

# 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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### SOMETIME.

SOMETIME, when all life's lessons have been learned,  
And sun and stars forevermore have set,  
The things which our weak judgments here have spurned,  
The things o'er which we grieved with lashes wet,  
Will flash before us, out of life's dark night,  
As stars shine most in deeper tints of blue,  
And we shall see how all God's plans were right,  
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me;  
How, when we called, he heeded not our cry,  
Because his wisdom to the end could see.  
And e'en as prudent parents disallow  
Too much of sweet to craving babyhood,  
So God, perhaps, is keeping from us now  
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,  
We find the wormwood, and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this portion for our lips to drink.  
And if some friend we love is lying low,  
Where human kisses cannot reach his face,  
Oh! do not blame the loving Father so,  
But wear your sorrow with obedient grace!

Our Father rules. Then be content, poor heart!  
God's plans, like lilies pure and white, unfold;  
We must not tear the close-shut leaves apart,  
Time will reveal the calyxes of gold.  
And if, through patient toil we reach the land  
Where tired feet, with sandals loose, may rest,  
When we shall clearly know and understand,  
I think that we will say, "God knew the best."  
—Watchman.

## General Articles.

### Protestant Reformers in England.

BY MRS. E. G. WHITE.

(Concluded.)

AMONG the reformers of the church an honorable place should be given to those who stood in vindication of a truth generally ignored, even by Protestants,—those who maintained the validity of the fourth commandment, and the obligation of the Bible Sabbath. When the Reformation swept back the darkness that had rested down on all Christendom, Sabbath-keepers were brought to light in many lands. No class of Christians has been treated with greater injustice by popular historians than have those who honored the Sabbath. They have been stigmatized as semi-Judaizers or denounced as superstitious and fanatical. The arguments which they presented from the Scriptures in support of their faith were met, as such arguments are still met, with the cry, The Fathers, the Fathers! ancient tradition, the authority of the church!

Luther and his co-laborers accomplished a noble work for God; but, coming as they did from the Roman Church, having themselves believed and advocated her doctrines, it was not to be expected that they would discern all these errors. It was their work to break the fetters

of Rome and to give the Bible to the world; yet there were important truths which they failed to discover, and grave errors which they did not renounce. Most of them continued to observe the Sunday with other papal festivals. They did not, indeed, regard it as possessing divine authority, but believed that it should be observed as a generally accepted day of worship.

There were some among them, however, who honored the Sabbath of the fourth commandment. Such was the belief and practice of Carlstadt, and there were others who united with him. John Frith, who aided Tyndale in the translation of the Scriptures, and who was martyred for his faith, thus states his views respecting the Sabbath: "The Jews have the word of God for their Saturday, since it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law."

A hundred years later, John Trask acknowledged the obligation of the true Sabbath, and employed voice and pen in its defense. He was soon called to account by the persecuting power of the Church of England. He declared the sufficiency of the Scriptures as a guide for religious faith, and maintained that civil authorities should not control the conscience in matters which concern salvation. He was brought for trial before the infamous tribunal of the Star Chamber, where a long discussion was held respecting the Sabbath. Trask would not depart from the injunctions and commandments of God to obey the commandments of men. He was therefore condemned, and sentenced to be set upon the pillory, and thence to be publicly whipped to the fleet, there to remain a prisoner. This cruel sentence was executed, and after a time his spirit was broken. He endured his sufferings in the prison for one year, and then recanted. Oh that he had suffered on, and won a martyr's crown!

The wife of Trask was also a Sabbath-keeper. She was declared, even by her enemies, to be a woman endowed with many virtues worthy the imitation of all Christians. She was a school-teacher of acknowledged excellence, and was noted for her carefulness in dealing with the poor. "This," said her enemies, "she professed to do out of conscience, as believing she must one day come to be judged for all things done in the flesh. Therefore she resolved to go by the safest rule, rather against than for her private interest." Yet it was declared that she possessed a spirit of strange, unparalleled obstinacy in adhering to her own opinions, which spoiled her. In truth, she chose to obey the word of God in preference to the traditions of men. At last this noble woman was seized and thrust into prison. The charge brought against her was that she taught only five days in the week, and rested on Saturday, it being known that she did it in obedience to the fourth commandment. She was accused of no crime; the motive of her act was the sole ground of complaint.

She was often visited by her persecutors, who employed their most wily arguments to induce her to renounce her faith. In reply, she begged them to show from the Scriptures that she was in error, and urged that if Sunday were really

a holy day, the fact would be stated in the word of God. But in vain she asked for Bible testimony. She was exhorted to smother her convictions, and believe what the church declared to be right.

She refused to purchase liberty by renouncing the truth. The promises of God sustained her faith: "Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison that ye may be tried." "Be thou faithful unto death, and I will give thee a crown of life." For nearly sixteen years this feeble woman remained a prisoner, in privation and great suffering. Faithfully she witnessed for the truth; her patience and fortitude failed not until she was released by death.

Her name was cast out as evil on earth, but it is honored in the heavenly records. She was registered among the number who have been hunted, maligned, cast out, imprisoned, martyred; "of whom the world was not worthy." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

God has, in his providence, preserved the history of a few of those who suffered for their obedience to the fourth commandment; but there were many, of whom the world knows nothing, who for the same truth endured persecution and martyrdom. Those who oppressed these followers of Christ called themselves Protestants; but they abjured the fundamental principle of Protestantism,—the Bible, and the Bible only, as the rule of faith and practice. The testimony of the Scriptures they thrust from them with disdain. This spirit still lives, and it will increase more and more as we near the close of time. Those who honor the Bible Sabbath are even now pronounced willful and stubborn by a large share of the Christian world, and the time is not far distant when the spirit of persecution will be manifested against them.

In the seventeenth century there were several Sabbatarian churches in England, while there were hundreds of Sabbath-keepers scattered throughout the country. Through their labors this truth was planted in America at an early date. Less than half a century after the landing of the pilgrims at Plymouth, the Sabbath-keepers of London sent one of their number to raise the standard of Sabbath reform in the New World. This missionary held that the ten commandments as they were delivered from Mount Sinai are moral and immutable, and that it was the antichristian power which thought to change times and laws, that had changed the Sabbath from the seventh to the first day. In Newport, R. I., several church-members embraced these views, yet continued for some years in the church with which they had previously been connected. Finally there arose difficulty between the Sabbatarians and the Sunday observers, and the former were compelled to withdraw from the church, that they might peaceably keep God's holy day. Soon after, they entered into an organization, thus forming the first Sabbath-keeping church in America. These Sabbath-keepers had flattered themselves that they could obey the fourth commandment and yet remain connected with Sunday observers. It was a blessing to them and to after-generations that such a union could not exist; for had it continued, it would eventually have caused the light of God's holy Sabbath to go out in darkness.

Some years later, a church was formed in



New Jersey. A zealous observer of Sunday, having reproved a person for laboring on that day, was asked for his authority from the Scriptures. On searching for this he found, instead, the divine command for keeping the seventh day, and he began at once to observe it. Through his labors a Sabbatarian church was raised up.

From that time the work gradually extended, until thousands began the observance of the Sabbath. Among the Seventh-day Baptists of this country have been men eminent for talent, learning, and piety. They have accomplished a great and good work as they have stood for two hundred years in defense of the ancient Sabbath.

The work of reform is progressive. As fast as his people can bear it, the Lord reveals to them their errors in doctrine and their defects of character. From age to age he has raised up men and qualified them to do a special work needed in their time. But to none of these did he commit all the light which was to be given to the world. It was not the will of God that the work of reform should cease with the going out of Luther's life; it was not his will that at the death of the Wesleys the Christian faith should become stereotyped. The prophet of God declares that in the last days knowledge shall be increased. There are new truths to be revealed to the humble seeker. The teachings of God's word are to be freed from errors and superstitions with which they have been encumbered. Doctrines that are not sanctioned by the Scriptures have been widely taught, and many have honestly accepted them; but when the truth is revealed, it becomes the duty of every one to receive it.

We shall not be accepted and honored of God in doing the same work that our fathers did. We do not occupy the position which they occupied in the unfolding of truth. In order to be accepted and honored as they were, we must improve the light which shines upon us, as they improved that which shone upon them; we must do as they would have done, had they lived in our day. Luther and the Wesleys were reformers in their time. It is our duty to continue the work of reform.

### Temptation.

THE serpent has found its way into all the Edens of this world. Never, until this mortal puts on immortality, do we put off finally the possibility of sinning. Nowhere can a man go that temptation will not find him. Temptation possesses a free pass on all the railroads, a free berth on all the boats, a free entrance to school-rooms, and business offices, and play-grounds—and even to the churches. Little escape, for example, does the reforming drunkard find in boarding the express train that, with every moment, puts another mile between himself and his old saloon haunts. Old evil associations he indeed leaves behind, but not the old evil thirst, the old fierce temptation. That shares his seat in the train, his state-room on the boat, and halts only when he halts. Temptation finds the hermit in his ascetic retirement as readily as though he mingled with the crowd. Temptation climbs the high and bare and guarded wall of the convent as well as the latticed arbor of the pleasure-seeker. Temptation pays no heed to warnings of "no admittance," be such warnings moral, legal, or ecclesiastical. Temptation's very power for evil is in this constant presence, which leaves not an unguarded moment or movement of the soul unnoticed. Then what? Then we must be vigilant. If temptation insists, we must resist, and must persist in resisting. If the evil is watchful in attack, we must be watchful in defense. And, above all, if temptation tempts us with that subtlest of temptations,—discouragement in the struggle,—let us lean hard on the divine promise that our temptations will never be beyond what we

are able to bear. God's help would have made Canaan the land of rest to the Israelites if they had had faith, even while they found it a land of many conflicts. God's love will give us rest amidst our inevitable struggles—if we will rest upon that love.—*S. S. Times.*

### Things That We All Know.

THERE are some things which we all well know, and about which there can be no dispute. These are things which it will be well for us to carefully consider, to see if we are doing in regard to them as we will wish we had done when we stand in the Judgment.

1. We know that life is short. The time we are to stay on this earth is not long at the best, but if we were to live the allotted threescore and ten years, even that will soon end. Notice the forcible illustrations of the shortness of life as given by the word of God.

James says, "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4:14. See the dew on the grass in the morning. How quickly it vanishes, and is gone forever! So with our lives; to-day we are alive and well, we move about among men, and talk with them; but to-morrow we are dead; life is over.

Peter says: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." 1 Peter 1:24. How fresh the green grass looks; it seems as though it might live forever, but just a few setting suns and it dies. So it is with man; his days are few, and they pass, as Job says, "swifter than a weaver's shuttle." Think of ten years to come; it seems like a long time; but ten years in the past, how short it is! How long a year to come seems, but when it is past it seems only like a dream. The generations that lived before us, fathers and grandfathers, are all dead and gone, but they were once well, and strong, and full of hope and life, as we are to-day, but now their life is over, their race is run. So it will be with all of us in a short time. We all know that if ever we gain eternal life, it must be done in this short life. How has life passed with us so far?

2. We all know that death is certain to every one of us, unless the Lord should come; and this will terminate our probation, and our life on this earth.

Paul says: "It is appointed unto men once to die, but after this the Judgment." Heb. 9:27. Yes, death is appointed unto every man, and from the teeming millions that have lived upon the earth only two, thus far, have ever escaped death.

How shall we feel, then, when we know that we have reached our last day? How vain then will seem the most of things which now appear to be so dear to us! The question then will not be, how much money we have made, how many broad acres we have owned, what men have thought of us, how much fun we have had, but, how do we stand with God? Are our sins pardoned? Have we a hope for the world to come? The solemn hour cannot be long delayed; it is just as sure to come as the sun is to rise. How foolish it is to come up to that hour all unprepared; to come up with such regrets as we know we shall if unprepared. How much wiser it is to prepare for that while we have time.

3. We all know that death often comes instantly. Look around a moment, and think over the list of your friends that have died. Have not a large proportion of them died when they least anticipated it? Most men are taken off suddenly. Perhaps only two or three days, or a week, in which to prepare; and many, very many, are cut off in an instant without so much as a moment to prepare. Every day furnishes us examples of this. It is not simply the old and the sick who are thus cut down, but the young and strong are taken as well as others.

We do not think it will be ourselves that will

go this way, but we know it *may* be. How important it is that we should be prepared, when we are not sure of another hour. It is like lying down to sleep right upon the very verge of a yawning precipice; the slightest move may precipitate us into instant death. And then all is lost,—Heaven, God, our souls, and all hope for the future.

4. We know that the only time we have in which to prepare for eternity is the present,—during this life. If this shall slip from our grasp, and we pass to the Judgment unsaved, then we never shall be saved. There is no repentance beyond the grave. If ever our names are to be in the book of life, and our sins pardoned, that must be done in this life; and yet we dally on in sin, and live without repentance, presuming on some more favorable time. Ah! be careful! that presumption may cost you even the loss of your soul.

5. We all very well know that life in the kingdom of God will be glorious beyond all conception. How frequently the inspired writer refers to the glorious world to come, which every soul will have who is so happy as to be saved. That life is to be unending. It will not terminate with a hundred years, nor a thousand years. When a soul has been in the kingdom of God ten thousand, yea a hundred thousand years, he will still have eternity before him.

The word of God expressly says that they shall live "forever," John 6:51; they shall have "everlasting life," John 3:16; they shall be given "eternal life," Rom. 6:23; they shall possess "immortality," 1 Cor. 15:53; they shall have "endless life," Heb. 7:16; "neither can they die any more," Luke 20:36; "and there shall be no more death," Rev. 21:4.

Is it possible that such infinite glory lies within our reach, and we neglect to gain it? Oh, how sin deadens the hearts of men, and blinds them to the best interests of their own souls.

6. We know beyond all doubt that if we do give our hearts to God, we shall never regret it. Did you ever hear of a person that regretted having lived a holy and devout life? No; I have talked with hundreds upon this subject, and not a single one have I ever heard say that they regretted having lived a Christian. But I have heard many say, with tears in their eyes, that they deeply regretted having put off so long giving their hearts to God.

Now, as we know these things, why not start to-day? why not turn to God now? why not take up the cross we see? why not accept salvation this hour? why not take hold of a truth so glorious? why not do it now?

7. We know that if we start to become a Christian it will be just as hard, just as difficult, to do it in the future as it will be to do it now. In fact, the longer it is put off the harder it becomes. Your habits become more fixed, and your character harder to change, and circumstances round you will be more difficult to alter. Then if you have not lost hope of Heaven, all reason will say, Grasp it now, break away from your chains before they become so strong that you cannot do it.

8. We know that we can become Christians if we will. We sometimes say that we cannot do it, but we know better, for there is a way provided. Christ has died, pardon is offered full and free, help is offered; many have been saved through this, and we can be. The greatest sinners have been saved; thieves, murderers, and adulterers have been saved, and our cases are not worse than theirs. If we will only submit our wills, and give up our sins, we can be saved. This we know very well.

Let us then make a start, and do it now. There may be things that we do not understand, but there are enough that we do know, which, if acted upon, will insure our salvation. Take up the first cross you see; make a start somewhere. God will make your path plain as you walk in the light. D. M. CANRIGHT.



