie do?"

"Will the people help him, father?"

"I think so, daughter. We must all do something."

"Poor dominie! He shall have my silver dollar!" cried little Cyrus, promptly.

They all smiled; that silver dollar was expected to do so much.

"Would it not be a good plan for some one to go around with a subscription paper?" asked Mrs. Lovell.

Yes, so Mr. Lovell thought. He should advise that.

But it was within half an hour of school time,

Ned must be off at once. He had not looked into his grammar or geography. "I suppose that it will be about the same with the other fellows," he thought. And really there was not much studying done that day. Even the teacher seemed unlike himself.

"The dominie is our good pastor," he said, "and we must all think of some way to help him."

The boys held a stump meeting at recess, to talk over what they could do. The one who could talk best was allowed to make the first speech. Before the bell rang for study, they had thought of some very sensible plans.

Ned, however, had devised a way of his own, a way with which he was particularly pleased. He was sure that his father would make no objection, while his mother and sisters would rejoice to have him shine as such a useful character. The boys talked it all over together, along the way home. When Ned left them, he said good-by for a week.

"Yes," he said, "I am sure that it will take every day of a week."

"Why, then you'll have no time to eat or to sleep," said Hugh Olmstead.

"Are you sure that your father will let you do it?" asked Tom More.

"Yes, certain," said Ned.

"Will you walk?"

"No, indeed. I shall make old Rye trot me around."

"I'd like to go too, if I could get a horse," said another boy. "But father will be using the horses in the plow."

"I think that my father will let the plowing go for a week," said Ned, and off he ran to tell his plans at home.

They were at tea, and a gentleman who had called to see Mr. Lovell on business was taking tea with them, so that Ned could not just then say anything about his wish. He contrived, though, to nod, once or twice, in a mysterious way to Eva, and to say to May, in a low tone, across the table, that it would soon be all right with the dominie, he would be better off, perhaps, than he was before the fire.

"Come, now, quickly, and tell us all about it," said Eva, when tea was over, and the gentlemen had gone out to look at things about the barn.

"I want to hear, too, because I'll give my dollar," said Cyrus.

"I needn't study any lessons for a week," Ned said, after he had told the girls what he intended to do.

"When are you going to ask father about it?" inquired Eva.

"As soon as Mr. Simpson goes; oh! father will be sure to let me do it."

"Mother, do you think that father will let Ned go all over the country with a subscription paper?" asked Eva.

"Ned can ask him," said Mrs. Lovell.

"But you, mother,—you are quite willing?" said Ned.

"It must be just as your father says."

"I will go now, and make it all right with father," Ned said, confidently.

On his way, he met old Captain Abel, and stopped, of course, to tell him about it.

"I'll be back in a few minutes, to tell you what time I must be off in the morning," he said.

Mr. Simpson had gone, and Ned found his father at the front gate, at leisure to listen to his story. Eva and May watched the two from the sitting-room window, as they talked over the matter. They saw Ned begin in a very earnest way, and they noticed that their father listened, making no reply till Ned was at the end of his story.

They saw, then, that their father shook his head, and began his part of the talk.

"Why, mother, I don't believe that father will let Ned do it."

"No; so I supposed," said Mrs. Lovell.

"But isn't it right for us to do all that we can to help others?"

"Yes, certainly; only in helping we must choose wise ways. I dare say that your father sees some serious objection to Ned's way."

"I'm sorry for him," said May.

"So am I. But, sometime he will see that it is all right."

Meanwhile, Ned had to bear a sharp disappointment. He walked slowly back to Captain Abel, and told him that he should not need old Rye in the morning. "Father thinks more of the plowing than he does of the dominie," he muttered.

"No, no," cried Captain Abel. "You don't quite believe what you are saying! I am sorry for you, though. I used to see this kind of thing in the army."

Captain Abel had fought in our civil war. Indeed, he had dug his way out of that famous Libby Prison, so that Ned was ready to listen with respect to what he said.

"I thought that we were all put here to work for each other! I don't know the meaning of all this talk about denying ourselves that we may help others," said Ned.

"The fact is, your father wants you to do work in one way, and you want to do it in another. As to denying one's self, Mr. Lovell is doing that to-day; he sold one of his horses to Mr. Simpson, and I know that he did it partly to raise money for the dominie."

"Father didn't tell me that," said Ned.

"No; a wise man doesn't tell all that he knows. As to helping the dominie, if that is what you are after, don't you suppose that a gentleman like your father, whom every one knows and respects, will get a great deal more money than a lad like you going round with a subscription paper?"

"I didn't know that father means to go."

"No, you didn't wait to hear. And a poor old man like me has to tell you that your father is wiser than you," said Captain Abel.

"I'll have to go to work to-morrow on that old geography, and I just hate it," groaned Ned.

"Ho, ho! that is the trouble; you wanted a week off from your work? Just like it was in the army. I knew soldiers that were always wishing they could command the army; the country would be saved right off. But those same men, when a battle was near, were the very ones who wanted to run away and hide. If they had dared, they would have run out of harm's way, shirking their own work, and wishing for some other. Fine generals they would have made! It is only by doing the hard geography, and all that sort of thing, Ned, that you will be able to do the larger work, when it comes."

