

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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SOLACE ME.

SAD of heart, I come to thee,
In my sorrow solace me.
Thou, O God, who promised rest
To the weary and oppressed.
Heed my supplication now,
As before thy throne I bow.

Hide not from me thy sweet face,
Still support me with thy grace;
Still about me clasp thy arm,
Shelter me from hurt and harm;
Lord, receive thy refugee,
Oh! revive and solace me.

Not for fame and wealth I pray,
Not for breath to live away,
Not for friend, or joy, or peace,
Not that woe and grief may cease
Do I frame my humble plea,
Only, Father, solace me.

Foes encompass me about,
Fears prevail and rising doubt,
Hope is baffled, faith is tried,
Worth and virtue cast aside,
Till at last I fain would flee
Far from earth. Lord, solace me.

—J. R. K., in *Methodist Recorder*.

General Articles.

The Power of the Truth.*

BY MRS. E. G. WHITE.

TEXT: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17: 17-19.

This prayer of the world's Redeemer comprehends much more than has been thought, and I wish that the truths here taught might be impressed upon all our hearts. "Sanctify them through thy truth; thy word is truth." "For their sakes I sanctify myself, that they also might be sanctified through the truth." Every one of us who professes to believe in Christ is embraced in this prayer, and has a responsibility which it is impossible to throw off. We are required to be sanctified, not simply that we may be benefited personally, but that we may help others.

In these days it is difficult for the truth to find access to the human heart. You know that on one occasion when Jesus entered into the temple, he found there "those that sold oxen and sheep and doves, and the changers of money sitting." Thus the sacred courts of the Lord's house were converted into a place of merchandise, where greed and avarice flourished. As the eye of Jesus swept over the scene of busy traffic, divinity flashed through his humanity. He "cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of

them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The traffic suddenly stopped, and the throng of buyers and sellers fled as though a company of armed men were pursuing them. With bated breath the priests and rulers looked upon him who was clothed with such majesty and power; and, as though a flash of light from Heaven had revealed the truth to their beclouded minds, the conviction forced itself upon them that this was no common man.

As Christ found it difficult to obtain access to the temple courts because they were lumbered with things that should never have been there, so is the human heart closed against the truth because it is lumbered with the cares and burdens of this world. It has received the worldly mould. The prince of the powers of darkness is playing the game of life for the soul. He is working with every device that he can invent, with all deceivableness of unrighteousness, to separate man from God. The lust of the flesh, the pride of life, the vanities of the world, have taken possession of the soul-temple, and no room is left for Jesus. But when the heart is once brought under the power of the truth, even its secret recesses feel the renewing and transforming influence. To those who have lumbered the soul-temple with worldly cares, and desecrated it with buyers and sellers, we would say, Take these things hence, and let the truth have possession of the soul. Jesus stands knocking at your heart, pleading, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Will we let the Lord of glory enter? Will we make room for the truth of heavenly origin?

Jesus says: "I am the way, the truth, and the life; no man cometh unto the Father but by me." If you will make room for Jesus, and cleanse the soul from the defilement of sin, you may enjoy perfect peace with God. But some will ask, How am I to do this? By an entire surrender of your will and your way to God. The peace of God will not rule in your hearts while you retain your worldly ambitions and indulgences. The passions that have held possession of the soul must be removed. When we profess the truth, it is our privilege and duty to show to the world that it has had a transforming power upon the life and character.

Why is it so hard for many to walk uprightly before God? It is because they are trying to serve two masters, a thing which the Saviour declares no man can do. If they would give themselves to Jesus, he would take possession of the soul, and every wrong desire, every false ambition, every evil purpose, would be brought into subjection to the will of God. This is the sanctification that Christ meant when he said, "I sanctify myself." This is the sanctification that he desired for his disciples when he prayed, "Sanctify them through thy truth." We profess to be sons and daughters of the Lord; the chosen ones of Christ, of whom he says, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." What right have we to let the things of the world take possession of the heart and engross our energies? What right have we to make the heart a highway for the world's travel, or to imitate its customs and practices?

We cannot serve God and mammon. We must come out from the world, and be separate. Its fashions are not to control us; its principles are not to be our principles.

If the worldly element is allowed to take possession of the heart, things that are not approved of God will seem right, and the religious life will be mixed with error. The perceptions will not be clear and distinct to understand the word and will of the Lord. There is danger of pursuing this course of disobedience until the wrong is gilded over, conscience is blunted, and the self-deceived one believes himself on the highway of holiness when he is on the downward road to perdition.