**Christian Conversation.**

THE art, if we may call it so, of Christian conversation, is little cultivated, and rarely practiced. In fact, it seems to be an accepted canon that religious conversation, even among Christians, is not at all the thing to be practiced, or, at most, at rare intervals, and only on special occasions. When the pastor makes a call, he, of course, is expected to "introduce the subject," and the parishioner is expected to respond in such manner as he or she may be able to. But the matter is quickly over, and other topics are introduced.

We have often noticed that, when the subject of God and the soul, the Bible and religious life, is under discussion—especially if the matter is made personal—there is more or less restraint, even between pastor and people; whereas, if a new book, the last social item of news, the *work* of the church, or, indeed, any outside and worldly thing is taken up, the conversation becomes easy and fluent again. Even the question of "the difficulty in securing good servants" can be made the lively theme of conversation.

Of course there are exceptions to this rule. There are households and individuals with whom and among whom it is a delight to hold religious conversation. The precious truths of God's word, the personal experience of the soul, earth and Heaven in God's sight, life and death, immortality and glory, are matters that are eagerly dwelt upon. This, however, is not the rule, only the exception.

Now why is this so? Is it true, as some assert, that religion and the things of the Spirit are of too sacred a character to be made the subject of conversation? Is it so that religion is entirely a thing of the heart—the inner life—and not of the tongue and of speech? We know that this is the theory of some. No doubt there are some souls who so feel and hold, honestly and truly; but in such cases there is always an unuttered communion going on when there are kindred spirits about. There is something in the atmosphere of persons who are living a deeply spiritual life that speaks without words. As a rule, however, the excuse that it is "too sacred a matter to be talked about" is a pretext rather than a reason for the dead silence, or, at best, formal commonplaces, maintained or uttered upon this matter.

Nevertheless, we are told that "they that feared the Lord spake often one to another, and the Lord hearkened and heard." Here are two precious truths. God's people who are in his love, and in love with each other, do often speak to and with each other upon heavenly and spiritual themes; and, moreover, the Lord himself is a listener. And who shall say he is not, by the Holy Spirit, an active participant in all real religious conversation? Again we are told, that "out of the abundance of the heart the mouth speaketh." Now, must we not suppose that when Christians come together, if there is an abundance of love and life in their hearts, there will be an easy and glad flow of religious conversation from their mouths?

What scene in the Bible is more beautiful than that, just after our Lord's resurrection, when the two sorrowing disciples were going from Jerusalem down to Emmaus, and were overtaken by the risen Lord? They were conversing together about the untoward things that had been happening in those dreadful days, of their own blasted hopes, and of their sorrow concerning it all. Then it was that the Lord himself came up and joined them. They thought him to be a stranger; yet did they not hesitate to tell him all the reason of their sadness and of their heavy thoughts, to which he replied by opening the Scriptures to them and expounding to them out of the word of God the things concerning himself.

How their hearts burned within them as he talked with them by the way! Does any one

who knows anything of the comfort and power of real Christian conversation doubt but that that same Lord will be present wherever the things that belong to him are the subject of conversation? Who that has ever been in the habit of conversing with earnest Christian friends but that has derived refreshment and comfort from such converse? Is it not thus that we comprehend with all saints what is the breadth, and length, and depth, and height, of the love of God, that passeth knowledge?

Suppose that the Christian people of these two cities should, as a rule, when interchanging social visits, or when casually meeting together, make inquiry after each other's spiritual health, or of any new discoveries in the word of God. Does any one doubt as to what would be the effect of such a habit upon each other and upon the cause of Christ? It is both a pity and a shame that, while Christians can and do converse freely and continuously upon almost every other theme, this one subject—which, after all, is beyond all others in interest and importance—should be so generally ignored.

Christian conversation should not be carried on with bated breath, as though we were ashamed of Christ; not pompously, as a Pharisee would say his prayers or tell of his alms; nor stiffly, as though it were a matter of duty to be gotten through with as soon as possible; but easily, naturally, and commonly, as other things are introduced and conversed about. No doubt this habit must be cultivated; but so must all other good things be cultivated. If our hearts are in close fellowship with the Lord, there will be the disposition to speak one to another; and with that disposition will come the ease and naturalness of expression.

We may be sure that the absence of religious conversation among Christians is one of the factors which enable us to account for the dearth of religious interest in the churches; and whenever it comes in vogue again, and the people who do know and love the Lord begin to speak often one to another, then will the Lord hearken and hear, and send his blessing upon us.—*Independent*.

**What Is Right?**

IN view of the fact that so many persons in these days make light of faith in a personal God, and claim to "do the right because it is the right," without regard to any obligations to a divine being, it is worth while to examine their position a little. It is one of the characteristic features of modern materialism, and its plausibleness sometimes imposes upon those who in other matters show a good degree of common sense.

What is that which is called "right," and why is it right? The word right literally means that which is in accord with a given rule or law; that which is straight, in the sense of not varying from a fixed, direct line. But that rule or line is involved necessarily as the pattern. Some law, some standard there must be, in the very nature of the case, by which that which is called right may be tested so that its rightness may be made apparent. That which is morally right, therefore, is so because it conforms to some moral standard.

Here, then, we are thrown back upon the commands of God. The widest search and the keenest analysis never have revealed any other supreme moral standard than this. The Almighty Creator, Ruler, and Father, of us all, has hidden us forsake everything evil and follow everything good in order to please him. Common sense and conscience, if allowed to act naturally and freely, agree with revelation that God's relation to us gives him authority to direct our conduct, so that his commandments form the rule by which our actions ought to be governed. Our lives can be what they should be only as we obey him. We may think it is possible to do right merely because it is right,

but reflection will soon convince us that there is no right except in being, and because of being, at one with his will.

Surely this is a blessed truth. To substitute a spiritual principle for a spiritual being, would be a pitiable mistake. We need the sympathy, love, and help which only a person, a friend, an actual father can give us; and, if we try faithfully to do his will, we soon learn that he is no mere abstraction, but as truly able and willing to afford us protection and aid as any visible earthly friend. His commands also are as wise and gentle as they are positive.—*Congregationalist*.

**A Word on the Sabbath Question.**

A YOUNG man who had just been ordained and was about leaving home to assume the duties for the first time as a pastor, received no more valuable advice from his old Christian mother than when she looked him earnestly in the eyes and said, "John, stick to your text." So in the consideration of this question, we must stick to our text, or, better yet, stick to God's command; and what is it? "Remember the Sabbath day to keep it holy." The outside world says, "Yes, to keep it holy—I understand what that means," and they give a very elastic definition to the word "holy." We need not go to the dictionary to find out what holy means. Here is something which helps us to understand its meaning: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son," etc. And then we read that the Lord, having finished his work of creating the world, rested on the seventh day, "wherefore the Lord blessed the Sabbath day, and hallowed it." Hallowed it? What is that? What is it to hallow? We find this definition: "To make holy." But can we get anything more definite than that? Yes, this: "To set apart for holy or religious use." Well, what is religious use? "Religious!" what does that mean? It means teaching or setting forth religion. Now, what is religion? Where can you find a more comprehensive and satisfying definition than this: "Religion is the recognition of God as an object of worship, love, and obedience." Well, then, we should be satisfied to believe that the Sabbath was set apart for us as a day of rest, and a day when we can worship God without being disturbed by the usual duties and cares which press upon us on other days; and so the day must be spent; whether we like it or not has nothing to do with it. You may have your theory about the Sabbath question, and I may have mine; but it will be better for us all if we stick to the command of God and "remember the Sabbath day to keep it holy."—*Burk, in Christian Union*.

WE occasionally hear individuals objecting to the pledge system, especially as it meets them on the line of Christian giving. They claim that they will give just as much as they can without pledging themselves; and therefore the pledge seems a needless device. But the fact is, in the majority of cases, those who do not commit themselves through a pledge are not regularly responsive to the calls for benevolence. And, still further, not only does God lavishly give to us, his children, but all he gives is, in a general sense, pledged. His offerings, whatever their nature, whether daily or weekly bestowed, may, in some sense, be considered pledged offerings. His word is one great book of pledges in respect to what he is willing and ready to do for us. Let us not excuse ourselves—to gratify our self-interest—from conforming to a method which is as divine as it is beneficial.—*Sel.*

"BLESSED is the man that feareth the Lord, that delighteth greatly in his commandments."



## Can the Old Testament Be Trusted?

(Concluded.)

THE next point in the book of Second Kings is on the invasion of Samaria, by Shalmaneser (chap. 18: 9, 10): "Shalmaneser, king of Assyria, came up against Samaria, and besieged it. And at the end of three years they took it; even in the sixth year of Hezekiah, that is the ninth year of Hoshea, king of Israel, Samaria was taken." The Bible chronology places this event "about 723 B. C." And the tablets of Shalmaneser, from the ruins of Nineveh, assert that his reign was B. C. 727-722, and that the "chief event of his reign was the campaign against Samaria. The capture of that city, however, was reserved for his successor, Sargon, in 720." This corresponds with the Scripture date exactly, as the attack was made about 723, and the siege continued three years, which gives the very date of the tablets of Shalmaneser.

Besides extending this article to an immoderate length, it would be too tedious a task to give in full all the accounts confirming the Scripture record; in fact it would be only to re-write that record. Therefore we shall mention the names, and give references to the passages of Scripture with which they correspond. The inscriptions declare that, in 710 B. C., Sargon, king of Assyria, overran Judea, and razed Ashdod to the ground (Isa. 20: 1); that a year after the Judean war by Sennacherib, Merodach-Baladan was in command at Babylon (Isa. 39: 1; 2 Kings 20: 12); that in 740 B. C., Tiglath-pileser, king of Assyria, overthrew the ancient kingdom of Damascus (2 Kings 16: 9), and in his "inscriptions Ahaz of Judah appears among the names of those who acknowledged his sovereignty and paid tribute" (2 Kings 16: 7-18; *Enc. Brit.*, art. *Ahaz*; *Rawlinson*, *Third Monarchy*, chap. 9, par. 129); that in 730 B. C. he placed his vassal Hoshea on the throne of Samaria in the room of Pekah (2 Kings 15: 30; 17: 1); that Ben-hadad reigned in Damascus, while Ahab reigned in Israel, and that Hazael succeeded Ben-hadad (2 Kings 8: 7-15).

No less accurate and circumstantial is the testimony of the "Moabite Stone," discovered in August, 1868, and now familiar to many, which reads as follows:—

"I am Mesha, king of Moab [2 Kings 3: 4]; the Dibonite, my father, reigned over Moab thirty years, and I reigned after my father. Omri was king of Israel [1 Kings 16: 16]; and he afflicted Moab many days, because Chemosh [1 Kings 11: 7; Jer. 48: 7, 13, 46] was angry with his land, and his son succeeded him [1 Kings 16: 28]; and he also said, I will afflict Moab. In my days he spake thus: And I looked on him and on his house. [2 Kings 1: 1; 3: 4, 5.] And Israel kept constantly perishing. And Omri held possession of the land of Medeba, and there dwelt in it Omri and his son and his grandson, forty years. [1 Kings 16: 23, 29; 2 Kings 3: 1.] But Chemosh restored it in my days. And the king of Israel built for him Kiriathaim, and I fought against the city and took it, and brought from thence the altar of Jehovah, and put it before Chemosh in Keri-oth. And Chemosh said to me, 'Go and take Nebo from Israel.' And I went in the night, and fought against it from the overspreading of the dawn till noon, and took it, and I utterly destroyed it, and I slew all of it, seven thousand, for to Ashtor-Chemosh had I devoted them. And I took from thence the vessels of Jehovah, and I presented them before Chemosh. And the king of Israel built Jahaz, and dwelt in it while he was fighting against me, and Chemosh drove him from before me; and I took from Moab two hundred men, all told, and I attacked Jahaz and took it, joining it to Dibon. Chemosh said to me, 'Go fight against Hor-naim.'"

Here, then, are the facts, strictly in accordance with the Scripture account of Omri, his

son Ahab, and his grandson Jehoram; and of Mesha, king of Moab, and his father's servitude, and his own rebellion. Now it is utterly inconceivable how these statements of the Scripture could have been gathered from any other source than the actual events themselves. For there is absolutely no history of the Moabites, from which they could have been taken in later times. Therefore the perfect agreement between the occurrences as recorded in the Bible, and as recorded by Mesha, king of Moab, upon the enduring stone, proves, to a demonstration, that the records were made at the same time. This, then, carries us back 929 years B. C., as the date of this portion of the sacred word. However, we are not obliged to stop at this date for want of proofs of any earlier, for the decipherment of the inscriptions on the Egyptian monuments and tombs fully corroborates the record in the Pentateuch concerning Joseph and the exodus; so much so, in fact, that it is now considered as a most valuable auxiliary to the full understanding of the Egyptian history, and "Brugsch and Lepsius and Chabas and Mariette treat the Pentateuch as of prime historical importance."

"It seemed, a few years ago, an almost incredible story told in Genesis of the campaign of the four kings of Elam and Babylonia—Chedorlaomer, Arioch, Amraphel, and Tidal—against the five kings of Sodom and the plain. The monuments confirm the story wonderfully. They tell us that at just this time [about 1900 or 2000 B. C.] there had been an Elamite (or Median) conquest of Babylonia; they tell us that Laomer was the name of an Elamite god, and that Chedorlaomer means worshiper of Laomer; and we find an account of this very Arioch mentioned on the monuments as king of Elasar, and we learn that his father's name was Chedor-mabug, and his grandfather's name was Simtilhak; and we further learn that even earlier than this there had been Babylonian expeditions to the shores of the Mediterranean Sea. Every difficulty is completely removed, and confirmation supplied.

"Abraham, we are told, came from Ur of the Chaldees. Such a town had become utterly lost, except in this Biblical mention of it, and a pious tradition had put it in an impossible place. The present generation has rediscovered it, and read its record on the monuments. We find it was the second capital of Babylonia, and was distinguished for its worship of the moon-god. The names could be mentioned of half a dozen of its kings, one of whom was Chedor-mabug, father of the Arioch of the Bible. Two seals, worn by gentlemen of Ur before the time of Abraham, and bearing the names of the first two kings, are in the British Museum. The Bible geography is proved no fiction."—*Wm. Hayes Ward, D. D., in Sunday School Times*, vol. 25, no. 42, article, "The Bible and the Monuments."

We shall add no more. These evidences, wholly from outside of the Bible, prove beyond any possibility of reasonable doubt, that the Scriptures are authentic records of the things of which they treat, and all the researches in archaeology only serve to heap evidence upon evidence of their absolute truthfulness.

It is a law of evidence that—

"Probable proofs, by being added, not only increase the evidence but multiply it."—*Butler's Analogy*, Part 2, chap. 7, par. 41.

"When two independent writers witness to the same event, the probability of that event is increased, not in an arithmetical, but in a geometrical ratio," i. e., "Let it be ten to one that a certain fact is true upon the testimony of one witness, and likewise ten to one that the same fact is true upon the evidence of another, then it is not twenty to one, but one hundred and thirty to one, that the fact is true on the evidence of both. And the evidence to the same point, of a third independent witness of equal credibility with the others, would raise the

probability [of its truth] to one thousand three hundred and thirty to one. 'By the mouth of two or three witnesses,' the word, to which such witness is borne, is 'established.'