"Oh! but indeed it wasn't all just to get away from lessons, Captain Abel. I really want to do as the dominie told us in his lesson; I want to feel that I am doing God's work in the world."

"That is just what God gives you to do, Ned. Stick to the geography, and you will be doing God's work a great deal more than if you were trotting over the country, on old Rye, for a week, begging subscriptions for the dominie!"

—*Meade Middleton, in S. S. Times.*

THERE may be a good many women in this country who do not yet own an "iron dish-cloth," but their number is diminishing every day. The most conservative of objectors to all modern improvements, if once they are induced to try this little article, yield to its charms. It is composed of numerous stout iron rings, neatly interwoven, and when pushed about in a bath of warm suds over the soiled surface of the iron kettle or spider cleans it like magic. It clears the dinner plates from the mutton fat that hardens so quickly, and then it is easily cleaned by being rubbed between the palms of the hands with a little soap.—*Good Housekeeping.*

Ancient Chinese Telephones.

At a recent meeting of the Royal Asiatic Society in Shanghai, says the *Scientific American*, a paper by Dr. Macgowan was read on the subject of the early use of telephones in China.

This paper being very brief, we give it in its entirety:—

"It detracts nothing from the merit of the ingenious physicists who have conferred on mankind the boon of the telephone, that its principles are familiar to uncivilized peoples, several of whom are in possession of rudimentary telephones. It was, I opine, when the Chinese were in their youth that they constructed the rudimentary instrument, a specimen of which I herewith transmit for the society's museum. It consists of two bamboo cylinders, one and a half to two inches in diameter, and four in length; one end of each is closed by a tympanum of pig bladder, which is perforated for the transmitting string, the string kept in place by being knotted. This rude instrument is styled the 'listening tubes,' and is employed for amusement as a toy, conveying whispers forty or fifty feet. It is unknown in many parts of the empire, Chih-kiang and Kiangsu being the only provinces (so far as I can ascertain) where the listening tube is employed.

"Besides this toy, Chinese ingenuity produced, about a century and a half ago, the 'thousand mile speaker.' The implement is described as 'a roll of copper likened to a fife, containing an artful device; whispered into and immediately closed, the confined message, however long, may be conveyed to any distance; and thus in a battle, secret instructions may be conveniently communicated. It is a contrivance of extraordinary merit.' The inventor of the 'thousand mile speaker,' Chiang Shunhsin, of Huichou, flourished during the reign of Kanghsi. He wrote on occult science, astronomy, etc.

"The above account of his invention was taken from his works by the author of a Fuhkien Miscellany. At that time—reign of Kien Lung—there was no longer an instrument of this description in that province. It seems to have perished with the ingenious scientist who contrived it. Here is a fine opportunity for the organization of a new telephone company, with a legal department to hunt up the lost evidence, and take a whack at the Bell telephone monopoly. Doubtless many heathen Chinese might be found glad to testify they had often used the old telephone in talking from the Great Wall to Peking, and further if necessary."—*Christian at Work.*

Something Easy.

A LITTLE four-year-old was almost ready to start for church, one Sunday morning, when his mamma, who was too sick to go with him, called him to her.

"Charley," said she, "I hope you will be a good boy in church, and listen to what the minister says, so you can tell mamma about it when you come home."

Charley looked up into her face earnestly, and after a moment he answered, very gravely: "Yes, mamma; and I hope Mr. S. will say something easy!"

No doubt many another child wishes the same, and that is the reason I have told about Charley. Not long ago a little girl who sat in the pew back of me was quite restless, and I could hear her mother bidding her sit still, and listen to the sermon. My heart went out to the little maid when I heard her whispered reply: "But, mamma, I can't understand a word he says."—*Sel.*

More suicides occur in San Francisco in proportion to its population, says the *Alta California*, than in any other city on the continent.

Health and Temperance.

The Damage of Using and the Benefits of Refusing Tobacco.

Now I stand, this morning, not only in the presence of my God, to whom I must give an account of what I say to-day, but I stand in the presence of a great multitude of young men who are forming their habits. Between seventeen and twenty-three there are tens of thousands of young men damaging themselves irretrievably by tobacco. You either use very good tobacco or cheap tobacco. If you use cheap tobacco, I want to tell you why it is cheap. It is a mixture of burdock, lamp-black, saw-dust, colts-foot, plantain leaves, fuller's-earth, lime, salt, alum, and a little tobacco. You cannot afford, my young brother, to take such a mess as that between your lips.

Or, do you smoke cigarettes? There is an additional poison in them. Physicians tell me that they work physical ruin more rapidly than the regular cigar. If, on the other hand, you use costly tobacco, let me say that I do not think you can afford it. You take that which you expend, and will expend if you keep the habit all your life, and put it aside, and it will buy you a farm to make you comfortable in the afternoon of life.