The work of the overcomer is a close and trying work. We have individually to fight the good fight of faith, and war against the powers of darkness; for when the truth commences the work of purifying the soul-temple, the conflict between good and evil begins in earnest.

A minister who is professedly preaching the gospel, in conversation with a sister learned that she was conscientiously keeping the Sabbath of the fourth commandment. "Well," said he, "you are right so far as the argument is concerned. Saturday is the true day to keep; the Bible is clear on that point. But," he added, "I do not keep it, because it would create confusion. The Lord will overlook this in me because it is so inconvenient, so contrary to the custom of society. And then I do not think it really makes any difference what day I observe, because I am sanctified; you know that makes every difference. But stick to your faith, for you have the right of it." Here is a man who claims to be sanctified while living in disobedience to the word of God; but what is there that sanctifies outside of the truth?

Said Christ: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." Two classes are here represented,—those who are sanctified through the truth, and the many who profess to be sanctified while knowingly breaking the law of God. The true foundation is the commandments of God; and the testimony of Jesus Christ. Men may erect a standard of righteousness of their own aside from that presented in the word of God; but their hope, like the house built upon the sand, will surely fall.

We are to listen to what God says, and be obedient to his word. It is not long sermons or prayers, it is not the things which we say, but it is the things we do, the characters we form, that makes us acceptable to God. The truth should influence our daily life, and then when we associate together the tongue will not run upon unimportant, frivolous things.

"Ye are the light of the world," says Christ. Therefore "let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." In the death of Christ the priceless treasures of

*A sermon delivered in Oakland, Cal., July 11, 1885.

Heaven were poured out to humanity. Can we keep such precious riches to ourselves? Oh! we should lift up the risen Saviour before the people, and tell them what a dear Redeemer we have found. We are his representatives; let us walk worthy of our calling. The reason why we have no greater influence to win souls to Christ is that we are not doers of the word. When we do the works of Christ, when the truth becomes a living principle in the soul, we shall have power with God and men. Others will take knowledge of us, that we have been with Jesus and learned of him, and our very presence will be an influence for good. We shall not dare to sin, lest others follow our example of folly.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Says the True Witness, "I know thy works." Then let us be careful that we are not half-way Christians. We can be brought into perfect harmony with God and his truth; but there is much for us to resist. We should search our Bibles, and learn what the Scriptures say in relation to our duty.

Said Christ: "Take ye heed, watch and pray; for the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Not one of us is excused from the duties here enjoined. We are to watch every avenue of the soul, lest Satan come in and desecrate the temple of the heart, which should be wholly consecrated to God. We are to watch lest passion take possession of the soul, to watch lest selfish thoughts are cherished. The reason why there is not more vitality and power in the church is that we do not work and watch as we should. We should stand as faithful sentinels at the post of duty. I pray that the grace of Christ may come into our hearts, and that we may be ever watching for opportunities to do good.

One who is truly converted will find no satisfaction in devoting God-given probationary time to the preparation of apparel, the outward adorning of the body. To such, the pride of life, the vanities and follies of the world, will be a very inferior matter. They will ever feel, I am in the presence of God; his eye discerns every thought of vanity, every attempt to extol and glorify self. If the time that is wasted in vain attempts to make the outward appearance attractive, were devoted to the study of the Bible, to earnest prayer for the grace of Christ, the meek and quiet spirit which is the heavenly adorning of the soul, and will never perish, how easy, how pleasant, would the service of Christ become. The promise would be fulfilled, "A new heart also will I give you, and a new spirit will I put within you."

There is a constant warring of the flesh against the Spirit, and the Spirit against the flesh. The pollutions cherished in the soul war against the pure, sanctifying truth. Some have advanced the idea that if we are once in grace, we are always in grace. But our work is to overcome every day. Temptations press upon every hand; do we resist them, and come off victor in the name of Christ?

When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative Judgment. Then the name of every individual will be called, and his record examined by Him who declares, "I know thy works." If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us. If the professed believer becomes self-confident, if in word or spirit he breaks the least precept of God's holy law, he misrepresents Jesus, and in the Judgment the awful words will be

spoken, "Blot out his name from the book of life; he is a worker of iniquity." But the Father pities the self-distrustful, God-fearing soul, harassed though he may be with doubts and temptations. Jesus pleads for him, and confesses his name before the Father and his holy angels.