"And the agreement is the more valuable, if it be (so to speak) incidental and casual—if the two writers are contemporary, and their writings not known to one another; if one only alludes to what the other narrates; if one appears to have been an actor, and the other merely a looker-on; if one gives events, and the other the feelings which naturally arise out of them: in these cases the conviction which springs up in every candid and unprejudiced mind, is absolute; the element of doubt which hangs about all matters of mere belief being reduced to such infinitesimal proportions as to be inappreciable, and so, practically speaking, to disappear altogether."—*Rawlinson's Historical Evidences*, lecture 1, par. 22, note 52.

It is upon precisely such evidence as this that the Bible rests. Therefore, even though it be looked upon as merely a history of the times in which it was written, these evidences prove that the Bible is worthy of all acceptance as a faithful record of absolute facts as they actually occurred. So that it is verily true that he who, in these days, presumes to cast doubt upon the Scripture record, only thereby exposes his ignorance or his willfulness.

But this is not all. In the Bible are recorded not only the things that had occurred in the times when its respective books were written, but also things which should occur for ages to follow, even to the end of the world. And when we read that which was written in these books away in ancient times, concerning what should come in ages to follow; and then take up the history of these ages and find events occurring exactly as written hundreds and even thousands of years before; this again, not only confirms the absolute faithfulness of the Scripture but carries it beyond the human for the spring of the knowledge of the facts, the record of which is therein given.

Nor yet is this all—nay, it is merely the beginning. For there is a "scheme of doctrine bound up with these facts"—absolutely dependent upon them, inseparably connected with them, and "null and void without them"—which stands fully established, just as soon as the record of the facts is shown to be worthy of acceptance; that doctrine is the doctrine of Jesus Christ the Son of God. Therefore it stands proven to a demonstration that, "All Scripture," whether doctrinal, prophetic, or historical, "IS GIVEN BY INSPIRATION OF GOD."

Having by these evidences, which might be greatly multiplied, demonstrated the absolute trustworthiness of the Bible record, we now propose to take our stand upon this "sure foundation," and from it, as our point of observation, to trace, by the outline therein given, the course of the history of this world from the Babylonian ascendancy to our own day. A. T. J.

THIS is the way some Western people advertise their sermons, according to the *Occident*, of San Francisco. It doesn't hurt the other clergy in the denomination to state that the advertiser is the minister of the Baptist Church at San Jose, Cal. This is the notice:—

"Services at 11 A. M. and 7 P. M. Morning subject, 'Eating Butter and Honey the Instrumental Means of Knowing to Refuse the Evil and Choose the Good.' Dairy-men and bee-keepers specially invited. Evening subject, 'The Trinal Nature of Man.' All interested in human destiny invited."

Now we advise that parson that if there is any butter and honey that forms "the instrumental means of knowing to refuse the evil and choose the good," he sell all that he has and buy that butter and honey and eat nothing else the rest of his days. What odd sticks do get into pulpits at times.—*Christian at Work*.



**Betting and Gambling.**

ONE of the most potential, subtle, and widespread passions of the day is the spirit of gambling. It pervades all classes, it enters all doors. Not many years ago one sporting paper—of which respectable people knew nothing—was a sufficient organ for the craft; how many now of the kind does New York alone publish? And besides these official mouth-pieces, large spaces in the daily papers are occupied in chronicling the doings on the race-courses, the bets in the billiard saloons, the result of "sparring" and "bruising" and walking matches.

Our cities are also full of men who lounge about street corners and the bars and lobbies of hotels, picking up the "strait tips" for the morrow's race. They are betting men, who have nothing else to do, who would not do it if they had, who live by "preying" on their fellow creatures. And one of the saddest things about this army of social bandits is the youthfulness of its personnel. All of them could do honest work if they would. Is it not a shameful and astounding thing that thousands of men can be profoundly exercised about the weight of a jockey, and consider the "going" mettle of a colt the grandest fact extant? Why? Not because they are sportsmen in any natural or honest sense of the word, but because they expect by the mere magic of the horse's name to clear more money in one shameful transaction than many a preacher or professor gets for a year's hard labor.

And it is not only on the race-course, at the green tables of the billiard-room, at "rings," and "mains" and "bars," in club-houses and drinking saloons, that betting and gambling are to be found. Its slang is heard in all the highways and byways of life, in schools, and in households; it mingles in the affairs of religion and the business of the church. What are lotteries for the building of churches, etc., but gambling? Will calling the church after some saint, or dedicating it with splendid ceremonies, ever make the place "holy"? Have we received any new dispensation by which it is lawful for us to do evil that good may come?

The "operations" which, in money and bonds, form a great proportion of the day's business, and influence immensely the city's legitimate trading, are not, perhaps, illegal, but they are unholy; for it is money made without labor, or obtained without equivalent from the incautious, the ignorant, or the unfortunate. And if the material of this legalized gambling could be traced to its source, it would too often be found to have come from the safes of employers, the pocket-books of country traders and farmers, who jeopardize their lawful gains for the chance of unreasonable returns, and so deserve the ruin they find. It is the product of fraudulent bills, forged acceptances, loans at ruinous interest, money borrowed from confiding relatives with lies—it is all as ill gotten as it is ill applied.

The terror of gambling is the hopelessness of its cure when the passion is once established. It makes the heart as hard as the nether millstone, and renders the man perfectly indifferent to everything but his stake. The gambler will dice with the devil on the banks of perdition until he falls into it forever. Has history in all its pages a more awful death-bed scene than that of Cardinal Mazarin? The last bulletin had been issued; "the pallid specter with the equal footsteps" was at his door; he had had absolution, tears, blessings, extreme unction; what was he doing? Not waiting in solemn or prayerful awe the moment of his release. Not even like the pagan Hadrian murmuring, *Animula vagula blandula!* He was sitting up in bed playing cards with the court ladies in their frizzed hair and low dresses; holding the cards against death, till death won, and they fell from his clayey hands. Death's approach softens most men; even the old drunkard Falstaff "babbled of green fields" and his innocent

youth in his presence; but the gambler thinks only of his trumps and his dice until he drops into the grave.

The fact that so many young men are thronging all places where they can live by perilous "chances" is a matter assuming a grave aspect, both in a moral and economical sense, and constitutes a social problem of deep and far-reaching significance. Individually, it seems hopeless to contend with it; and yet it has been by individual efforts that all great moral triumphs have been won. Here a convert and there a convert, and the Christian Church was formed. Seven men, only, started the "teetotal" crusade; a still less number the anti-slavery movement. We must never forget that individual effort is as powerful for good as for evil. Every good man can frown upon a bet, or a gambling transaction of any amount or any kind, as something wicked and disreputable. He can refuse to touch a "book" or dabble in a "pool," or even make a "corner." He can be satisfied with honest gains, and never take enormous chances to make stupendously wicked failures. He can frown upon all trading whose element is dishonest, whatever the profits may be; for all such gain is sin; and without controversy the end of sin is death.—*Christian Union.*

**Idols and Miracles.**

"WHERE," asked Redshid Pasha on his visit to the Pantheon, "are the statues of the heathen gods?" "Of course they were removed when the temple was Christianized," was the natural answer. He replied, "I would have left them standing to show how the true God had triumphed over them in their own house."

This extract from a book written by Cardinal Wiseman is a specimen of the way in which the Roman Church feigns innocence of idol worship. The statues of all the pagan gods and of Venus, with the marvelous pearl of Cleopatra in her ears, no longer fill their ancient marble niches in the Pantheon; triumphant Mars is jostled from his pedestal, the trident of Neptune is broken, and proud Minerva is abased, but Rome is full of idols yet. Wherever one head was cut off, the hydra sprouted a hundred new ones not more noble nor more beautiful than the old.

Not without good reason have the teachers of this people suppressed in their oral instruction the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;" for they know that almost every one of the 365 or more churches in Rome would be shamed by their teaching. Shrine rivals shrine; one idol vanquishes another, and is in turn subdued by a third; the favorite statue or picture winning for the friars or priests who own it uncounted wealth.

This was the case with the celebrated statue of the Madonna with the child in her arms, on the altar near the tomb of Raphael in the Pantheon. This statue wears a gemmed crown decreed to it by the Chapter of Saint Peter's, to which is intrusted the care of awarding honors and decorations to the various statues of the Madonna. Sometimes, but rarely, the child in her arms receives a crown also, but a similar honor is never awarded to a statue or picture of Christ.

This Madonna was the favorite miracle-working statue of the people of Rome until a rival caused it to be almost forgotten. It still wears the gemmed crown, and a dim light is burning before the altar, but the votive offerings are few, and the constant crowd of worshipers has been transferred to the neighboring church of Saint Agostino. There the statue by Sansovini of the Madonna seated with the child in her arms, glitters with necklaces, that reach to the waist, and bracelets that almost cover the arms; the walls on each side are hung with silver hearts and small paintings of doubtful art rep-

resenting accidents from which the devout have been saved by the wonder-working statue. Once a whole army of assassins' daggers decorated the wall near a dozen large lamps, hung in a semicircle before it, threw a bright light continually upon the gems and the flowers.

Rarely is the open space before the Madonna without a crowd of devout kneeling worshipers. I have seen an old man rise with pain, leave the solemn group, lean on his cane and slowly mount the steps of the pedestal, upon which is inscribed: "Our Holiness Pius VII. concedes perpetually one hundred days of indulgence to all those who once a day shall devoutly kiss (or touch) the foot of this holy image, reciting a hail Mary, for the needs of the holy church." The old man, with bowed head and trembling hand, awed by the lights and flowers and gems, kissed the foot of the holy image, gained his one hundred days of indulgence, and no doubt returned the day after to secure more immunity from the pains of purgatory.

"The poor and holy virgin of Nazareth," says David Silvagni, in his remarkable work, "The Court and Society of Rome from 1769 to 1869," "is now no longer seen humbly dressed like the Madonna of Beato Angelico, of Raphael and of Sassoferrato, but covered with brocades, wide laces and royal mantles, like a queen in a theater." More deference is paid to the gem-crusted, ugly modern image of the Bambino Gesù, kept by the friars of the church of Ara Coeli, than to any other image of Christ in Rome. It is supposed to work miracles, and the gems are offerings from the sick whom it has healed. It is taken in a splendid carriage with servants in livery—often lent for the purpose by Prince Torlonia—to the sick person, and if, when laid upon the body, it remains red in the face, a cure will be effected. If it becomes pallid the sick person will inevitably die.

The bronze statue of St. Peter is worshiped devoutly by the peasants and lower class of the population, who kneel long on the marble floor before it and then reverently approach to kiss the worn toe that records the millions of kisses it has received. This is a dignified idol and does not condescend either to be carried about, to roll its eyes, shed tears, or give other signs of benevolence. It allows itself, however, on the festival of Saint Peter to be dressed in the brocade mantle of the pope, and to wear his triple crown and pastoral ring upon the uplifted finger.—*Madame Sofia Bompiani, in N. Y. Observer.*

**The Mission of the Church.**

"It is the mission of the church to preach to all nations, to convert the world, and not confine its efforts to its own vicinage or community."

We have a very high regard for Dr. John Hall, and rejoice that so clear-toned and able a preacher of the gospel occupies the high place now filled by him. But surely Dr. Hall did not ponder these words. Surely they must be an inadvertent utterance. Doubtless the church has for its mission "to preach to all nations"—but not for the conversion of the world. The Master says, it is "for a witness unto all nations; and then shall the end come." Does that teach the conversion of the world by the preaching of the gospel? Does the parable of the sower? Does the parable of the wheat and the tares? Does his description of the state of the world before and at his coming teach it? Did "the apostles and elders, with the whole church," believe it, when they affirmed Peter's declaration that "God did visit the Gentiles to take out of them a people for his name"? Acts 15:14. Will the church in glory believe it when they sing the new song to him that redeemed them unto God by his blood, "out of every kindred, and tongue, and people, and nation"?

No; the church's mission is, to go "everywhere preaching the word;" and then leave all results with him who sent it forth.—*Sel.*



## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—AUG. 22.

#### Inheritance of the Saints.—Continued.

##### THE KINGDOM RECEIVED.

1. GIVE a brief outline of the kingdom of Israel from the time of Saul till its final overthrow.

As stated in last week's lesson, Saul was succeeded by David and Solomon. At the death of Solomon, Rehoboam took the kingdom, but in consequence of his imprudent stubbornness, a large portion was taken from him. The two kingdoms, Israel and Judah, continued together, sometimes at war and sometimes at peace, until 721 B. C., when the kingdom of Israel was obliterated. In B. C. 606 Jerusalem, the capital of Judah, the southern kingdom, was besieged and conquered by Nebuchadnezzar, king of Babylon, and the captivity of Judah was made final in B. C. 588. The Biblical history of these kingdoms may be found as follows: The book of 1 Samuel contains the history of Samuel and Saul; 2 Samuel, entire, is devoted to a history of the kingdom under David; the first eleven chapters of 1 Kings contain the life of Solomon; and the remainder of 1 Kings, and the whole of 2 Kings contain the history of the kings after the division. In the books of Chronicles, the history of the same period is repeated, but after the division no further mention is made of the wicked kingdom of Israel.

2. Into the hands of what power did the dominion then pass?

"Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia." 2 Chron. 36 : 11-20.

"And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my serv-

ant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him." Jer. 27 : 4-7.

3. Into whose hands did it subsequently pass?

When the Jewish kingdom fell, it passed into the hands of the Babylonians, at that time the ruling nation of the world. In 538 B. C. the Babylonian kingdom was overthrown, and, with the Jews, passed under the dominion of Medo-Persia. In 331 B. C. another revolution took place, when all the world passed into the hands of Alexander the Great, king of Grecia. The Jews, although mostly in their own land, were under Grecian rule until B. C. 161, when they came within the power of Rome, which was then taking its place as the ruler of the world.

4. How was this foretold by one of the prophets?

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21 : 25-27.

The taking off of the diadem from the profane, wicked prince of Israel, Zedekiah, was the taking of Jerusalem by the Babylonians. Then three "overturnings" are spoken of. The first of these was in 538 B. C., when the Babylonian monarchy was overturned, and the Medo-Persian succeeded; the second was when Medo-Persia gave place to Grecia; and the third was when the Romans assumed the sovereignty of the world. Since then no other power has exercised universal sway over the earth, nor will such a state of things exist again, "until he come whose right it is;" then the uttermost parts of the earth will be given to him for a possession.

5. Who is the one "whose right it is"?

"I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2 : 7, 8.

6. What did Isaiah say concerning the continuation of the kingdom of David?

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9 : 6, 7.

7. Where is this successor of David named?

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1 : 31-33.

8. Where had the promise of such a successor been made directly to David?

"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. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. 7 : 10, 16.

9. Did David understand to whom this promise referred?

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts 2 : 29-31.

10. Did Christ receive and restore this kingdom at his first advent?

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1 : 6, 7.

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18 : 36.

11. To what did he liken the reception of the kingdom?

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19 : 11, 12.

12. Has he yet received this throne?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3 : 21.

13. When will he have received it?

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25 : 31.

14. What will the righteous then also receive?

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 34.

#### NOTES ON THE INTERNATIONAL LESSON.

AUGUST 2. 1 KINGS 18 : 1-18.

##### The Famine in the Land.

HAVING learned in last week's lesson that Elijah stood on the Mount of Transfiguration as the representative of those who shall be translated at the coming of the Lord, we turn now to a study of the times of Elijah just before his translation, and we shall find in them a representation of the times in the days just before the coming of the Lord and the translation of the righteous who shall then be alive.