A merchant of New York gave this testimony: "In early life I smoked six cigars a day, at six and a half cents each; they averaged that. I thought to myself, one day, 'I'll just put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.'" And he gives these tremendous statistics: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest. We lived in the city; but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found it amounted to a sufficient sum to purchase the place; and it is mine! Now, boys, you take your choice, smoking, without a home, or a home without smoking."

Take another thing into consideration, and that is, vast amounts of property are destroyed every year indirectly by this habit. An agent of an insurance company says: "One-half our losses come from the spark of the pipe and the cigar." One young man threw away his cigar in one of the cities, and with it he threw away three millions of dollars worth of the property of others that blazed up from that spark. Harper's splendid printing establishment years ago was destroyed by a plumber who, having lighted his pipe, threw the match away and it fell into a pot of camphene. The whole building was in flames. Five blocks went down. Two thousand employes thrown out of work, millions of dollars worth of property destroyed.

But I am speaking of higher values to-day. Better destroy a whole city of stores than destroy one man. O, my young friends, if you will excuse the idiom, I will say, stop before you begin. Here is a serfdom which has a shackle that it is almost impossible to break. Gigantic intellects that could overcome every other bad habit have been flung of this, and kept down. Some one is seeking to persuade a man from the habit. The reply was: "Ask me to do anything under the canopy of heaven but this. This I cannot give up, and won't give up, though it take seven years off my life."

I must have a word also with all those of my friends whom it does not hurt, who can stop any time they want to, and who can smoke most expensive cigars. My Christian brother,

what is your influence in the matter? How much can you afford to deny yourself for the good of others? It was a great mystery to many people why Governor Briggs, of Massachusetts, wore a cravat, but no collar. Some people thought it was an absurd eccentricity. Ah, no! This was the secret: Many years before, he was talking with an inebriate, and telling him that his habit was unnecessary, and the inebriate retorted upon him and said: "We do a great many things that are not necessary. It is not necessary for you to wear that collar." "Well," said Governor Briggs, "I will never wear a collar again, if you won't drink." "Agreed," said the inebriate. Governor Briggs never wore a collar. They both kept their bargain for twenty years. They kept it to the death. That is the reason Governor Briggs did not wear a collar. That is the gospel of the Son of God. Self-denial for the good and the rescue of others.—*Talmage.*

The Infamous Traffic.

THE Christian world will learn with shame and sorrow that Christian England is on the eve of concluding a new treaty with China for the still further extension of the infamous traffic in opium.

This new convention assumes the form of an additional article to the Chefoo Treaty, and abolishes all the barriers heretofore existing against the free diffusion of opium throughout the Chinese Empire inland. The treaty also settles a uniform rate of lekin of sixty taels per chest, and maintains the existing customs duty of thirty taels. This will allow opium to pass freely throughout China. It is probable that China will extend a similar system of trade to other goods imported by English merchants.

To force this drug upon China against her earnest remonstrances England made war on China. Then a partial concession was made. Now the demand is that the drug may be freely admitted. Opium is one of the chief productions of India, and the British Government wishes a market for it in China, where it is more destructive of life and health and property than intoxicating liquor is here. The misery it produces is beyond the power of the pen to describe. The Chinese themselves, and Christian missionaries abroad, religious and philanthropic societies in England and other countries, have lifted up their voices in tones of pitiful entreaty that England would not encourage this unspeakable curse. But there are millions in it! Millions of pounds sterling that go into the national treasury, and so into the pockets of the English people. So there are millions of woes and tears and cries that God takes note of, and perhaps is even now remembering in vengeance.—*Observer.*

Decaying Manhood.

OUT of thirty-two young men of New York City who were examined recently for West Point cadetships, only nine were accepted as physically sound. Such a note might well make the young men of our cities pause for a moment's thought. No man who violates the laws of health can have a healthy body. How few there are who do not study fashion and humor appetite more than they do the laws that pertain to a healthful body. Beer, the cigarette, too much amusement, and the hidden vices, are making havoc with the physical manhood of all our towns and cities.—*Chicago Inter-Ocean.*

THE modern housekeeper sweeps her carpet with closed doors and dry broom; this transfers the dust from the carpet to the furniture and pictures. When the dust has fully settled it is "dusted off" with a dry cloth or a bunch of feathers; this sends the dust back to the carpet. The doors are then thrown open, for the parlor is now sweet and clean.—*Current.*

The North Pacific Biblical Institute and Camp-Meeting.

THE Biblical Institute and camp-meeting of the North Pacific Conference were held according to previous appointment. They were seasons of great interest to those who attended. The institute might have been much more profitable to those attending if they had had more time to study the lessons. It was designed that those in attendance should only labor one or two hours a day on the camp-ground and so have abundance of time to devote to the lessons. Owing to some misunderstanding, when the time came to open the institute, but very little work had been done on the camp-ground. For this reason the time between the lessons was almost wholly spent in hard labor in getting the encampment ready for the opening of the camp-meeting and Conference. This arrangement also partially defeated one object of having the institute, which was to give ample time to prepare the business of the different associations so that it could all be dispatched without any interference with the religious meetings of the camp-meeting, and so that ministers should not be under the necessity of losing any services or be kept up nights with committee work.