He who is to be our judge knows our works. He understands every temptation and trial, and I am glad of it. He knows the circumstances that surround every soul. He knows our weaknesses, and is touched with the feeling of our infirmities. "If any man sin," says John, "we have an advocate with the Father! Jesus Christ the righteous." Oh, how precious is the name of Jesus, and how precious every name that he confesses before the Father! When our gracious Redeemer says of the poor penitent, "He is mine; I have graven his name on the palms of my hands," the answer comes, "I will not blot his name from the book of life, but his sins shall be remembered against him no more."

The promise is, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." There is power in the blood of Christ to remove sin. Poor, trembling sinner, to-day you are the prisoner of hope. Jesus lives, and because he lives you may live also.

Said the angel of God to John, as he beheld the multitudes of the redeemed gathered about the throne: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple." Through the blood of the Lamb it is the privilege of every one of us to make our life a glorious victory. We shall have trials and difficulties to meet, but if we sanctify ourselves by obedience to the truth, the God of Israel will be our strength. "Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning." The Lord wants to give power to his people. He wants them to rejoice in the God of their salvation. He wants them to be conformed to his image, that when he comes, he may receive them to himself. If we lay hold upon the arm of Infinite Power, it will sustain us through every conflict and discouragement of life, and will finally place a crown of glory upon our heads, and bring us to share the eternal reward of the righteous.

"Blessed are they that do His commandments," says the Saviour, "that they may have right to the tree of life, and may enter in through the gates into the city." "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." "And there shall in no wise enter into it anything that defileth," "but they which are written in the Lamb's book of life."

The Second Coming of Christ.

OUR Saviour will come sometime. Can we know anything about the time or the nearness of the event? If so, how can we know? What evidence have we?

The Bible furnishes us very clear evidence on this great question. We can know something about it, unless we are willingly ignorant. We believe none can tell the day, or hour, or even the year. We have no faith in those who are continually setting the time; neither do we hold with those who say it may come next week, or it may be a thousand years in the future.

God has never brought about any great event in which the destiny of men was involved, without first giving a warning. Noah faithfully warned the antediluvian world of the coming flood. Lot warned the Sodomites, and entreated them to turn from their evil ways that they might escape the wrath of God. John the Baptist heralded the first coming of Christ,

Just so it will be before Christ's second advent. Some one will be especially warning the people, and entreating them to prepare for it. As surely as John the Baptist fully knew his mission and that he was fulfilling the prophecy, just so surely will those who proclaim Christ's second coming, know by the inspired evidence, that they are giving to the world the last message of warning to fallen man.

Our Saviour has not left the humble seeker for truth to grope his way in darkness. He has given us signs that should precede his second coming, and then commanded us to watch. He says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25; Matt. 24:29.

We inquire with interest, have these signs been seen? To convince ourselves that they have, we need only to consult the history of the past. Speaking of the Dark Day of May 19, 1780, Noah Webster, in the *New Haven Daily*, says: "No satisfactory cause has yet been assigned." Also in his Dictionary we find the following:—

"The Dark Day, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together."

The true cause of this remarkable phenomenon is not known."

Many are now living who witnessed the great meteoric shower of November, 1833. To show that this sign also has been fulfilled, we quote from the *Connecticut Observer*, of Nov. 25, 1833, as follows:—

"We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting her untimely figs when blown by a mighty wind, it is not possible to behold." See Rev. 6:13.

Christ instructs us that the generation that witness these things shall not pass away until he is seen coming in the clouds of heaven. The last one of these signs having occurred more than fifty years ago, it cannot be much longer before the event will take place.

In the extensive preparations throughout the world for a general war, we can see the marked fulfillment of our Saviour's prediction, "upon the earth distress of nations, with perplexity." Internal national troubles are perplexing the wisest statesmen. He says that when we see these things we can be as sure that his coming is near, as we can be that summer is nigh when the trees begin to put forth their leaves. "And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:29-31; Matt. 24:32-34.

We know that the majority of the people will pay no attention to this great event. They will even scoff at those who do give it attention, and try to prepare for it. Their scoffing only strengthens our faith, for the Bible tells us that in the last days scoffers shall arise and will say, "Where is the promise of his coming?" 2 Pet. 3:3, 4.

Dear reader, do you not want a place in Christ's kingdom as one of the subjects of his immortal reign? Do you not want a share in that world where sorrow is unknown? It is soon to burst upon our vision. Let the nearness of this great event which seals the destiny of all, incite us to diligence in preparing to meet our Lord.