THAT there will be a company of people alive on the earth, when the Lord comes, who will hail him with joy and meet him with gladness, is abundantly shown in the Scriptures. Paul says plainly, "This we say unto you by the word of the Lord, that *we which are alive and remain unto the coming of the Lord* shall not prevent [go before] them which are asleep [the dead] . . . the dead in Christ shall rise first; *then we which are alive and remain* shall be caught up together with them . . . and so shall we ever be with the Lord." 1 Thess. 4 : 15-17. Again he says, "We *shall not* all sleep [not all die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15 : 51-54. Where is that "saying" written? Read Isa. 25 : 8, 9. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away



from off all the earth; for the Lord hath spoken it. And it shall be said *in that day*, Lo, this is our God; *we have waited for him*, and he will save us; this is the Lord; *we have waited for him, we will be glad and rejoice in his salvation.*"

It is plain, therefore, that there will be some righteous on the earth when the Lord comes, but compared with the wicked they will be but few. When the Lord comes, he will take vengeance on the wicked as well as save the righteous. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. And in Rev. 6:15, 17, we read, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13. Thus we see that the two classes, the righteous and the wicked, will be upon the earth when the Lord comes. The wheat and the tares "both grow together until the harvest"—"the harvest is the end of the world." Matt. 13:30, 39.

WE see by the words of the present lesson that, through the drought, the streams of water and the vegetation had so dried up that the beasts were likely to perish. "And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it; Ahab went one way by himself, and Obadiah went another way by himself."

NOW READ what Joel says of the time that just precedes the day of the Lord: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1:15-20.

AND in view of it he says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

ZEPHANIAH says of that time: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." Zeph. 1:14-16.

ZEPHANIAH tells exactly why the terrors of this great day come so upon men. It is "because they have sinned against the Lord." This is what brought all the trouble in the days of Elijah. For when Ahab cried out to Elijah, "Art thou he that troubleth Israel?" Elijah replied, "I have not troubled Israel; but thou, and thy father's house, in that thou hast forsaken the commandments of the Lord, and thou hast followed Baalim." And it was because Elijah had held up before the people the commandments of God, and had insisted on obedience to them that he was now accused of troubling Israel; and it was Israel's persistent violation of the commandments that brought upon them all the trouble. Here then, in the days of Elijah, was a controversy over the commandments of God. On one side was Jezebel wielding all the power of the state in behalf of the violation of the commandments; on the other side was Elijah and a few others maintaining the honor of God by strict adherence to the precepts of his law.

NOW IT is the truth that just before the Lord comes there is to be just such another controversy in regard to the commandments of God. The last message to men, that the Bible contains, is one that warns them against the transgression of the commandments, and calls them to "keep the commandments of God, and the faith of Jesus." This message is found in Rev. 14:9-12, and reads as follows:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

THAT this is the very last message to men is shown by the fact that, following in direct connection with this, the prophet says, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; *for the harvest of the earth is ripe* [the end of the world is come]. And he that sat on the cloud thrust in his sickle on the earth; *and the earth was reaped.*" Verses 14-16.

THESE scriptures show that when the Lord comes in the clouds of heaven, it is to reap the harvest of the earth; that that which will fit a people to be gathered as wheat into the garner of God, is the *keeping of the commandments of God and the faith of Jesus*; and that that by which men make themselves only to be accounted chaff to be burned in the fire, is the *worship of the beast and his image*. This shows also, that to worship the beast and his image is to violate the commandments of God, and so incur his wrath; and that to keep the commandments of God is to excite to oppressiveness the power of the beast and his image. Rev. 13:15.

WE are here making no argument as to what is the beast, nor what is his image, nor what it will be to worship them. We simply draw a parallel between the events of the times of Elijah and those which immediately precede the coming of the Lord. Nor do we here present any argument to show that the coming of the Lord is near; we simply show by the

Scriptures that, whenever his coming shall be near, *then*, as in the days of Elijah, the commandments of God will be the one subject of controversy between those who will serve the Lord, and those who will not. A. T. J.

### True Teaching.

INTELLIGENT, purposeful teaching includes the idea of two persons, both of them active. Nor is it enough that there be two persons, both of them active; both active over the same lesson. This may be secured by hearing a recitation, and commenting on it; but that is not, necessarily, teaching. The scholar, in such a case, may be merely exercising his memory, reciting what he has memorized verbally without understanding a word of it; he learns nothing; he is not taught anything; he is not caused to know a single fact or truth, by his teacher's hearing him recite; nor does he learn anything by his teacher's wisest comment, if he pays no attention to that comment, or if he is unable to understand it.

"Teaching," as causing another to know, includes the mutual effort of two persons to the same end. The teacher must endeavor to cause the pupil to learn a particular fact or truth which he wants him to know; the learner must endeavor to learn that particular fact or truth. Until the two are at this common work, the process of teaching has not begun; until the learner has learned; the teacher has not taught.

Teaching is by no means all of a teacher's work; nor is it always the most important work of a teacher. Impressing one's pupils, and influencing them, are important factors in a teacher's work, when we speak of "a teacher," as one having children in charge, in a school—on a week-day, or a Sunday. A teacher's spirit, a teacher's character, a teacher's atmosphere, and a teacher's life, impress and influence a pupil quite as much as a teacher's words. It is a teacher's duty to love his scholars, and to show his love for them; to have sympathy with them, and to evidence it; to gain a hold on their affections, outside of the class-hour, as well as during it; and to pray for them specifically and in abiding faith.

There is no technical "teaching" in all this; but what would technical teaching be worth without this? There are teachers who do a great deal of good without teaching; they perhaps do a better work than many of their fellows, who *do* teach. Their work ought not to be undervalued because it is *not* teaching; neither ought it to be confounded with teaching.

Impressing and influencing members of a class is one thing; teaching a Bible-lesson is another thing; the two may go on together, or again there may be the one without the other. Whether the one or the other is wanted, or both together are desired, it is important to bear in mind what teaching is, as distinct from any other desirable work of a teacher. If a Bible-lesson is worth teaching, it ought to be taught: if it is taught, it must be by the process of teaching; and there is no such thing as teaching by a teacher, unless at the same time there is learning by a learner.

The question, therefore, at the close of each recitation, is—*not*, Were you with your class? *not*, Did you prepare yourself on the lesson of the day before coming to your class? *not*, Did you state and illustrate important truths which it would have been well for the members of your class to know? *not*, Were your hearers attentive, and seemingly impressed? *but*—Did you cause anybody to know anything about the lesson of the day? That question you cannot properly answer, unless you have proof that some one of your hearers learned what you tried to make him know. Until you can speak with positiveness on this point, you cannot say whether or not you have taught the lesson, or any part of it, to all of your class, or to any one scholar.—*Teachers and Teaching.*



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JULY 30, 1885.

## The Church. No. 14.

It is a fact to be lamented that a profession of faith in Christ does not always cure people of prejudice against some things contained in the Bible. We call it prejudice, for what but prejudice could lead a professed follower of Jesus to stand in opposition to the plain words of Jesus himself? In presenting the subject of washing the feet of the saints as an ordinance of the Christian church, we are well aware that we shall meet this prejudice. But we cannot forbear on this account, for nothing in the Scriptures is made more plain than is this duty in John 13. The mere reading of the text must satisfy every one on this point. Yet, as some things for which there is no warrant in the Scriptures, are received into the church by *general consent*, so some things which are plainly enjoined in the Scriptures, are doomed to *general neglect*; and it seems easy to satisfy the conscience with the acceptance of one or the rejection of the other, while walking in the broad way with the multitude. On no other principle can we account for the apathy which exists among the church people in regard to our Saviour's precept.

Omitting for the present the first three verses of the chapter, we begin to read with the beginning of the action of Jesus. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." To this declaration of the Saviour we call especial attention. As a simple matter of fact, of open and evident occurrence, Peter did know what his Lord was doing. But there certainly was something connected with this transaction which he did not know—which he did not understand. What was this? We must await the Saviour's explanation.

"Peter saith unto him, Thou shalt never wash my feet." This was a very *natural* expression, which any heart having even a moiety of sensibility can appreciate. But no refusal is accepted by the Son of God; the lesson which he was to give must be given. "Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?" Now he is prepared to give them the information which they had not. He first reminds them of his exalted position and authority, and then announces what he had done: "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; *ye also ought to wash one another's feet*. FOR I HAVE GIVEN YOU AN EXAMPLE, *that ye should do as I have done to you*."

Here was his explanation; now they knew what

he had done; he had given them an example to be followed by them. But human nature shrinks from the lesson given; it seems repulsive to the natural heart; the pride of man recoils from such an example as this. Yes; and no one can know this better than the Son of man himself. "For he knew what was in man." He met this feeling with a reply from which there is no appeal: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

But human nature is full of evasions. We have heard individuals say that this scripture teaches us to be humble, and this object may be gained without our doing exactly as our Saviour did. But Jesus met this with these words: "If ye know these things [if ye have learned the lesson], happy [blessed] are ye if ye do them." There is more in an *example* than a lesson to be learned. The lessons of the gospel are practical. "For I have given you an example, that ye should do as I have done to you." "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." How does any one know that the lesson of humility has been learned by him—that the example of the Saviour has made its impression on his heart—if he refuses to follow the example which the Lord and Master set for us? The proof is found only in obeying that which *ye ought to do*, even as the blessing is not in *learning the lesson*—not in knowing these things—but in doing them.

As a question of precept, no duty is more plainly given in the Scriptures. Let the reader for a moment compare the evidence of these explicit words of the Saviour with the evidence claimed for keeping the Sunday instead of the Sabbath. The merest inference is seized upon—the example of the apostles is eagerly sought for—and it is earnestly avowed that their example is a sufficient warrant for our action; although there is no declaration that they ever kept Sunday, and no declaration that they ever set any example of the kind, and no declaration that we ought to follow any one's example in this respect. Now let us suppose there is a chapter in the Bible that reads as follows:—

"After the Sabbath was past, Jesus called his disciples together on the first day of the week, and taught them. And at even, when the sun did set, Jesus said unto them, Know ye what I have been doing? Behold, I have rested and worshiped on the first day of the week. If I then, your Lord and Master, have kept the first day of the week, ye ought also to keep the first day of the week. For I have given you an example, that ye should observe the first day even as I have observed it."

Think you, reader, that this would be satisfactory to the advocates of Sunday keeping? Would they, or would they not, consider it a sufficient warrant for Sunday observance? There can be no doubt upon this matter. With avidity would they seize upon any manuscript which purported to come from past centuries, if it contained such words as these. By some means Sunday keeping has become popular, and it takes but little evidence—nay, no *evidence* is needed—to satisfy the minds of the people that it is a pious act to keep the Sunday. But here is a scripture of undisputed authority, in which are recorded the words of the Son of God, given in no parable, of no doubtful meaning, which plainly declare what his disciples ought to do, saying that he set them an example that they should do as he had done, pronouncing a blessing upon them if they did so, and yet, because it has become unpopular, the great body of professed Christians reject it from their practice with no apparent compunction. But from this evidence and from this duty, made so plain by the Saviour, we dare not turn away.

Having now briefly given our reasons for regarding this as an example and a precept to be regarded by the disciples of Christ, it remains to give the *order* of its observance, or the relation which it sus-

tains to other observances. It was at the last passover attended by our Lord that he washed the feet of his disciples, and it was at this time also that he instituted the supper, called "the Lord's Supper." There has been considerable question with some as to which was instituted first, and which should have precedence in the order of observance. This is a material point as it affects the practice of the churches, and should be well understood. It is a matter of gratulation, however, that there remains but little if any question among us in regard to their order. It is quite generally conceded that the Master washed his disciples' feet at an early stage of the passover supper, and instituted "the Lord's Supper" afterward. On this point we give an extract from a valuable paper by "E. J. W.," published in the SIGNS OF THE TIMES in December, 1883:—

"Before going further we must harmonize an apparent discrepancy in John's narrative. In verses 2 and 4 we read: 'And supper being ended, . . . he riseth from supper,' and then follows the account of the feet washing. Thus the idea generally obtains that the passover supper was entirely finished before the feet washing was performed. But in verses 12, 23-30, we again find them at supper. The question now arises, What relation, in point of time, does the feet washing sustain to the passover supper? We reply, It took place at the beginning of the supper, and offer the following proof: The original for, 'And supper being ended,' is, *kai deipnon genomenon*, which may be translated, 'And supper being ready.' The Revised Version renders it, 'And during supper.' Greenfield's Lexicon has it, 'During supper.' Robinson's Lexicon, on the verb alone, says: '(f) of any occasion, e. g. a repast, to be prepared, made ready, John 13:2.' The emphatic Diaglott: 'While supper was preparing.' Speaker's Commentary: 'During supper.' Clarke's Commentary: 'While supper was preparing.' Campbell: 'While they were at supper.' Barnes says on this text: 'This translation expresses too much. The original means, *while they were at supper*; and that this is the meaning is clear from the fact that we find them still eating after this. The Arabic and Persic translations give it this meaning.' Other good authorities give this meaning also. It may then be considered as settled that John's account is consistent with itself, and that the feet washing took place during, or near the beginning of, the meal. If supper were ready, and they were already sitting down when this event occurred, it would be perfectly consistent to say that it happened *during supper*."

"We will now consider a circumstance mentioned only by Luke—the strife among the disciples. It is recorded in Luke 22:24, after the account of the supper and the pointing out of the traitor. But there is very strong evidence to show that Luke's account is not chronological. And here we would remark that although Luke is very minute in his description of many things, he seems in general to have made no attempt to follow the order of events. His account of the temptation of Jesus in the wilderness is a case in point.

"We first notice that the language of Luke 22:27 is similar to that of John 13:16. Christ's reproof and instruction in Luke 22:25-27, are evidently the same as his remarks in connection with the ordinance of feet washing. It is most natural to conclude that this humiliating ordinance was given immediately in connection with the strife of the disciples as to who should be accounted the greatest. It is impossible to think for a moment that any such strife could have taken place *after* that lesson on humility. But we have seen that the feet washing took place at the beginning of the supper. Then the strife (Luke 22:24) must have preceded the supper, and is recorded by Luke out of its proper place.

"Again, concerning what would the disciples be most likely to contend at that time? we answer,



They would naturally contend as to who should have the precedence at table. Among the ancients the distinctions in age or rank were clearly defined, and at table the oldest or most honorable had certain seats assigned them. An instance of this is found in Gen. 43:33. Among all people, even at the present time, there is a difference, in point of precedence, in the seats at the table, and table etiquette is very clearly defined and strictly observed. The same point is brought out in Matt. 23:6; Mark 12:38, 39; Luke 14:7-11, where Christ reproved those who chose the chief places. There is certainly nothing else concerning which they could strive for the precedence on this occasion. And this strife furnished an occasion for Christ to give them the most impressive lesson on humility. But this again shows that the ordinance of feet washing took place at the beginning of the meal.

"Some may object, and say that their strife was as to who should be greatest in the kingdom of Heaven, and that it did not refer to their place at the table. But the disciples still looked for a temporal kingdom, which they thought Christ was soon to set up; and they would naturally expect that their rank in the kingdom would be determined by the position they occupied previous to its being set up. With this view their place at table was to them a matter of great importance.