Notwithstanding the difficulties above mentioned, the institute was a profitable season, and the camp-meeting and Conference passed off harmoniously. There was a larger number encamped on the ground than has ever attended any previous camp-meeting in this Conference. There were forty-eight tents, and about two hundred and twenty-five campers. The camp-meeting Sabbath-school consisted of thirty-two classes, and two hundred and fifteen scholars. The report of standing of the churches showed an increase of one-fourth in the membership of the Conference during the last year; and, notwithstanding the pressure of hard times, the tithes paid in this year amounted to \$1,555.51 against \$1,407 last year. Of the \$5,000 fund pledged at the last year's camp-meeting, \$3,461.90 has already been paid. These pledges will, undoubtedly, all be met in due time.

During the Conference, considerable was said in the interest of our educational institutions, and it was voted to raise a one thousand dollar educational fund to be deposited with the Healdsburg College, and to be loaned without interest to assist some of those who cannot pay their own way, and yet need the training at the College to fit them for more efficient labor in this cause. Such laborers, as soon as possible after engaging in labor for the Conference, are to return the money to the fund, that still others may be assisted. Pledges to the educational fund were taken on the ground, amounting to \$940.25. It is not designed to limit this fund to one thousand dollars. That was supposed to be a sufficient sum for present emergencies, and that it would be augmented as the work advances and other cases arise needing such assistance. Others embracing the truth will wish a part in this fund.

Considerable attention was given to the subject of reverence and proper deportment in the house of God. While the people, on their part, heeded the instruction, the Lord granted more and more of his solemn presence. On the last Sabbath of the meeting, there was a deep feeling, and about eighty came forward for prayers. Some of these were seeking God for the first time, and others were desirous for a deeper consecration to the work. On Tuesday, twelve were baptized in the Willamette River. The morning of Wednesday, July 1, our camp-meeting closed with a praise service, in which were many heartfelt thanks to God as special mention was made by each of some particular benefit received from his hand. Our people scattered to their homes with hearts filled with new zeal to labor for God.

J. N. LOUGHBOROUGH.

The Islands of New Zealand.

It has been supposed by some who live in America that the islands of the Pacific Ocean are inhabited largely by a race of savages who have no interest in religious matters, and that to a large extent those who are not the natives are missionaries who have gone there to convert them. But this is a great mistake. Some of these islands are among the most enterprising portions of the world. It is enterprising people who get away from home to these distant fields. Many of them have left home and associations where they had religious advantages that they cannot get where they now are. It is when we are deprived of blessings that we begin to realize their value. My mind has undergone a great change in some respects since coming to this portion of the globe. New Zealand is one of the most flourishing countries in the world. It possesses in itself nearly all the resources that America has. The Government has taken steps to develop these resources, by financially rewarding those who do it. This gives energy to the people.

New Zealand is 1,200 miles southeastward of Australia. The colony of New Zealand comprises three islands. The north island is 550 miles in length, and the extreme width is 250 miles. The south, or middle island, is also about the same length and about 225 miles in width. Stewart's Island, which lies directly south, is only thirty miles long and twenty broad. The whole area is 104,027 square miles, or 66,577,280 acres. The channel that divides this from the south island is from 20 to 80 miles in width. Near these islands there are about twenty little islands, in which less than 1,000 people live. It has been but seventy-one years since the first organized missionary effort was made in this colony. And it was not until 1838 that commercial agencies were established, and these by New South Wales. Treaties were made with the natives, and colonization began, in 1840. Since then there has been a great immigration to this country.

Its population, in 1884, was 541,000, exclusive of the natives. Many of the natives, however, are so far civilized that there is no difference between them and the Europeans, in positions of trust or in occupation. They are described as "a fine race of men, and hold a high position as regards intelligence, being in some respects not far behind the average European." At present those who are not civilized are much as the Indians are in America; they live by themselves mostly in the north island. When the colonists first landed, it is believed that there were 120,000 of them. Since then their numbers have become reduced to 40,000 or 50,000. "In character they are courageous, quick at learning, good at imitation, fond of oratory, and susceptible of strong religious feelings."

There is no State religion in the colony. There are between thirty and forty different denominations represented. Less than 51,000 of the inhabitants make no profession of religion. Every nation of Europe, and the United States of America, is represented. The system of education is under one management and extends all over the colony, directed by sub-committees. The teaching is entirely secular and free. In the common schools, is taught reading, writing, arithmetic, English grammar and composition, geography, history, elementary science, drawing, object lessons, vocal music, needle work for girls, domestic economy, and drill. Religious teaching during school hours is entirely forbidden, but under certain conditions may be given after school hours. In addition to the regular schools, there are now, under the control of the Educational Department, native schools, industrial and reformatory schools, and the deaf and dumb institute. Besides these there are normal schools, universities, seminaries for both sexes, and denominational schools. In connection with these schools there are pub-

lic libraries for the use of the children. In 1883 there were 356 of these libraries.