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No Probation after Death.

A FRIEND asks the SIGNS to give an exposition of 1 Pet. 3:18, 19; 4:6. He says that he has met a man who bases his belief in the immortality of the soul, on these two texts, the argument being that the dead spoken of are those that died previous to the promise to Abraham; that before Abraham's time there was no promise of a redeemer, and that to those who lived before that time, Christ went and announced the good news of salvation. The brother is not troubled on his own account, but wishes to know how to present the case to another.

In the first place, a man's opinion is no consequence whatever, unless he can offer some evidence in its support. When the objector says that there was no promise of the Messiah, until the time of Abraham, he must show proof, or else his theory is not worthy of consideration. That the Messiah was promised before our first parents were driven from the garden of Eden, is susceptible of the clearest proof. Thus:—

1. It was the devil himself who tempted Eve. With Gen. 3:13 and 2 Cor. 11:3, compare Rev. 12:9, which says that the serpent is the devil and Satan, and that it is he that deceiveth the whole world. There can be no controversy over the statement that it was the devil under the guise of a serpent, who caused our first parents to fall.

2. In the garden God said to the serpent, the devil, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. Here is the statement that the seed of the woman should destroy Satan; and when we read (Heb. 2:9, 14) that Jesus died in order that "he might destroy him that had the power of death, that is, the devil," we know that Jesus Christ is the "seed" mentioned in Gen. 3:15. So then, notwithstanding what may be said to the contrary, we know that the Messiah was promised before the days of Abraham. More evidence could be given if it were needed.

But, it being true that the promised Messiah was known from the time of the fall, the supposition that Christ, between his crucifixion and his resurrection, went to preach the gospel to those who lived before the time of Abraham, or before the flood, amounts to nothing. There is absolutely no ground for the position that the people before Abraham were not on probation; therefore the only loophole for those who will have it that Christ, after his crucifixion, went and preached to some dead persons, is the more common position that certain ones, especially of the antediluvians, "did not have a fair chance," and that justice required that after death they should have the chance of which they were deprived during their life-time. This is the position taken by Canon Farrar, and by all who, with him, adopt the theory of a probation after death. But this view is unscriptural and wicked, as we shall show.

It is wicked, because it presents God as a tyrant, changeable, and careless of the welfare of his subjects, instead of the God of infinite mercy, loving justice, and with whom is "no variableness, neither shadow of turning." Take notice. If it were true that immediately after his crucifixion Christ went and preached to some who had lived before the flood, there could be no other reason for it, than the one usually given, namely, that they had not had "a fair chance,"—an opportunity to hear and repent. Then we have presented to us the spectacle of God visiting his terrible wrath, as in the flood, upon men whom he had not given a chance to repent! No earthly tyrant was ever accused of greater cruelty and injustice than this. And then they would have us believe that the unchangeable God, as if to atone for his error, sent his Son to announce a pardon to those who had once been the

subjects of his ill-advised wrath! We marvel how any who profess to love and reverence God, can countenance a theory that so degrades his character. It cannot be denied that the picture here presented is the legitimate and only result of the objector's position on 1 Pet. 3:18-20. This alone is more than enough to stamp that position as erroneous.

That position is also wicked because it is unscriptural. The word of God says: "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. Then even supposing that God had unjustly cut off some of the antediluvians, it would have been a hopeless mission for Christ to go to the grave to preach to them, for it would have been an impossibility for them to repent and give glory to God. More than this, allowing that Christ could and did go to the grave to preach to them, it would have been impossible for them to take any action whatever, for the inspired word says, "there is no work, nor device, nor knowledge, nor wisdom, in the grave." Eccl. 9:10. It would have been impossible for them to hear the message, for, while the living may know many things, "the dead know not anything." Eccl. 9:5. Of man it is said that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. And the grave is called, a "land of forgetfulness" (Ps. 88:11, 12), "a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job 10:22.

Moreover, that position would have it that Christ did not really die, and that is not only unscriptural, but subversive of the whole plan of salvation. "Christ died for the ungodly." Rom. 5:6. He was "put to death" in order "that he might bring us to God." 1 Pet. 3:18. If, therefore, the divine Son of God did not die, then there is no salvation for sinners. But Christ did die; "he poured out his soul unto death" (Isa. 53:12), and his soul, thus poured out unto death, was as "an offering for sin" (Isa. 53:10), and consequently there is hope for sinners.