"That we may keep the subject clear in our minds, we will now state in their order the events that occurred up to the present point of investigation. 1. Supper being ready, Jesus sat down. He was the host, and of course took the first place. 2. A strife arose among the disciples as to who should have the place of honor, that being, doubtless, the one nearest to Jesus. 3. To rebuke this unseemly strife, he arose from supper and proceeded to wash their feet, teaching them by precept and example that humility was the only ground of preferment in his kingdom. 4. Having completed this ceremony, he resumed his garments and sat down again to supper."

It is not necessary to add anything on this subject, as all will see that it was after he sat down again that the Lord's Supper was instituted.

### The Sabbath at the Exode.

It will be remembered that in last week's review of Dr. Dobbs, we noticed his position that the Sabbath was first instituted at the waters of Marah (Ex. 15:25). Whether he had some doubts of that, or whether it was simply because he is determined to prove that it was not commanded at creation, we do not know, but in his second article he takes the position that it was instituted in the Wilderness of Sin (Ex. 16). On this point he says:—

"The first mention of the Sabbath is in Ex. 16:23, 'To-morrow is the rest of the holy Sabbath'—where, by the way, the Hebrew has no definite article, reading 'a rest of a holy Sabbath.' The first intimation of this rest is in verses 4 and 5, where Jehovah tells Moses of the double rate of manna to be gathered on the sixth day. In verse 22 we find the people doing this, and the rulers of the congregation, apparently not having heard, or at least not remembering the injunction given in verse 5, came to tell Moses. He explains to them: 'It is that rest which Jehovah hath spoken of, a rest—a holy Sabbath—is to-morrow.' It is only in verse 29 that we have the definite article 'the Sabbath.' . . . Everything in the whole narrative seems to point to this as the first knowledge of the Sabbath. Careful study has convinced me that the weight of critical exegesis and scholarly interpretation places the beginning of the institution just here."

The last statement, that "the weight of critical exegesis and scholarly interpretation" places the institution of the Sabbath in the wilderness, gives us opportunity to quote from some critical scholars. The "Bible Commentary," by a company of "Bishops of the Anglican Church," has the following on Gen. 2:3:—

"The natural interpretation of these words is that the blessing of the Sabbath was immediately

consequent on the first creation of man, for whom the Sabbath was first made (Mark 2:27). . . . Moreover, it appears that, before the giving of the commandments from Mount Sinai, the Israelites were acquainted with the law of the Sabbath. In Ex. 16:5 a double portion of manna is promised on the sixth day, that none need be gathered on the Sabbath. This has all the appearance of belonging to an acknowledged, though perhaps neglected, ordinance of divine service; not as if then for the first time the Sabbath were ordained and consecrated."

The same authority says that Ex. 16:23 "is at once a statement and an injunction. The people knew it as the Sabbath, they were to observe it as a great festival."

Dr. Scott, in his comment on Gen. 2:3, says:—

"The sacred writer here both records the appointment of the Sabbath, and assigns the reason for it: 'Because that in it the Lord rested from all his work.' This is evidently *historical*, and not by *anticipation*; for the reason subsisted from the beginning, and was more cogent immediately than it could be at a distance of more than two thousand years, when the command was solemnly renewed from Mount Sinai, long after sin had marred the beauty of the great Creator's work; and it concerns the whole human race, as much as the nation of Israel."

Other testimony to the same intent is given by Dr. Scott. Dr. Adam Clarke was an observer of the first day of the week, and a most critical scholar, yet he was not able to find, either in the Hebrew or in any translation of Ex. 16, any authority for supposing that the Sabbath was first given in the wilderness. On Ex. 16:23, he says:—

"There is nothing either in the text or context, that seems to intimate that the Sabbath was now first given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now *renewed*; because they might have supposed that in their unsettled state in the wilderness, they might have been exempted from the observance of it. Thus we find, (1) That when God finished his creation, he instituted the Sabbath; (2) When he brought the people out of Egypt, he insisted on the strict observance of it; (3) When he gave the law, he made it a *tenth* part of the whole; such importance has this institution in the eyes of the Supreme Being."

It may be well to state that "the weight of critical exegesis and scholarly criticism," which places the institution of the Sabbath at the exode, is found among those German theologians who throw overboard a large portion of the Pentateuch as of a doubtful nature, and attribute a large portion of the remainder to a later age than that of Moses.

Concerning the statement that there is no definite article in the Hebrew of Ex. 16:23, but little need be said. In fact the Doctor makes no argument from it, but simply makes the statement. He has doubtless heard the statement made, or has read it somewhere, and thinks it must surely be an argument against the Sabbath, although he doesn't know just how to make it, so he throws it in at random. As a matter of fact, although the definite article is not found in the Hebrew of Ex. 16:23, the word Sabbath is just as definite as it is in verse 29, where the definite article occurs. For instance, I may say "I went to church last Sabbath." Now although I use no definite article, the word "Sabbath" is just as definite as it is possible to make it. Two paragraphs from the review of Armstrong's Sunday book will be sufficient to put the matter clearly:—

"There are two methods of determining whether or not a Hebrew substantive is definite. 1. By the presence of the article. 2. By 'construction.' A noun may be determined to be definite as certainly and as easily in the absence of the article as in its presence, if the construction demands it. The article is then understood.

"The word 'Sabbath' in Ex. 16, and in the decalogue, Ex. 20, is definite in every instance of its occurrence. It is made definite in chap. 16:29 and 20:8, 11 by the use of the article; it is equally defi-

nite in chap. 16:23, 25 and 20:10 by construction, in the absence of the article."

The reader will doubtless wonder what bearing the absence of the article from verse 23 and its presence in verse 29 has on the Sabbath question. It has just this bearing: Many people who know nothing of the Hebrew will read such a statement from a man who writes "D. D." after his name, and although they cannot see any point to it, they think it certainly must mean something, and as that supposed something is in harmony with their prejudices, they rest content. The "reverend" men who make use of such "argument" know very well that a title, and a few phrases from, or allusions to, a foreign language, are wonderful conscience easers.

E. J. W.

### Healdsburg College.

THE fourth year of this popular institution will begin August 3, with bright prospects for the future. Its success in the past has been far greater than was anticipated by its warmest friends. That the hand of God was in its very conception, and that his fostering care has attended its growth and development, is apparent to all who are familiar with its history. When the question of its establishment was under consideration, its most enthusiastic advocates did not predict for it the success which it has attained.

Few schools supported by the State can boast a larger patronage in so short a time. Nearly two hundred students, each year, have received instruction within its walls. But the usefulness of a school does not depend so much upon the number of students who attend its classes as on the kind of training and discipline they receive. The spirit of the age is to do the greatest amount of work in the shortest possible time. We believe in work, and require our students to do all they can; but "not how much but how well" is the principle by which our school is governed. It is the aim of the instructors to develop character of the highest type, and scholarship of the best quality. To these ends the government of the school will have respect, and to the carrying out of these principles in the past is largely due the popularity which our school now enjoys.

We cannot yet point to a long list of graduates as evidence of success, but we can point with pleasure to scores of men and women who are making a practical use of the discipline they received here, that is highly honorable in itself and beneficial to those by whom they are surrounded. Members of our Biblical department are now laboring successfully as ministers and missionaries in Australia, Sandwich Islands, and in many of the States and Territories of this Union.

The trustees and teachers of Healdsburg College are determined that its students shall have better advantages for obtaining an education in its truest sense, than is offered by the public schools of our country. They are satisfied that improvement in morals and manners comprises no small part of the benefit to be derived from sending children to our College.

The Bible, the great text-book of morals, is given a prominent place in our course of study. To make useful citizens it is necessary to instruct the young in the principles of morality, while undergoing mental training, that they may be protected from those influences that are calculated to lead to distress and ruin. In many cases where the education is only intellectual, students, noble young men, have been sent home from college to disgrace their friends and curse society.

Believing that a sound body is the necessary abode of a sound mind, a system of labor has been connected with our school, by which the students are given that exercise necessary for the preservation of health, and at the same time are taught a knowledge of employments that will be of use to them in



after life. During the past year six different occupations were followed by the young men of our College, viz., carpentering, tent-making, gardening, printing, painting, and shoemaking. The young ladies were taught cooking, cutting and fitting, sewing, and housekeeping. This system of labor and study has met with the hearty approval of every student that has been connected with the school. There is not an exception of which I have any knowledge. All engaged in their work willingly and cheerfully.

There are hundreds of young men and women on the Pacific Coast who need just such training as is offered by Healdsburg College. To such I would say, Connect with our school at your earliest convenience. Put forth an effort, and make sacrifices to come and receive an education, that in after life you may be a power for good among those with whom your lot may be cast. No one will ever live to regret that he spent his time and means in obtaining an education.

The best investment a parent can possibly make is the money spent in properly educating his children. It is not to be compared to houses or lands, bank stock or railroad shares, which are often lost in a day, but is a legacy of which no man can deprive them. Send us your children now while they have a desire to come, before they form attachments not desirable, and thus lose their interest in school work. Youth is the most critical period of life. Habits and associations are formed that leave an impress upon their characters that can never be fully removed. How careful we should be that our children are placed under the best circumstances possible for the development of righteous characters. The father of a wayward child would make any sacrifice to reclaim him from a life of shame. How much better to devote some of the means God has given us to secure for our children a training that will prove to them a safeguard throughout their future lives.

While our school gives especial attention to the development of character, it is not a reformatory institution. Those who have incorrigible sons or daughters would better send them elsewhere, or keep them at home. We do not admit to our school any who do not furnish evidence of possessing good moral characters. If at any time we find that a student's influence is detrimental to the best interests of the institution he will be promptly dismissed.

Our College has been a blessing in the past, and it is desirable that its usefulness shall increase with each succeeding year. To this end competent teachers have been secured for all the different departments, and several branches will be added to our present course of study, during the coming year.

Our friends who rejoice with us in the prosperity of our school, and who have so nobly stood by it in the past, must not forget that they have a duty to perform in connection with the future. If you have unpaid pledges to college stock, you can help us greatly by paying them without further delay. If you have children who ought to be connected with our school, do not, under the plea of hard times, keep them at home until they have lost all desire to obtain an education, but send them now while their minds are susceptible, that they may be under the best instruction and influence that can be provided for them. You will not only benefit the College, with which your interests are identified, but you will confer a benefit on your children that cannot be estimated in dollars and cents.

All who contemplate coming to College next term should try to be present at the beginning. Most of the classes are formed at the opening of the first term and continue without interruption to the end of the year. Those who enter after the classes are somewhat advanced labor under disadvantages, and frequently have to be placed in a lower grade than

they would have entered, had they come at the beginning of the term. Come at the opening, or as soon afterward as possible, and thus save time.

For terms, see article in this paper, entitled "Students' Home." W. C. GRAINGER.

Healdsburg, Cal., July 23, 1885.

## The Missionary.

Melbourne, Australia.

THE evening after the Sabbath, June 14, Brother Israel and myself left Sydney, by rail, for Melbourne. The distance is 573 miles. The cars are of the English style, narrow gauge, and not the smoothest. The Government owns the railroads, and the banks to a large extent own the country. The settlers are therefore principally renters. This prevents individual enterprise. But it is not so in Victoria to such an extent as in New South Wales. There are fifty-eight towns on the line of the railroad between Sydney and Melbourne, besides the flag stations, which are numerous. A goodly number of them range from three to seven thousand inhabitants each. The hills and valleys are covered with thousands of sheep, while horses and cattle are numerous. The country abounds with the eucalyptus, or Australian gum. The timber used in the Nicholson pavement for the streets is a hard wood called "black butt," and comes from the islands on the north and east of Australia. The soft wood that is used in building comes from Queensland and New Zealand. We also saw the spruce, such as grows in Maine. There are reasons for believing that in the Danenong Mountains, not far from Melbourne, the highest trees in the world are to be found, taller than the celebrated mammoth trees of the Sierra Nevadas. Trees 420 feet in height have repeatedly been measured. Near Healdsville, a fallen tree measured 480 feet, being 14 feet higher than Strasburg Cathedral. The native cherry tree is a bushy shrub-like tree, having the peculiarity of the stone growing outside the fruit. Many of the trees are beautiful, and the wood of nearly all is durable and admirably fitted for the finer kinds of cabinet work; especially black wood, myrtle, and myall, which are susceptible of a very high polish.

The railway regulations are of a peculiar kind, and in New South Wales are rigidly enforced. A man is fined two pounds (ten dollars) for getting off the car on the opposite side from the station; for entering the car without first paying his fare; for opening the door and entering the car after the conductor or guard has examined the tickets; for smoking in a compartment where it is not allowed; or if he enters a compartment exclusively for ladies, or if he takes a dog in with him. Five pounds is the penalty for entering the car intoxicated; or for using indecent or abusive language to a passenger or a railroad official; or for entering a first-class car with a second-class ticket. A cabman is fined the same if he enters any station and solicits custom.

Albury is the last station on the road before entering Victoria. It being Sunday we were obliged to wait over here until Monday morning. This town is neat, and the streets are wide, and it contains about 5,000 inhabitants. This is an agricultural district. Before the train stopped, the conductor informed us that we would find good accommodations at the Commercial Hotel, kept by Mrs. Pool, one minute's walk from the station. It is only an act of justice to state that Mrs. Pool, and those who appeared to be her daughters, fully justified the recommendation of the conductor. The charges were moderate and the accommodations were the best that we have found since landing on the Australian shores. We left Monday

morning at 6:30, it being more than half an hour before light.

The Victoria railway coaches are a decided improvement over those of New South Wales. They are wider and run very much smoother. The passengers are not locked in as they are on the other line; they are at liberty to get out while the cars are in motion, by running the risk of paying a penalty of ten pounds (fifty dollars). At every station there is posted up on the outside "no smoking allowed." Ten dollars is the penalty. The different styles of houses and the different variety of materials used in their construction, such as wood, stone, and brick, show that the settlers are owners and have used their own taste in building. The Victorian thrift did not wait for the iron telegraph poles, as in New South Wales, but erected wooden ones, and when the iron arrived they were ready for another line.

The country is more thickly settled and cut up into fields. The very fences, roads, vineyards, and the cultivation of the soil, all indicate that a different spirit has touched the face of nature. We almost felt at home again. The settlers did not wait for the eucalyptus to die and rot by girdling, but they dug them out by the roots and burned them, and had their ground cleared while the trees were dying in the other colony. There is a rivalry between these two border towns Albury, and Wodonga. Both are enterprising towns.

We arrived at Melbourne about 2 P. M., Monday. This is a very different city from Sydney. Here everything indicates enterprise of the highest type. We can speak of only a few things. The public library in this city is the finest in Australia. It contains 127,206 volumes of bound books and pamphlets. There are over 3,000 American volumes. I examined many of the books, and in some instances holes were worn through the leaves, and all showed that they had been most thoroughly read. There are, in the colony, 212 public libraries, besides the one in Melbourne, and they contain 289,712 volumes. We have every reason to believe that American literature is eagerly sought and read. The SIGNS is taken, and frequently we hear expressions of the highest appreciation. Remarks like the following: I wish to keep this paper and read from it to-night in our temperance meeting; or I wish to read it in our literary society. The public library contains a set of our bound books, and the SIGNS and *Good Health* are regularly received. We were informed by the librarian that the *Good Health* is very much prized. The population of the city and the suburbs is 282,981. Rents here, as in Sydney, are very high.