The climate and soil of New Zealand are admirably adapted for raising every fruit, flower, and edible that flourishes in Great Britain, and many that will not grow in the warmer regions of Australia. Large tracts of country are covered with grasses of high feeding quality, which support millions of sheep and cattle. Many of the more valuable trees, grasses, and plants, of Europe, America, and Australia have been imported, and have flourished with a vigor scarcely attained in their own country. Fruit, too, is abundant all over New Zealand. Oranges, lemons, citrons, and loquats are found, also peaches, apples, pears, grapes, apricots, figs, melons, and indeed all the fruits that grow in temperate climates. In healthfulness, the climate is unsurpassed by any other lands in the Pacific Ocean. It is said that there is no climate in Europe or America that is like this.

The death rate is about three-fifths of that of Great Britain, and is less than that of either of the other colonies in these parts. January and February are the warmest months, and June and July the coldest of the year. The nights are always cool, and in the hottest weather the islands are noted for their reviving sea breeze. Ice is occasionally seen in different parts of New Zealand. Frosts are comparatively light north of Auckland, although the North Cape is sometimes covered with the hoar frost. There are no snakes or animals of a harmful nature. All kinds of domestic animals have been imported during the last few years. There are over 630 species of birds, some of them of the most beautiful plumage. New Zealand contains 50 towns of over 1,000 inhabitants each.

The capital was removed from Auckland to Wellington, in 1865. It now contains the Government buildings and a population of 22,116. The Government house is a handsome building surrounded with fine grounds, illuminated with electric lights, and contains 160 rooms. It is said to be the largest wooden structure in the world. Wellington has one of the very finest of harbors. There are 22 bays and harbors in the colony. The country is very mountainous, and the whole country is of volcanic origin. Chains of mountains run through the country from north to south. The highest peaks are about 10,000 feet—2,500 feet above the snow-line—so that here on the highest mountains are the everlasting snows. The country abounds in rivers and streams of purest water. The waters in and around New Zealand abound with fish of various kinds.

The most important missionary point in this field is Auckland. The boat remained here four hours, which we improved in visiting the place, and learning what we could of the people and their habits, and in gathering such information as would give us a general idea of the country. The population of the city and suburbs is 47,000. Everything that we could see indicated thrift and enterprise. The Scotch element seems to predominate. The Scotch honesty and the English courtesy, with the American enterprise, are seen in the people. This was the impression that was made on us in the little time that we were here. This city has great advantages for missionary work. It is the center of the commercial interests of the islands of this colony. There are 302 telegraph stations, and they all center in this city, and are connected with the submarine telegraph. There are seven banks located here, having 230 branch institutions, and over 100 of them are on the islands, while the others are established in the other islands of the Pacific Ocean; but the head center of all is in this city; there are 222 post-office savings banks in the colony. The mail is received here for the other islands. It, therefore, is the place where the information, to a large extent, from the outer world is communicated to the other portions of this colony, and

to the other islands. There are 170 libraries connected with schools of art besides the 356 libraries that are connected with the common schools. And the means of transportation is such that in a very short time communication can be had with all parts of the colony.

New Zealand has over twenty good harbors, but none superior to that of Auckland. From this city regular lines of steamboats run to all parts of this colony and to the Fiji, Friendly, and the Society groups, in short to all the islands of the Pacific Ocean, east of Australia. Auckland is also the head of commercial interest for these groups. It has a weekly line of steamers connecting with Australia, and monthly communication with London, England. The Pacific mail steamers all call here, so that each month there is a connection to and from America. Not infrequently there are ten tons of mail brought here by the American vessels alone. There can be no more important point for a missionary center for the islands of the Pacific Ocean west of Australia. Two hundred and thirty sailing vessels and fifty-seven steamers are owned at this port. Most of them are supported by the traffic of the islands. If an active, godly man and his wife could come to this city and establish themselves here as missionaries, we think it would be not only a hopeful field itself, but a place whence the light could be sent to hundreds of thousands of people who, as yet, have never heard of the last solemn warning to mankind.

These facts will give the reader some idea of the importance of this territory. America has had but little if any connection with this country, and therefore has but little knowledge of it. But there are many considerations that make it ten times a more hopeful field than I had any idea of before coming here. I have gleaned these facts from the most reliable sources, and have had conversation with many who have lived there for many years. The greatest surprise to me is that this field has not been entered by our people before. If our brethren want to make an investment that will pay them in the kingdom of God, we offer this field as a hopeful one. Religious works are appreciated. Those who can go from house to house and hold Bible-readings are also wanted. There should be placed in each of the 500 libraries in New Zealand a set of thirteen or fourteen of our best bound books, and the papers should be sent to every reading-room. But this move alone would cost not less than \$5,000. It seems that this work must be done. Now is the time to enter upon it. I believe that our brethren will say, Give them the publications.

The time has fully come when God would have us move forward. The cloud is rising before the people of God. By the eye of faith we can see the waters almost dividing. Shall we not enter? There are individuals who can give this \$5,000 themselves, and should they do it they would see the salvation of God, and in the great day of God they would reap the principal and interest of their money, in the salvation of precious souls. S. N. H.