Now let us read 1 Pet. 3:18-20, and see just what it does teach. The apostle after an exhortation to meekness under unjust accusation, says:—

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the spirit; by which also he went and preached unto the spirits in prison; which sometime [once] were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Examine this text, and you will find the following simple statements:—

1. Christ, the just one, suffered for the sins of the unjust.
2. He did this that he might bring us to God.
3. He was put to death in the flesh.
4. He was made alive by the Spirit.
5. This Spirit was the same by which he went and preached to the spirits in prison.
6. This preaching was "when the longsuffering of God waited in the days of Noah."

It is the Spirit that convicts of sin (John 16:8), and the Spirit was striving with men in the days of Noah. Gen. 6:3. So they did have a "chance," but it was only while their days continued—in their case one hundred and twenty years. We see, then, that the preaching, spoken of in 1 Pet. 3:18, was done, not by Christ in person, but by the Holy Spirit; not in the Christian era, but before the flood; not to disembodied, conscious spirits confined in some part of *hades*, but to living men in the flesh, who were in the bondage of sin. See Rom. 7:14; Gal. 4:3.

But what shall we do with 1 Pet. 4:6? Just believe it. Let us read it, together with the two preceding verses: "Wherein they think it strange that ye run not with them to the same excess of riot,

speaking evil of you; who shall give account to Him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

This has been done many times in our experience. We have often heard the gospel preached to men that are dead. But they were not dead at the time the gospel was preached to them, and the Bible nowhere says that the gospel was ever preached to men who were dead when the preaching was done. Peter, however, says that it was preached to them that *are* dead, and that statement effectually shuts off the infidel argument for a second probation, that some men have "never had a chance." The reason why the gospel was preached to them, is that both living and dead must be judged, and God is just. "It is appointed unto men once to die, and after this the Judgment" (Heb. 9:27), and not another probation. Before death comes, all have an opportunity to repent, so that if the Judgment finds them void of righteousness, they will be speechless.

This is the simple truth concerning the oft-perverted words of Peter. They are easily understood, and give no warrant whatever for the idea of a life in the grave.

E. J. W.

Catholic Education.

THIS was the subject of the first of a series of ten lectures in San Francisco, by the eminent Catholic propagandist, Monsignore Capel. We were never so impressed with the cunning of Jesuitism, as while listening to the lecture. By the aid of oratory and Jesuitical craft, the lecture was well calculated to accomplish its purpose—to disarm anti-Catholic influence, and capture the minds of nominal Protestants.

So far as the lecture concerned education itself, no fault could be found with it. That true education comprises physical and moral, as well as mental, culture, no one will deny. All will agree that education consists in knowing how to think to some purpose, and not merely in a knowledge of what others have thought. But when the Catholic Church claims a monopoly of that sort of education, we vigorously dissent. Those who are alive to what the Catholic Church desires, can see the object of such a claim. But the unthinking will say, "If that is the kind of education Catholics believe in, let them go ahead."

The animus of the speaker was shown near the close of the lecture, when he begged that Catholics might "have a chance" to demonstrate their theories. This desired "chance" is nothing more nor less than State support for Catholic schools. Said the speaker, "The Episcopalians, the Methodists, and the Presbyterians have schools where they educate their own children, and what we ask is in line with that." It is doubtful if very many of the immense audience stopped listening to the speaker's silvery tones long enough to think that the State does not educate Episcopalians, nor Methodists, nor Presbyterians, and that Catholics have the same right to educate their children in their own way, that Methodists and Presbyterians have to educate theirs. But the Catholic Church is not content unless it absorbs everything.

Monsignore Capel is a master of Jesuitical sophistry, and well fitted for the work intrusted to him. Before long, the thousands of professed Protestants who are fascinated with his elegant oratory, will find out that the velvety cat's paw conceals claws of deadly sharpness.

E. J. W.

"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; but the word of the Lord endureth forever." 1 Peter 24:25.

The Missionary.

Temperance Work in Australia.

THE temperance question in Australia is agitated more or less in each of the colonies. New South Wales and Victoria take the lead. There are the Sons of Temperance, and a society called the Rechabites. The Rechabites are teetotalers, and use no tobacco in any form. They are very earnest in their work and are respected by all classes.

A few days since, on the cars, we listened to an interesting conversation on this question. A man over sixty years of age, who evidently had his regular bitters, entered the compartment. Opposite him sat a younger man of about forty. They were soon engaged in conversation on the temperance question. The old gentleman was advised to sign the pledge. He objected, on the ground that liquor did not hurt him. He said he paid his bills and did unto others as he would that others should do unto him, therefore it was nobody's business.