America is much patterned after because of its spirit of enterprise. Every means is resorted to to improve the minds and morals of the people. However, there are some things that show that the sentiments of the people are not as elevated as they might be. I have reference to the statues that are numerous in the public parks. They seemed to have copied from Paris. We believe that we shall see good accomplished by our coming to this place. Already we have reasons for encouragement. We believe that God has gone before us.

S. N. H.

Worcester, Mass.

DEAR SIGNS:—We are a good ways from your office, in fact, clear across the continent, and yet your influence is felt here, for a good many copies of the SIGNS have been taken here during the last year. Four weeks ago we pitched our tent here. One excellent family who had the SIGNS for a year, became fully convinced of the truth, and, since we came, they have taken hold and kept the Sabbath. Other families who have read it have become interested, and are now attending our meetings. Some of these also are keeping the Sabbath.



Every one of your readers say they like the SIGNS very much, especially Mrs. White's articles. May the blessing of God rest upon your efforts.

We started in with rather a small interest as this is an old and rich city, but our interest came up steadily till now we often have a tent full. Last evening we could not seat the audience. About twenty good souls have already embraced the Sabbath in addition to about thirty who were here before.

Brother Israel, with quite a company of missionary workers, has joined us from Boston. We feel the benefit of their labors. They take a street, and go to every house, and every family in the house, and tell them about our meetings and invite them to attend. We find families within forty rods of the tent, who did not even know that we were here, though we had advertised thoroughly. They regretted very much that they did not know of it before.

There are some fifteen of us in our company, and every one is busy. We think that the missionary workers can labor with the best success right in connection with the tent; at least we find it so. With their aid we can reach every family within a reasonable distance of the tent. If they are losing their interest a little, we can revisit and talk with them. We hope for a good work here. D. M. CANRIGHT.

#### North Pacific T. and M. Society.

THE first meeting of the ninth annual session of the North Pacific Tract and Missionary Society was held on the camp-ground in Portland, Or., June 24, at 4 p. m. Opening prayer by Elder E. J. Waggoner. Minutes of last annual meeting read and approved. The report of labor and financial standing for the present year was compared with that of last year. Brother Dickinson gave expression to feelings of deep gratitude for the blessings of God which had rested upon our brethren, enabling them to pay nearly \$5,000 to the advancement of this branch of the work during the past year, notwithstanding the great scarcity of money in circulation.

The president appointed the usual committees as follows:—

On Nominations—O. Dickinson, Frank C. Kelley, J. T. Chitwood; on Resolutions—Elder F. D. Starr, Brethren J. E. Graham and W. C. Ward.

#### SECOND MEETING.

The Nominating Committee presented the following partial report:—

For President, Elder C. L. Boyd; Secretary, Mrs. C. L. Boyd. These names were acted upon separately, and the nominees elected.

The Committee on Resolutions submitted the following:—

WHEREAS, The report of labor for the past year shows a decrease in the amount of tracts distributed; therefore,

Resolved, That, while we highly commend the increase in the circulation of the SIGNS, steps be also taken to increase the circulation of tracts.

Elder Loughborough remarked that probably the framers of the resolution did not realize that each of the SIGNS SUPPLEMENTS used by the society contained an eight-page tract, and thus by distributing papers they are virtually distributing tracts. Further remarks were made by Elders Waggoner, Boyd, and Brother Dickinson, and the resolution was adopted.

Resolved, That we urge every church-member to become a member of the T. and M. society.

This was spoken to by Elders Waggoner and Boyd, and carried.

#### THIRD MEETING.

The Nominating Committee further reported: For Vice-president, Wm. Potter; for directors, District No. 1, J. C. Bunch, Coquille City, Coos Co., Or., until further appointment be made by the president; District No. 2, Geo. Fulton, Salem, Or.; District No. 3, H. A. Baxter, East Portland, Or.; District No. 4, Chas.

Holt, Sumner, Pierce Co., W. T. The nominees were elected.

The following additional resolutions were adopted:—

Resolved, That we hail with joy the *Pacific Health Journal and Temperance Advocate*, issued by the Rural Health Retreat, St. Helena, Cal., and we will do all we can to encourage and extend its circulation.

WHEREAS, We consider that the circulation of our publications is of great and increasing importance, and, being conscious of the financial embarrassment which makes the sales hard and slow, therefore,

Resolved, That we will redouble our efforts to secure subscribers for "Thoughts on Daniel and the Revelation," also the SIGNS and "Great Controversy," and that we will encourage those who have an experience, and can make the work a success, to make earnest efforts to be in the field as soon after harvest as possible.

A motion was carried that the chairman appoint a committee to canvass the ground to secure subscribers for the *Pacific Health Journal*. Brother Chas. Holt and Sister M. Crosley were requested to act in this capacity.

#### FINANCIAL STANDING.

ASSETS.	
Due from societies on tract society fund.....	\$ 80 27
“ “ individuals.....	254 21
“ “ societies on periodicals.....	200 04
“ “ individuals.....	58 12
“ “ colportage.....	272 78
“ “ on general expenses.....	81 39
“ “ from S. S. Association.....	2 75
“ “ N. P. Conference.....	14 87
“ “ tent and camp-meeting fund.....	187 03
Books on hand.....	892 28
Cash on hand.....	88 16
Total.....	\$2131 90

LIABILITIES.	
Due SIGNS Office.....	\$176 53
“ Review “.....	60 99
“ Good Health.....	39 00
“ International T. and M. Society.....	5 15
Total.....	\$281 67

Present standing of the society.....\$1850 23

CASH STATEMENT.	
Cash on hand June 1, 1884.....	\$ 568 70
Received on tract fund.....	1037 16
“ “ periodical fund.....	396 87
“ “ \$5,000 “.....	3227 00
“ “ reserve “.....	131 50
“ “ tent “.....	161 00
Total.....	\$5522 23
Cash paid SIGNS Office.....	\$2069 10
“ “ Review “.....	510 35
“ “ International Society.....	350 00
“ “ on general expenses.....	155 19
“ “ bill books, Bibles, stationery.....	182 71
etc.....	
Cash paid on tent and camp-meeting expenses for 1884.....	303 10
Cash paid on new tents.....	200 00
“ “ church and reading-room debt.....	1005 80
“ “ for labor.....	409 68
“ “ sundries.....	252 34
Total.....	\$5438 27
Cash on hand.....	\$83 96

#### REPORT OF LABOR FOR YEAR ENDING JUNE 1, 1885.

No. of members.....	161
“ reports returned.....	305
“ members added.....	30
“ “ dismissed.....	2
“ visits made.....	3896
“ letters written.....	1447
“ pp. of tracts given away.....	76882
“ “ loaned.....	59458
“ “ sold.....	42987
“ SIGNS taken in clubs.....	763
“ periodicals distributed.....	36829
“ full paying subscribers obtained.....	124
“ short term “.....	260

CHAS. L. BOYD, Pres.

MRS. C. L. BOYD, Sec.

#### Santa Barbara, California.

THIS city contains four or five thousand inhabitants, and has an extreme length of about four miles. Not finding a good central location for the tent, we pitched it in the upper part of the city. About one-half the people here are Roman Catholics, and a large number are Spiritualists.

At first there seemed to be a spirit of almost total indifference to our work, many thinking that our meetings were like those which had been held by the "Holiness Band." We spent four weeks in this locality and awakened considerable interest, several taking a stand for the truth. Then we moved towards the opposite side of the city, where the attendance and interest have been better, and some have decided to obey. We hope for others to do so. Pray for us.

W. M. HEALEY,  
H. A. ST. JOHN.

#### Camp-Meeting at Aroostook, Maine.

THIS meeting was held ten days in Mr. Putman's grove, within the corporation of Houlton, which is the county seat, and a thriving village of about four thousand inhabitants, and a center for trade for many miles around. The grounds were all that could be desired. Excursion trains were run on Sundays. It had been said that a camp-meeting could not be held over Sunday, but I never saw a more orderly people. I do not remember hearing even an indecent word during our ten days' encampment. Our camp-meeting committee, although inexperienced, had everything in good condition and in time.

Instead of having a provision stand, they had a groceryman and a baker call at each tent, taking their orders and delivering as they requested. I think I never before saw anything work as well. This saved much labor for some of our brethren. I am well pleased, and think our people will find it will work well in other places. The expenses were readily met, and as Moses said, "Let neither man nor woman make any more work," so we said, "Bring no more money for expenses."

About one hundred camped in sixteen tents. The large 80-foot tabernacle was well filled on both Sundays. The preaching was such as to cause deep searching of heart, which was manifested in confessions. The importance of fitting ourselves to labor in some capacity was emphasized, and from this meeting more than one dozen will go out to give a portion or all of their time to the work of canvassing for our papers and books.

Quite a number expressed their intention to attend the Academy at South Lancaster the coming year. The brethren in that portion of the State pledged fully one thousand dollars with which to advance the cause. This, considering their circumstances, was quite liberal, and would be a good example for some of our older brethren in other portions of the State to imitate.

The papers all spoke kindly of our work, and gave candid reports of our camp-meeting. From the first it was apparent that the devil was fearful of his craft. One of his servants sent a full supply of his literature to a man not of our faith, and this man returned it by express to the sender. Letters were written, warning the people against us and our work, but they only served to make friends to the truth. Several embraced the truth and such an interest was awakened that some of the workers remained to follow up the work.

There are about two hundred and fifty SIGNS making weekly visits to this portion of the State. These subscriptions have all been taken by inexperienced canvassers, who are gaining an excellent experience. Our work is crossing the line, and extending into the province of New Brunswick, which seems to be a promising field of labor, and our brethren seem to be waking up to extend this blessed work among that people. Brethren Whittier and Leighton are to visit Washington County, which borders on New Brunswick and the Atlantic, carrying the light into this region. A. O. BURRILL.

113 Pearl St., Portland, July 10.

(Missionary Department continued on page 462.)



## The Home Circle.

### A THOUGHT.

BACK and forth across the woof of years  
The shuttle of each life the weaver throws;  
And here and there small bits, whence no one knows,  
Link with the thread the mystic pattern weaving,  
Then lose themselves amid the smiles and tears  
Which o'er the web are lights and shadows leaving.

We heed them not—those fragments interlacing  
With ours some life that crossed our path one day  
(So many seem the tangled threads that stray),  
Until amazed we pause, some figure tracing  
Thrown up in bold relief, and see and know  
The thread whose worth we failed to understand,  
But now whose wondrous beauty serves to show  
The matchless wisdom of the Master Hand.

—Sally Neill Roach, in the *Current*.

### Mutual Giving and Receiving.

A PLAINLY dressed mother and child stood before the window of a large toy store on Fourteenth Street, New York, in which was displayed many elaborately dressed dolls. The little girl, greatly to the mother's surprise, selected the most plainly dressed doll as the one which she wished to own.

"Why did you not choose one of the more beautifully dressed dolls?" asked the mother.

"Because I want to be my dolly's mamma, not her nurse," was the answer.

How much better if this feeling were shared by mothers who think the way to make their children happy is to gratify them by making a complete sacrifice of their own comfort and pleasure! If mothers would only aim to be the companions of their children, instead of being the pack-horse of the household, the expected-to-go-without one of the family, as too many mothers are, how much better and more natural would be the family life! Many mothers let their love blind them to their child's best interests, in the mistaken idea that by doing without the articles of dress that are necessary to make a respectable appearance in church or society, that the daughters may be more fashionably dressed, they are adding to their children's happiness. But what a mistake! How surely they are being unfitted for the real battle of life! What false reasoning! "Let her have the new hat; she will have to do without soon enough." "I can stay at home; let her go; she will have to be deprived of pleasure soon enough;" forgetting that by their own treatment they are giving their children false ideas of the real purpose of life, namely, fitting themselves for the necessary burdens and duties which must come to them in their own sphere.

How many young wives and mothers can charge the unhappiness of their early married life—fortunate if they can say early—to the training, or rather lack of training, received from their own mothers! Having been educated to think only of themselves, their own comfort, how can they fulfill the obligations laid on them in their new relations? How many girls go into homes of their own without the slightest idea of the economy which must be exercised, because of a salary scarcely large enough to support one in more than ordinary comfort, and which must now do for two! It is well enough to protest against marriage before support is certain, but such injudicious marriages always have taken place, and always will take place. Sometimes they result in happiness because the wife has been fitted by early education for a poor man's wife, and is prepared to help him.

How much unhappiness might be spared the young wife and housekeeper if she had been taught that in one dollar there are only one hundred cents; and taught to know when, where, and how to buy!

A mother may invite the daughter to accompany her marketing as well as shopping, and

the knowledge gained will save heartaches, and often dissension and dissatisfaction, besides the financial gain arising from the difference of buying with or without experience and knowledge. How many girls make fretful, nervous wives, because when placed at the head of a household, in addition to the ignorance which causes much suffering, they learn for the first time that life must be lived even if the seasons come and go without the usual number of bonnets, gloves, and dresses! If the young wife possesses a soul of true womanhood, even with her false views of what constitutes true pleasure, she will prove a blessing to her husband and children; but if, unfortunately, the early training is so firmly engrafted as to bear but the fruit of such culture, then Heaven pity wife, husband, home, and children!

What is the remedy? It is in the hands of mother and child. One is to remember her own struggle, added to and intensified by her ignorance, and by care and training to educate her daughters in such a way that they will be able to meet their new burdens as well equipped as wise counsel and example can equip them; and, on the daughter's part to remember that the mother has traveled the road in which she will walk; that the experience secured was by much outlay of strength of body and mind; that a knowledge gained from such a source is the most valuable to which she will have free access, even if a little old-fashioned. If the world has traveled so fast that many of her mother's experiences cannot be repeated, the lessons of patience taught, and the revelation of a love that outweighs every trouble, will enable the daughter to cope better with the new experiences which come from new blessings.

Mothers, teach from your own experience; lay part of the every-day care on the daughters, whether of economics or household duties; and by so doing prepare the growing back for the coming burden. Daughters, listen and learn, because the mother is the friend who has your best interest at heart. Besides, it is your duty to share the burden, as far as you can, of your childhood's home, that the mother may have a little rest and comfort, and be permitted, before she goes to the grave, to know that her children tried to repay a small part of the care she gave them, when she was the only one glad to give them her best strength and to feel herself blessed and not sacrificed in the giving.—*Christian Union*.

### School-Girl Recreations.

"ALL work and no play makes Jack a dull boy," and doubtless the same combination would make Jill a dull girl. We older people, who are so fully impressed with the truth that

"Life is real, life is earnest,"

are anxious that young people should realize it also. We tell them that we shall soon leave the world in their hands; that they will soon manage its government, its moral, its material forces; therefore they must employ the fast-flying moments in gathering up useful knowledge in preparation for coming responsibilities. In our solicitude for their gaining wisdom, we forget that brains are of no use without bodies, and that bodies "must have exercise to live, and thrive, and grow." Brains wear out bodies, therefore bodies must have rest to re-create that which has been destroyed. Recreation should be re-creation, not simply amusement nor dissipation. The school-girl who is using up a large amount of physical force in mental application, needs, especially, to be wisely guided in her choice of diversions. Too frequently, school-girls try at the same time to be society girls. They attend lectures, concerts, parties, and even balls. They try to make two days out of every twenty-four hours—a day of study and one of amusement, with a snatch of sleep between. This is in no sense re-creation. It is dissipation. It dissipates strength, health, and life.