A SHERIFF in a Western town, the other day seized a drug store. But an inventory discovered five beautifully colored show bottles, but not a drug was to be found. That is the way with some folks' religion. You meet with the bottle of blue Presbyterianism, the clear water of Baptism, you see the Methodist jar, the Episcopal jar, the Congregational jar, at the show window conspicuously displayed. But when you lift the latch and enter, seeking to find a remedy for some ill of life, not a drug is to be found. There might have been some once, but old Satan got a lien on the stock, foreclosed on the property, and left nothing but the colored jars in the shop window. That is the case with some churches, and certainly with individuals too numerous to mention.—*Christian at Work.*

Obituary.

JONES.—Died, in Temescal (Oakland suburb), July 8, 1885, William J. D. Jones, aged 26 years, 3 months, and 4 days.

Brother Jones was born in Pittsburg, Pa. He united with the M. E. Church when about 14 years of age. His attention was called to the faith held by Seventh-day Adventists by the missionary labors of Brother R. S. Owen; and he was baptized and united with the Oakland church the last Sabbath in June, 1884. He was a man of fine feeling, with a cultivated mind; he loved the truth, and was unremittent in his missionary labors in its behalf.

He had for some time been afflicted with disease of the brain, and the immediate cause of his death was inflammation, probably induced by too much study and writing nights. He seemed to have had a premonition that his days would be few, and his parents gathering that idea from his letters, came from Wisconsin to visit him, arriving the night before his death.

The church has sustained a loss which is deeply felt, but they, as well as his kindred, are sustained by the "blessed hope," that he will soon be brought "from the land of the enemy." Besides his parents and other kindred, he left a wife with two small children, who has the deepest sympathy of her many Christian friends. His life record was well made and the text chosen on the funeral occasion was appropriate: "The righteous hath hope in his death." Prov. 14:32.

Funeral services at the Seventh-day Adventist house of worship in Oakland on Sabbath, July 11.

EDITOR.

PHILBROOK.—Died at the Little Geysers, Sonoma County, Cal., June 27, 1885, Herbert L. Philbrook, aged 24 years, 3 months, and 14 days, from a gunshot wound inflicted by a man who answers to the name of Paul Miles.

The circumstances attending his death are sad in the extreme. On the morning of the murder, he, with his brother, were bathing in a bath-house at the Springs when he met his sad fate. He has been carrying on house-painting in Healdsburg and vicinity for about two years. He was held in high esteem by all who formed his acquaintance. He was always busy at work, and had many friends among the business men of Healdsburg and surrounding country. He leaves a loving mother and brother, and an aged step-father, to mourn their loss. The writer spoke a few words of comfort from Ps. 146:5.

J. S. HOWARD.

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 7:00. Seats free.

SAN FRANCISCO.—House of worship, 912 Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Preaching every Sunday evening at 7:30. Mission Reading-rooms at the church.

Texas Camp-Meeting.

THE Texas camp-meeting will be held this year at Arlington, Tarrant County. It is located on the Texas Pacific R. R., half way between Dallas and Ft. Worth.

Elder George I. Butler, president of the General Conference, will be present. A general invitation is extended to all to come and camp on the ground. Provisions and feed will be found on the grounds at reasonable rates. Remember the time is July 24 to August 4, 1885. R. M. KILGORE, Pres.

Camp-Meeting in Humboldt County.

THE Seventh-day Adventist Camp-meeting for Humboldt County, Cal., will be held in Eureka, commencing Thursday evening, July 30, and closing Monday morning, August 10. In addition to the laborers already in that county, it is now expected that Elders J. H. Waggoner, J. N. Loughborough, E. R. Jones, and Wm. Ings will be present to take part in the exercises. We hope to see a general attendance of all the Seventh-day Adventists within reach of the meeting. Come, brethren and sisters,

and bring your families, neighbors, and friends with you to the camp.

As this meeting will not be occupied with the business connected with our Conference camp-meeting it will be a rare opportunity for the study of the Bible. There will also be more or less time devoted to instruction in the Sabbath-school, church, and tract and missionary work.

CALIFORNIA CONFERENCE COMMITTEE.

Publishers' Department.

We send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

OUR GENERAL AGENTS.

Australia—Elder S. N. Haskell, Melbourne, Victoria, Australia.
 England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.
 Hawaiian Islands—L. A. Scott, Honolulu, H. I.
 Michigan—Miss Hattie House, care *Review and Herald*, Battle Creek, Mich.
 New England—Mrs. E. T. Palmer, N. E. Tract Repository, South Lancaster, Mass.
 North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.
 Switzerland—Addie S. Bowen, Belchenstrasse 20, Bale, Suisse.

RECEIPTS.

CALIFORNIA CONFERENCE FUND.—W N King \$1.25, B Robb \$30, San Jose church \$12.95, Mrs M Scott \$15, Lakeport \$15.75, G H Heald \$25, Placerville \$34.90, M Mayer \$1.10, Grass Valley \$48.25, Vacaville \$50.85, Pleasant Grove \$47, Santa Rosa \$82.55, Healdsburg \$35.95, Lemoore, per L A Scott \$14.50, Napa \$27.25, W T Eddy (tithe) \$6.