The first and most important recreation of the school-girl is sleep,—sound, sweet, sufficient sleep. This has a sibilant sound, but it will have a jubilant effect. It will help to cause bright eyes, rosy cheeks, clear brains, and good recitations. Often the very best way to get a lesson is to stop puzzling the already wearied brain, shut the book, and go to bed, determined to forget study entirely until morning. When morning comes, the brain, refreshed, renovated, rebuilt by sleep, comes to the task with new vigor, and the knotty places smooth themselves out as if by magic.

I wish there might never be any evening study, but if it must exist it should not be continued later than nine o'clock; half-past eight were still better. Then books laid aside, the blood should be determined to the feet by gymnastics suited for that purpose, by a brisk run of a few minutes, or by a genuine, merry, rough-and-tumble frolic with a member of the family, or a fellow student. After this, a few minutes' silent thanksgiving to God for his mercies, a commending of the life to his care during the hours of darkness, and the weary body will rest, the brain become oblivious of books and worries, and the silent life-forces fly noiselessly about our mortal dwelling-place, the body, and make us over anew for the struggles of to-morrow.

In the life of an earnest school-girl there is little time for devotion to amusements alone, but fun may, with propriety, be mingled with many things. A merry chat at the table, a race with a younger brother, a few minutes at ball-playing, the fun of surprising mamma by sweeping a room, or making a bed, or by offering her unexpected help at dish-washing and smoothing out her care-worn wrinkles with your cheerful companionship, all these can be made to furnish healthful, blood-stirring re-creation.

I received a call recently from a young lady who is a student in a great university, and who, by prizes and scholarships, is paying her own way through her course of study. She is about seventeen, and has a large, generous waist uncompresssed by corsets; her dress is plain, healthfully and becomingly made, and she wears no trizzes. As a part of her entertainment I offered her a sight of our grand snow-house and a snow-ball encounter with the children, an offer which she accepted with alacrity, and in the contest held her own with spirit and even enthusiasm.

"I was brought up with boys," said she, "and I love active sports." Yet her record as a student shows that she also loves study. She will not break down at college, for she has been well trained, and a good foundation has been laid. She understands the value of sleep and of regularity in eating. Having a large waist, she has large vital powers to keep her in good repair. Loving active sports, she will spend a part of each day in motion in the pure air out of doors.

"Oh," exclaims the school-girl, "what a fuss you make about taking care of one's self! It is altogether too much trouble to be all the time thinking about health. If we do as you say, we should never have any fun."

But, dear child, is health worth having? Are you willing to purchase a few hours of careless pastime now by the sacrifice of future usefulness, and perhaps even of life? If health be worth having, it is worth working for. The wise man was he who built his house upon the rock. Then when floods came and the winds blew and beat upon his house, it fell not, for it was founded upon a rock.—*Mary A. Allen, in the Congregationalist*.

MANY a pious man has mourned because he thought himself enveloped in a spiritual cloud when he was only suffering from indigestion.

AVOID causes of irritation in the family circle; reflect that home is the place to be agreeable.



### "Saying a Good Thing."

THIRTY years ago Matthew B— was graduated from one of our principal colleges. A brilliant success in life was prophesied for him by his teachers, fellow-students, and acquaintances. He was, they acknowledged, thorough as a scholar, possessed a strong logical mind and keen wit; was honest, earnest, and by birth and training a gentleman. Yet when he left the college, not a friend came to shake his hand and to wish him good fortune.

B— had a keen eye for the frailties of other people, and a gift for sarcasm. He delighted to "give a quiet cut," as he called it, to the man he liked best; to thrust some sharp witticism into a hidden defect or weakness, and watch the victim writhe in impotent misery.

He really did not appreciate the pain he gave in the enjoyment of saying "a good thing." But he left college without a friend. He went into the ministry with the most sincere purpose. His sermons were powerful, his appeals earnest. But personally he became obnoxious to one congregation after another, until finally he was obliged to give up the charge of a church altogether. He then became a teacher.

No man was more competent for the work, as far as knowledge went, but his satirical gibes made him detested by his pupils. He died a year ago, a poor, lonely, embittered man. Whatever affection or feeling lay unsatisfied in his breast had been thwarted by the habit of sarcasm, which drove all love and friendship from him.

In the arsenal at Venice there is still preserved a small golden key, which bears the name of the "Key of Death." It was an instrument invented in the fifteenth century by an Algerine named Tebaldo. It hung at his girdle, and while toying carelessly with it, he would turn the handle, when a needle of exquisite fineness was shot from it, which would bury itself unfelt in the flesh of the person whom he wished to kill. The needle was tipped with a deadly poison. It was not until Tebaldo's victims could be counted by the score that his secret was discovered.

The young man who sets out in life with a keen wit, a poor opinion of human nature, and a delight in saying a good thing at anybody's cost, will soon find that he wields as cruel and deadly a weapon as this famous "Key of Death," which will not only wound others, but poison his own life and leave him to a solitary, miserable old age.—*Youth's Companion.*

### Who Is Victoria?

VICTORIA is the daughter of the Duke of Kent, who was the son of George the Third; who was the grandson of George the Second; who was the son of George the First; who was the son of Princess Sophia; who was the cousin of Anna; who was the sister of William and Mary; who were the daughter and son-in-law of James the Second; who was the son of James the First; who was the son of Mary (Queen of Scots); who was the granddaughter of Margaret who was the daughter of Henry the Eighth; who was the son of Henry the Seventh; who was the son of Earl Richmond; who was the son of Catherine; who was the widow of Henry the Fifth; who was the son of Henry the Fourth; who was the grandson of Henry the Third; who was the son of John; who was the son of Henry the Second; who was the son of Matilda; who was the daughter of Henry the First; who was the brother of William the Conqueror.—*Exchange.*

AMONG the curious customs of Corea is that of preserving yellow serpents immersed in wine jars for several years and using the "preserve" as a cure for invalids.

A PASSIONATE reproof is like a medicine given scalding hot; the patient cannot take it.

## Health and Temperance.

### Hasheesh and Opium.

IN all ages the world has sought out some flower, or herb, or weed to stimulate its lethargy or to compose its grief. A drug called nepenthe was widely used among the ancient Greeks and the ancient Egyptians for narcotic purposes. The Theban women knew how to compound it. You had but to chew the leaves, and your sadness was whelmed with hilarity. But nepenthe passed out from the consideration of the world. Next came hasheesh, which is made from Indian hemp. It is manufactured from the flowers at the top, or workmen, in leather clothing, walk through the fields of hemp, and the exudation from the hemp adheres to the leathern garments, and then this exudation is scraped off and prepared with aromatics, and becomes an intoxicant for the people. Whole nations have been stimulated, narcotized, and made imbecile with this accursed hasheesh. The visions kindled by that drug are said to be gorgeous and magnificent beyond all description; but it finally takes down body, mind, and soul in horrible death.

I knew one of the most brilliant men of his day. Whether he appeared in magazine, or in book, or in newspaper column, he was an enchantment. He could, in the course of an hour's conversation, produce more wit and strange information than any other man I ever talked with; but he chewed hasheesh. He did so first as a matter of curiosity to see whether the powers ascribed to it really belonged to it. He put his hand into the cockatrice's den to see whether it would bite; and he found out to his complete undoing. His father, who was a minister of the gospel, prayed for him and counseled him, and obtained for him the best medical prescription of the best physicians in New York, Philadelphia, Paris, London, Edinburgh, and Berlin. He said he could not stop. A large circle of friends put their wits together to try to rescue him; but he went on down. First his body gave way in pangs and convulsions of suffering; then his mind gave way, and he became a raving maniac; then he went, blaspheming God, into a starless eternity. He was only about thirty years of age. Behold the ravages of the Persian and Egyptian weed called hasheesh.

Opium demands emphatic recognition. It is made, as you know, from the white poppy. It is not a new discovery. We read of it 300 years before Christ; but it was not until the seventeenth century that it began its death march, passing out from the medicinal and the curative, and, by smoking and mastication, becoming the scourge of nations. In the year 1861, there were imported into this country 107,000 pounds of opium; but in 1880, 533,000 pounds of opium. It is estimated that, in the year 1876, there were in this country 225,000 opium consumers; but I saw statistics more recent that said there are probably now in the United States at least 600,000 opium consumers. The fact is appalling. Do not think that they are merely barbaric fanatics who go down under that stroke. Read the great DeQuincey's "Confessions of an Opium-eater." He said for the first ten years it gave him the keys of paradise. But it takes his own pen to describe the horrors consequent. Samuel Taylor Coleridge, after conquering the world by his pen, was conquered by opium. The most magnetic and brilliant lawyer of this century fell a victim to its stroke; and there are thousands of men and women—but more women than men—who are being bound, body, mind, and soul to this terrific habit.

There is a great mystery about some families. You do not know why they do not get on. The opium habit is so stealthy, so deceitful, and so deathful. You can cure a hundred

drunkards easier than you can cure one opium-eater. I have heard of cases of reformation, but I never saw any. I hope there are cases of genuine reformation. I have seen men who for forty years had been the victims of strong drink thoroughly reformed; but the opium-eaters that I have seen go on and go down. Their cry in the last hour of life is not for God, nor for prayer, nor for the Bible, but for opium. Perhaps there are only two persons outside the household who know what is the matter,—the physician and the pastor. The physician called in for physical relief, the pastor called in for spiritual relief; but they both fail. The physician acknowledges his defeat. The minister of religion acknowledges his defeat.

O man! O woman! Are you tampering with this habit? Have you just begun? Are you for the assuagement of physical distresses or mental trouble, making this a regular resource? I beg you stop. The ecstasies at the start will not pay for the horrors at the last. The paradise is followed too soon by the pandemonium. Morphia is a blessing from God for the relief of sudden pang or acute dementia, but was never intended for prolonged use; and the peculiar sadness of it is, it comes to people in their weak moments. DeQuincey says: "I took it for rheumatism." Coleridge says: "I took it for insomnia or sleeplessness." What do you take it for? For God's sake do not take it too long.

What is remarkable, they are going down from the highest and wealthiest classes, and from the most fashionable circles of New York and Brooklyn—going down by hundreds and by thousands. Over 20,000 opium-eaters in Chicago. Over 20,000 opium-eaters in St. Louis. In the same proportion, that would make over 70,000 in New York and Brooklyn. The clerk of the drug store says: "I can tell them when they come in. There is something peculiar about their complexion, something peculiar about their nervousness, something peculiar about the look of their eyes, that immediately reveals them." In some families chloral is taking the place of opium. Physicians first prescribe it for sleeplessness. Then the patient keeps on because he likes the effect. Whole tons of chloral are manufactured in Germany. Baron Liebig says that he knows one chemist in Germany who manufactures a half ton of chloral every week. There are multitudes being taken down by this habit. Look out for hydrate of chloral! But I am, under this head, speaking chiefly of opium. There ought to be ten thousand pulpits turned into quaking, flaming, thundering Sinais of warning against this narcotic. The devil of morphia in this country will be mightier than the devil of alcohol.—*Talmage.*

### Liquor in Portland, Maine.

THE *Chronicle* rather bewailed the fact that the Grand Army meeting in Portland was in danger of being a dry gathering. The Maine people do not consider themselves under obligations to supply anybody with whisky. The *Chronicle* thinks that a meeting of soldiers without liquor would be anything but a success. That is unjust to thousands of old soldiers who hate the drinking habit and loathe the liquor business. But, then, why those tears? We thought that the "press" had indubitable evidence that liquor was more common in Maine than anywhere else. Does not prohibition increase saloons and drinking? Have we not been assured a hundred times that it does? Have we not had many "certificates" showing that Maine is full of whisky? Yet, now comes this affiant and says the Grand Army is likely to perish of thirst. O tempora! O mores!—*California Christian Advocate.*

"VARIETY is the spice of life," at the table as well as elsewhere.



## Honolulu, H. I.

We are still trying to carry on the work here by continuing to distribute tracts and papers; by canvassing for our different works, and our periodicals; and by holding Bible-readings each Monday evening at our rooms, and, as opportunity offers, with families.

Several persons here, to whom we have given reading matter, have acknowledged that our position on the Sabbath question is the only one that can be maintained from the Scriptures. But one man, of some prominence, and who occasionally preaches, to whom we handed "The United States in the Light of Prophecy," casually read it, and, lighting upon that part of the work relating to the present Sunday movement of the churches in the States, at once jumped to the conclusion that we opposed every good work of the churches. Thereupon he felt it his duty to call upon us one night about nine o'clock, and say that, to his mind, we did not understand the teachings of Christ nor of his apostles; and in proof turned to Col. 2 and read verse 16. From his remarks and the manner in which he used the Bible, it was quite evident that, though possibly he might understand the teachings of Christ, he had failed to arm himself with the mind that was in him. We read verse 17, and observed that, evidently, the sabbaths to which the apostle referred were the annual sabbaths connected with the Jewish typical service, and proposed to examine a few texts of Scripture, with him, on the subject. But he did not have time, though he took occasion to say, before leaving, that he thought Satan was well pleased with our work.

But none of these things terrify us, for we know in whom we trust, and hope that the seed being sown here will not all fall by the wayside, nor on stony ground, nor among thorns. We believe that here in these lonely islands there are many good and honest hearts that are sick and tired of the corruptions in the world and in the worldly churches, who hunger and thirst for a higher and holier faith, and who would be glad to know that the Saviour is indeed soon to return for his waiting people, and to put an end to the sin and woe that now covers the earth. Our prayer is that God will stir up these noble minds to search the Scriptures daily to see if these things are so, and give them courage to stand up firmly for the truth, notwithstanding it is opposed by the popular churches of the day.

God wants men and women who love the truth for its own sake; and those who have individuality and courage enough to embrace it in the face of opposition, he will bless.

L. A. SCOTT,  
A. LARUE.

July 15, 1885.

## Mission at Columbus, Ohio.

BEFORE our camp-meeting last fall, which was held in this city, September 11-22, there was but one Seventh-day Adventist in the place. Now there are about twenty-five, and several others who are just on the point of embracing the truth. Brother Moses Randall, with two others, canvassed a small portion of the city previous to the camp-meeting, and, as a result some three or four hundred subscriptions for the SIGNS were obtained, and many were led to attend our annual gathering.

The interest manifested by the people at the meeting, has been followed up by Brethren Van Horn and Randall whose labors have resulted in the organization of a church and Sabbath-school. The former has a membership of about twenty-five, and the latter of fifty-four, with an increasing interest each week.

At the State meeting held at Bellville, it was decided to move the State depository to Columbus. The Lord seemed to be in this move; the way opened clearly, and about two weeks after the meeting, the depository was nicely located. The work is increasing, and more is being done

at the depository than ever in the past. There seems to be a great field for labor in this central city, and we can say with our Saviour, "The harvest truly is plenteous, but the laborers are few." Matt. 9:37. As in every other place, Satan has been here to work, but the Lord has sent his angels to resist the powers of darkness, and many honest hearts are being impressed by the Spirit of God.

The future looks encouraging for Columbus, and we feel with the psalmist that, "The Lord hath done great things for us; whereof we were glad." Psalms 126:3. IDA GATES.