CALIFORNIA T AND M SOCIETY.—District No 3, per Sarah McEnterfer \$50.85, District No 7, per S K Shannon \$47.05, Mrs E Bryant \$8, City Missions, per C R Robbins \$62.90.

CALIFORNIA CITY MISSIONS.—Elder J H Waggoner \$10, W C White \$10.

HEALDSBURG COLLEGE.—H Johnson \$10, L J Benton \$10, B F Winkler \$10.

FOREIGN MISSIONS.—Elder J H Waggoner \$20.

AUSTRALIAN MISSION.—Reno S S \$11, J Hubbard \$3.

CHURCH DEBT FUND.—O Darling \$1.50, S F Philbrick \$25, A S Hickox \$40.

CASH RECEIVED ON ACCOUNT.—Ohio T and M Society \$50, Kansas T and M Society \$200, Dakota T and M Society \$200, Mrs E A Dyke \$25, Geo. H Derrick \$25.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—Elder J D Rice, Jasper G Smith, F R Dunlap, Mrs E A Dyke.

BOOKS SENT BY EXPRESS.—W G Buckner, J J Bolton, C P Haskell, Elder E A Briggs, Frank Butcher, Mrs Mary Wilson, Wm Hutchinson, Elder J J Smith, Mrs B F Harris, F H Butcher, Mary Ayers, Mrs H P Gray, Alice E Graham, Elder E A Briggs.

THE GREAT CONTROVERSY

BETWEEN

CHRIST AND SATAN FROM THE DESTRUCTION OF JERUSALEM TO THE END OF TIME.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 16, 1885.

Camp-Meetings in 1885.

TEXAS, Arlington, Tarrant Co.,	July 24 to Aug. 4
VIRGINIA, _____,	Aug. 11-18
VERMONT, _____,	" 13-25
IOWA, Des Moines, _____,	" 18-24
MAINE, Portland, _____,	Aug. 20 to Sept. 1
NEW ENGLAND, _____,	" 27 " " 8
NEBRASKA (State Meeting), Lincoln,	Sept. _____
NEW YORK, _____,	" 3-15
ILLINOIS, Aurora, _____,	" 9-15
MICHIGAN, _____,	" 7-29
INDIANA, _____,	Sept. 24 to Oct. 6
OHIO, Springfield, _____,	Oct. 1-13
KENTUCKY, _____,	" 14-20
TENNESSEE, _____,	" 21-27

News from Australia.

JUST as our pages were going to press, we received a large batch of copy and letters from Australia, by the steamer, which arrived July 12. Knowing the anxiety of the people to hear anything fresh from this mission field, we have laid over some matter, to insert the article on New Zealand, beginning on the fourteenth page (430). Other articles descriptive of different portions of the field, and something new on the "day line" question, from Elder Haskell, will follow, so that, although mail comes but once a month, we can promise our readers something from Australia every week. The friends there are all in good health and spirits. Elder Haskell writes most encouragingly of the prospect for labor. He says: "The Lord was in our coming to this place. We are of good courage." Elders Corliss and Israel have each rented a house in Richmond, near Melbourne. All mail should be addressed to Sumarlide, Highett St., Richmond, Victoria.

Honolulu, H. I.

UNDER date of June 30, we received letters from Brethren LaRue and Scott. They were both of good courage and are working earnestly for the advancement of the truth. They say, "Remember us and the work here in your prayers. We are nearly out of publications for ship work. We would like all the old SIGNS, *Reviews*, and *Instructors* you can spare."

NOTE.—If the friends will send their clean old papers to the SIGNS Office, we will take pleasure in forwarding the same to the Hawaiian Mission.

Moving to California.

WE are receiving more letters asking for advice in regard to moving to California than we can possibly answer. We did ask friends to correspond with us if several families wished to settle together, having some means. But none of the letters thus far received meet the case. A brother in San Diego County, who wishes to devote himself to the work of God, has a ranch of some four hundred acres, with water on it, suitable for stock, fruit, and bees; not for grain; can be divided to accommodate several families.

Some write to us that they are poor—dependent on their hands for their living. People who expect to rent and live on day labor should not think of coming to this State. Rent is high, and work very uncertain. Some wish to know about small fruit farms. In good fruit districts land can be bought for from \$150 to \$300 per acre, unimproved; that is, without any trees or fruit upon it. Planted to fruit it is very much higher.

In regard to those sections where irrigation is necessary, there is much uncertainty at present. By a recent decision of the Supreme Court, irrigators who take their water from running streams are left pretty much at the mercy of those claiming "riparian rights."

It is a shame to our civilization and to our Government that England, with its streams and heavy rains and dense fogs, should give laws to California which make a desert waste of millions of acres of land, which literally "blossom as the rose" if freed from the deadly influence of those old laws and customs. Taken all together we advise our friends to be very cautious about moving to California.

Happy Reaction.

It was predicted by some that after the generous donations of our Sabbath-schools in California to the Australian mission, there would be a "reaction;" that the effort was too strong to be healthy, and the spirit of giving would flag in consequence.