## Indiana.

I COMPLETED the organization of a church of twenty-three members at Forest Chapel, in Madison County, June 27. I held meetings at Brookston, in White County, July 2-5; gave six discourses, held two Bible-readings, and baptized four persons to become members of the Brookston church. They are building a commodious house of worship. It has not been quite one year since Brethren Rees and Shrook pitched a tent and began meetings at this place. July 7 and 8, I held meetings at Radnor, Carroll County. This was my second visit with this church, and the first since their house of worship was dedicated. I then went to Logansport to confer in regard to holding our camp-meeting at that place Sept. 24 to Oct. 6. That matter settled, I came to Denver, Miami County, and began meetings the evening of July 10. At Denver we preached five discourses, held one Bible-reading, and made arrangements for building a house of worship 26x40 feet. The lot and nearly \$500 were donated, with friends enough yet to see to insure the completion of the building. Work is expected to begin upon it in four weeks. I am at the tent at Akron for a few days. WM. COVERT.

July 15, 1885.

## News and Notes.

## RELIGIOUS.

—Of the 181 churches in Edinburgh, 124 are Presbyterian.

—"General" Booth announces that a Salvation Navy is to be established to co-operate with the Salvation Army. A steam yacht has already been presented as the nucleus of the fleet.

—An English clergyman in London recently made the following extraordinary announcement to his congregation: "There will be an amateur concert and ballet under distinguished patronage; the ballet will be danced entirely by the children of ladies!"

—The Rev. James M. Ludlow, D. D., claims in the *Christian at Work* that "Immortality is not an Evolutionized Abscissitious Hypothesis, but an Inherent Belief." This statement will go a long way toward clearing up the doubts which so many hold on that subject.

—The *Japan Mail* reports a most remarkable preaching service held in Tokio, in the largest theater of the city. The audiences are variously estimated at from 4,500 to 6,000 each day. The preaching was mostly by native Japanese pastors, and the people listened eagerly for four hours each day while the gospel was preached to them.

—Rev. Sam Jones, the revivalist who is "stirring up" things so lively in the South, has much to say in denunciation of liquor-selling church members. The *Nashville American* made an investigation, to see if there was any cause for such denunciation, and found that there are in that city "thirty-six licensed wholesale liquor-houses and eighty-one persons in the business, sixty-eight of whom are church members, divided as follows: Nineteen Catholics, fifteen Methodists, twelve Presbyterians, seven Episcopalians, six 'Christians' (Campbellites), six Baptists, and three Cumberland Presbyterians." A "Sunday law" in Nashville would doubtless result in increasing the attendance at the churches. How is it in other cities?

—Dr. William Warren, president of Boston University, has found time hanging so heavily on his hands that he has amused himself by writing a book

entitled, "Paradise Found: The Cradle of the Human Race at the North Pole; a Study of the Pre-historic World." The book is attracting much attention, though we are glad to say that we have seen no unqualified indorsement. And yet there are none who dare scoff at its preposterous claim, because they are put forth in the name of Science. The *Independent* says that "it is worth notice that it is a theologian who suggests the origin of man at a period much more remote than any geologist ventures to suggest." In this last sentence may be found the reason for writing the book; it is designed for an improvement on the Bible.

## SECULAR.

—The peach yield in Delaware this year is estimated at nearly 30,000,000 baskets.

—Three little girls at Eureka, Cal., went out blackberrying July 20, and were lost.

—M. Lessar states openly that the possession of Herat has become necessary for Russia, and ought not to cause war.

—Princess Beatrice, the youngest daughter of Queen Victoria, was married July 23, to Prince Henry, of Battenberg.

—The Salisbury Government was defeated in the House of Commons July 23, by a vote of 180 to 130, on a clause of the Medical Relief Bill.

—At Cologne, Prussia, two tenant houses, inhabited by sixteen families, collapsed, June 24, killing forty-five persons and injuring many more.

—The cholera continues its ravages, unabated. The inactive Spaniard, with his filthy home and sewerless streets, invites the virulent disease.

—At Modesto, Cal., July 19, a quarrel over fifty cents resulted in the death of John Leshler, proprietor of the Riverside saloon; the murderer made his escape.

—The water in the Sacramento River is reported to be lower than ever before. Barges and steamers are experiencing considerable trouble from snags in the channel.

—The steamer *Hecla* came in collision with the Liverpool and London steamer, *Cheerful*, in a fog; the latter was foundered, and thirteen passengers were drowned.

—The French Minister of Marine states that more than 30,000,000 francs will be required to repair the damages done to the French navy in the recent war with China.

—The weather in the East last week was intensely hot. There were many cases of sunstroke in New York. At a military parade in Boston, on the 25th, over 100 men fell to the ground, overcome by the heat.

—The earthquakes in Cashmere (a small kingdom in the north of India) last May are reported to have destroyed 3,081 human beings, 25,000 sheep and goats, 8,000 cattle, and 75,000 dwellings.

—The South has entered an era of unusual prosperity. Manufacturing establishments are being located south where they raise the cotton and grow the corn. The prospects for large crops in this region were never better.

—A dispatch was received in London, July 21, that the king of Dahomey (a country in the western part of Africa) with a large army has massacred the unprotected French villagers, and taken captive 1,000 prisoners which he and his followers propose to eat.

—The Yaquis Indians, whom the Mexican Government has been trying to rob of their lands, have been victorious in nearly every engagement with the Mexican troops. And now comes a report of an engagement June 24, in which the Mexicans attempted to dislodge the Yaquis from their strongly fortified position on the side of a mountain near the Yaqui River, but failed, with a loss of 113 killed or mortally wounded.

—In an editorial on the Mormons, the *S. F. Chronicle* says: "Those who persist in polygamy cannot escape the fate that is now impending. One by one, beginning with the richest and most prominent, all the polygamists are going to be punished. Nothing can save them. They roused the sleeping lion when they hoisted the flag at half-mast on the Fourth, and the officers of justice will not halt in their work until polygamy is as dead as slavery." The *Chronicle* thinks that the prudent Mormons will join the "Josephites," and thus escape the punishment which is sure to be meted out to polygamous Mormons.



## Appointments.

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

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.

EAST PORTLAND (Or.)—House of worship on G Street between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

### Nebraska Camp-Meeting at Kearney.

It is now decided to hold a camp-meeting at Kearney, August 12-18. We want all our brethren in western Nebraska, and as many others as possible to attend this important meeting.

All railroads in this State favor us with reduced rates to the meetings. Those coming with teams will find good accommodations for their horses. More particulars will be given in the future with reference to laborers, etc. At this time, however, we would say we expect some of the most experienced laborers to be present. A. J. CUDNEY, for Conf. Com.

### 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.

### The Illinois Camp-Meeting.

THIS important State meeting will be held this year at Aurora, September 9-15. Aurora is about thirty-five miles southwest of Chicago, on the main line of the C. B. & Q. R. R. We have already the promise of reduced rates on the railroads leading to the city, and we expect to secure the same on the other connecting lines. The meeting will be held in the Even's Park, in the southern part of east Aurora. The Lincoln Avenue street-cars run directly in front of the park, making it accessible from all parts of the city. There are several reasons why Aurora was selected, which we trust all will see in due time.

We are assured that Elder George I. Butler, president of the General Conference, Elder O. A. Olsen, and other prominent speakers, will be present to instruct the people. Meetings will be conducted in the English, Scandinavian, and French languages, and separate tents will be provided for these services, and also for children's meetings. We shall have on the grounds an ample supply of provisions at reasonable rates, and a dining tent where warm meals can be obtained by those who desire to come without preparations for cooking their own meals. Should any desire to rent tents they can obtain them by corresponding with William Armstrong, 136 Lake Street, Chicago, Illinois. There will also be a good supply of books, tracts, and periodicals on the ground.

The readers of the SIGNS throughout the State of Illinois are cordially invited to attend this meeting. We would urge you to come and share with us the benefits we hope to enjoy. You cannot but be profited by coming, and we feel sure you will be pleased with the manner in which the meetings will be conducted.

Remember the time, and come prepared to remain till the meeting closes. R. M. KILGORE.

## 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, Sumarlide, Highett Street, Richmond, 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.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 30, 1885.

## Camp-Meetings in 1885.

VIRGINIA, near Marksville, Page Co.,	Aug. 11-18
VERMONT, Burlington,	" 13-25
NEBRASKA, Kearney,	" 12-18
IOWA, Des Moines,	" 18-24
KANSAS, Beloit, Mitchell County,	" 20-30
MAINE, Portland,	Aug. 20 to Sept. 1
NEW ENGLAND,	" 27 " 8
NEVADA, Carson City,	" 27 to " 7
CALIFORNIA, Stockton,	Sept. 18-28
SOUTHERN CALIFORNIA, Santa Ana,	
NEBRASKA (State Meeting), Lincoln,	Sept. —
NEW YORK, Syracuse,	" 3-15
ILLINOIS, Aurora,	" 9-15
MICHIGAN,	" 17-29
INDIANA, Logansport,	Sept. 24 to Oct. 6
OHIO, Springfield,	Oct. 1-13
KENTUCKY,	" 14-20
TENNESSEE,	" 21-27

READ the camp-meeting notices on the preceding page.

It is stated that 3,500 persons have embraced Catholicism under the labors of Monsignore Capel. Many of these are of the nobility of England.

If those who send reports, appointments, or communications to this paper would add "Editorial department" to the address they would save us time and trouble. Business may be addressed simply to "SIGNS OF THE TIMES."

## Healdsburg Meeting House.

THOSE who have made pledges to the Healdsburg meeting-house fund will please remit to the treasurer, Geo. W. Mills, Healdsburg, Cal.

## Camp-Meetings.

THE Nevada camp-meeting will be held in Carson City, August 27 to September 7.

The California camp-meeting and Conference will be held in Stockton, September 17 to 28. Excellent grounds have been obtained for both these meetings. The fare from San Francisco to Stockton may be made very low, as there are boats running on the river which carry passengers very cheaply. The C. P. R. R. also passes through Stockton. Full information will be given in good season.

## Testimonies—Four Volumes.

THESE volumes will soon be ready to send out by mail or in quantities. We need not say again to S. D. Adventists that these books contain a great amount of warnings and instructions, really invaluable. Every lover of "present truth" must rejoice to know that the numbers from one to thirty, at first issued in pamphlets which were soon defaced and rendered incomplete by use, are now put in a permanent form, got up in a style to be presented to everybody. No more useful reading matter has ever been published, and all confess that they are excellent in tone, pure in morality, and continually lead to reverence for the Bible and its Author. Price \$1.50 per volume of about 700 pages; \$6.00 the set. Orders may now be sent in, with the assurance that they will soon be filled.

## Great Controversy.

A NEW illustrated edition of 10,000 copies of this book has just been printed at this office. It is a larger volume than the first edition, in a better style of binding. The illustrations are well executed, and add much to its value.

It will be used in canvassing for the SIGNS, and handled by the T. and M. Societies. For terms and canvassers' outfits send to your societies, or to this

office. The books can be ordered from the office or of the State secretaries. This is an excellent opportunity for canvassers. Every day's work done will be in the cause of the truth of the Bible. Many workers should be in the field immediately.

This book begins with our Lord's great prophecy in Matt. 24, and gives a history of the trials of the church, and most vividly portrays her last experiences and final triumph, and the redemption of the saints and also of the "purchased possession." It is of thrilling interest from beginning to end.

## Death of General Grant.

AFTER a long period of great suffering, General Grant peacefully breathed his last at 8 o'clock in the morning of July 23, at Mt. McGregor, N. Y. In his death our country has lost one of the most remarkable men that it ever produced. Too unassuming to seek a position of prominence, he would probably have lived and died known only to his circle of friends, had not the emergency induced him to offer his services to his country. His patriotism, his determination, and untiring perseverance very soon placed him in the front rank of our officers. By many other officers he was, for a time, considered lacking in strategic skill because he displayed a fertility of expedients which was hard for them to appreciate, sacrificing accepted rules of warfare for methods which his judgment told him were the most direct paths to victory; and the event always proved that his judgment was right. Unknown to the country when he received his commission, he literally fought his way to the hearts of the people, until he was trusted, respected, and beloved as fully and earnestly as any American citizen.

Passing from his triumphs on the field directly to the Presidency, he presented the rare spectacle of a man holding but one civil office in his life time, and that the highest in the nation. In this office he served two full terms, and if ever errors were attributed to him, they were on account of his simple-hearted trust in his friends, of which trait some men took advantage to his injury.

General Grant received more honor from the nations of all the earth than was ever accorded to any other man. Passing entirely around the world, his journey was an ovation from beginning to end. No man seemed more worthy of such honors, and no man could have borne them more meekly.

We copy the following from notices in London papers as expressive of our own feelings, and to show how he was regarded in other lands. The *Standard* said:—

"Although the death of General Grant was long expected, it is not the less deplored. We can only share with his mourning countrymen in the sense of the loss of one whose career was so notable, so honorable to himself and so useful to his native land. If it were possible, he even rose in popularity when the nation saw the way he faced poverty and ruin. Simple and modest, he was never cast down by reverses nor elated by prosperity."

And the *Telegraph* said:—

"Yesterday the greatest and most successful soldier that the United States has produced breathed his last. In no portion of the United States have the financial disasters marking the close of General Grant's career been regarded with more sympathy and regret than in England. Beyond all others he was best fitted to cope with the tremendous crisis which made him; and when the grave closes over all that is mortal of Ulysses Simpson Grant, it will be felt that he leaves behind him no man cast in a simpler, sincerer, or more heroic mold."

THE first edition of "Grant's Memoirs" was intended to be 50,000, but the prospect now is that it will be 200,000. No book was ever published which was in so great demand in advance of its publication.

THE Mohammedan university at Cairo is 900 years older than Oxford. It contains but one room, the roof of which is supported by 400 columns.

## Students' Home, Healdsburg.

THIS is the name applied to the boarding-house connected with Healdsburg College. It is in the fullest sense a students' home.

It is a large three-story building capable of accommodating from seventy-five to one hundred persons. It is divided into parlors, kitchens, dining-rooms, chambers, bath-rooms, etc., with all modern conveniences, and furnished in good style. There is an air of refinement and good taste pervading the entire building, that is calculated to please the most fastidious.

The design of the founders of the College in erecting this building, was to place students who have to leave their homes and family associations, under such influences as would enable them to derive the greatest benefits while pursuing their studies. The Home is under the immediate supervision of the president of the College who, with faithful assistants, does all he can to make the students' stay among us pleasant and profitable.

Unless students board with their parents or legal guardians, they are expected to board at the Students' Home. Those who have assumed the responsibility of educating the minds and improving the morals of those intrusted to their care, cannot have the great object of their labors defeated by students placing themselves under influences that would more than counterbalance all the good that might be derived from attending the day sessions of the school.

The discipline and influences of the Students' Home, in the development of character and the formation of correct habits, are worth as much to the student as the daily exercises of the College classes. Parents cannot afford to place their children where they will in a great measure be left to follow their own inclinations and choose their own associates. Very few are able to go to school under such circumstances and accomplish any good.

Our terms are for board, tuition, washing, and lights, \$20.00 per month.

If due notice is given, students will be met at the train.

W. C. GRAINGER.

Healdsburg, July 23, 1885.

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## UNIFORM DAY OF REST,

is admitted by nearly all, and is advocated in this book. The author also shows that the Creator understood and anticipated this necessity, and proves by five different processes of reasoning that the seventh or last day of the week, and no other, was in the beginning, and is now, the Sabbath of the Lord.

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