Worcester says of the prefix *re*, that it is "an inseparable particle denoting repetition," thus, "to *re*-live, to live again." The prediction has proved true as far as the word "reaction" is concerned, if we are permitted to construe the word as above, that is, to react—to act again! The donation of the Oakland Sabbath-school of last quarter was larger than that of any quarter that preceded it, except that one which was given to Australia. It was no injury to our schools to give freely for that mission. As the negro preacher said of a giving church, "They do not die that way."

We would like to reveal a secret to our schools in the East. The individual who named Sabbath-school donations "penny contributions" did a most unfortunate thing for the schools. We were not pleasantly impressed with the sight of a class of able-bodied, healthy men, some of them in comfortable circumstances, each depositing his "one cent" in the class box as circumspectly as if it were a matter of conscience to give just one penny and no more. Our Sabbath-schools are important institutions, doing a noble work, and they are worthy of more consideration than such stinted offerings indicate.

Catholic Baptism.

THE following paragraph we copy from the *New York Independent*:—

"The *Catholic Mirror* thinks that the 'worst thing' we have pointed out in Catholic missionary methods is that Catholics 'baptize dying children without the knowledge of their pagan parents.' This practice the *Mirror* heartily approves. It thus commits itself to fraud and deception, in the administration of the saving sacrament; for we stated on Catholic authority that 'catechists baptize under the pretext of giving medicine,' and even unbelievers are hired to do this work by stealth. The practice is not only morally revolting, it is degradingly superstitious."

We indorse the sentiment of the above, but cannot discover the consistency of the *Independent* in this expression. In the recent discussion in the Presbyterian General Assembly on Catholic baptism the *Independent* warmly advocated the validity of such baptism. And that noticed above is *genuine Catholic baptism*. It is indorsed by "the church," and practiced by her authority. But it is rather hard on the *Independent* to stand committed in favor of that which is "morally revolting," and "degradingly superstitious," as a *valid Christian ordinance*, to be accepted in Protestant churches.

Prohibition That Prohibits.

It is quite the custom to inveigh against prohibitory laws. We are continually hearing that the law in Maine is a "dead letter," and that in Kansas a person can get all the whisky he wants if he is willing to pay a high price, and can escape detection. Recently an Iowa politician stated that in that State prohibition is proving an utter failure. He believed that the enactment of the law was not an expression of the sentiment of the majority of the people of Iowa, but owed its adoption to the zeal of the prohibitionists, and the passiveness of a large ele-

ment of the Republican party. This utterance was copied in the papers of the coast while the Iowa Press Excursion, consisting of representatives from a large portion of the newspapers of the State, was in Oregon. In reply, the following appeared in the *Oregonian*:—

"The undersigned members of the Iowa Press Excursion to the Pacific Coast, have found one report here which is unjust to the State which we love and honor.

"It is that the statute incorporated in its laws prohibiting the common sale of intoxicating liquors as beverages, is not and cannot be executed. Representing different parts of the State, we testify that the prohibitory statute, considering the short time since it was enacted, is as well enforced throughout the State generally as other laws, and it is daily growing stronger in public sentiment and will become the permanent policy of the State. We ask the attention of the press of the Pacific Coast to this correction of erroneous and unfair statements."

This statement, signed by forty-eight editors, certainly represents the prevailing sentiment of the State of Iowa, and ought to forever set at rest the charge that prohibition is a failure.

Juries versus Justice.

THE juries in San Francisco have not maintained the very highest reputation in the world, and the action of one in a recent trial has not increased the general respect for such bodies. We have no personal acquaintance with the parties, and no personal feeling in the matter, except such as must be felt by every citizen of the State who obeys the law and loves order and good government.

Mr. Claus Spreckles is well known as a heavy dealer in sugars. He has a sugar plantation on one of the Sandwich Islands, with extensive refineries in San Francisco. The public prints have charged that our commercial treaty with Hawaii was made to the detriment of the country and in the interest of a monopoly. The *San Francisco Chronicle* was severely outspoken against the treaty and the action of what is largely claimed as a sugar monopoly in San Francisco. For its remarks on this subject a son of Mr. Spreckles entered the office of the *Chronicle*, and without a word passing between the parties, he twice shot Mr. M. H. De Young, the publisher of the paper.

On the trial two lines of defense were introduced: insanity and self-defense. The two pleas are antagonistic to each other, and the proof was remarkably deficient on both. But he was acquitted by the jury.

It is not our custom to take much notice of local matters. We do not publish a "newspaper" for such purposes. But we feel compelled by a sense of duty to the public, to the peace and safety of the community, to notice this. Such verdicts take away from our feeling of security under the protection of the law. Under such verdicts the Government ceases to be "a terror to evil doers." They are fruitful of outrages on one hand and of lynchings on the other.

If the *Chronicle* had slandered Mr. Spreckles, he has abundant means to vindicate himself in the courts. And if the son intended by this shooting to maintain the reputation of the family, he has most signally failed. The newspapers, with almost one voice, from one end of the land to the other, are giving them a notoriety which no man and no family will covet.

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