"But," said No. 2, "it is somebody's business. Have you a family?" The old gentleman replied that he had. Said No. 2, "Look at me. I have never been able to do a hard day's work in my life. I have consulted the most eminent physicians. Invariably they tell me I must stop drinking, but when I inform them that I am a teetotaler, they at once tell me that I have inherited every symptom of a drunkard, and my children inherit the same from me. My father lived to be over sixty years old, and said that spirits never hurt him, but he died suddenly. The doctor said it was heart disease. Now, sir, don't you tell me that you are not injuring any one by drinking. I am ruined for life, and so are my children, and I know the second commandment is true, that the iniquity of the fathers is visited upon the children at least two generations." "Well," said the old man, "I can't get along without it." No. 2 replied, "Then you have lost your manhood, and ought to be ashamed of yourself, and the sooner you sign the pledge and become a man, the better." He urged him to attend the temperance meeting that night, but the old gentleman truthfully said that his clothing was not in a condition for him to attend. "Well," said No. 2, "come sign the pledge and attend the meeting, and I will buy you a new suit of clothes; for the Bible says that no drunkard shall enter the kingdom of God."

But the old gentleman soberly replied, "I say my prayers every night." No. 2 responded, "You can't pray enough to enter the kingdom, breaking God's commandments. No drunkard shall enter the kingdom of God, and prayers will never take you there unless you refrain from the intoxicating cup." This is but a sample of what can be heard in public places.

Last evening, June 16, some of our party attended an enthusiastic temperance meeting. About six hundred people were present. They appeared to be Rechabites. Speeches were made by different persons. They stated that a bill was soon to be introduced into parliament to remedy the evil of intemperance and to secure a better observance of Sunday. Thus we find that the same spirit that connects the terrible evil of intemperance with the enforcement of Sunday observance or of legalizing that child of papacy, which is so strong in America, also exists in Australia. There is a world-wide move to enforce Sunday observance by legal authority, and to give it moral power they connect it with one of the worst evils which exists.

We are stopping at the "Victoria Coffee House," and among the rules that are posted in each room, one is, "No intoxicating liquors are allowed on the company's premises." All rooms are let with this understanding.

S. N. H.

California T. and M. Society.

REPORT FOR QUARTER ENDING JUNE 30, 1885.

DISTRICTS	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED.				
								Review	Signs	Good Health	Instruction	Other Periodicals
No. 1	293	127	1	1	1478	536	447	14	2	1	1	1
No. 2	97	19	1	1	54	214	104	1	1	1	1	1
No. 3	195	83	1	1	97	356	509	1	44	1	1	10
No. 4	118	21	5	1	683	214	260	5	14	20	1	1
No. 5	112	30	1	1	15	152	211	1	1	1	1	1
No. 6	73	14	1	1	3	86	140	2	1	1	1	1
No. 7	47	27	4	1	112	109	112	2	28	1	1	1
C. M.	0	0	0	0	2994	555	555	2	16	1	1	1
Total	935	353	14	9	5431	1687	2308	11	117	24	4	12

DISTRICTS	READING MATTER DISTRIBUTED.		CASH RECEIVED.			
	Pages tracts and pamphlets	Periodicals	Membership and Donation	Sales	Periodicals and Signs	Total
No. 1	69023	5316	\$103 65	\$22 85	\$57 65	\$184 05
No. 2	29454	1822	6 75	31 50	68 65	106 90
No. 3	119020	18774	6 20	7 25	150 32	163 77
No. 4	33840	2281	11 35	7 20	142 25	160 70
No. 5	20544	1690	11 70	5 60	24 70	42 00
No. 6	6743	823	2 16	9 90	49 55	61 41
No. 7	6275	1555	89 85	13 01	79 10	181 96
C. M.	224128	9753	515 75	80 30	396 15	396 15
Total	508632	42014	\$547 41	\$177 61	\$571 92	\$1296 94

*City Missions.

This report is considerably less than that of the previous quarter in almost every respect, but is an increase over that of December 31. The report of March 31 was unusually large, there being almost forty per cent. more letters written and pages and periodicals distributed than has been reported before at any one quarter. The decrease this quarter is quite marked in certain districts. The Healdsburg society, of Dist. No. 1, is composed largely of students. These have nearly all dispersed for the College vacation, and their Signs' club of 400 copies has been reduced to 150 copies during this time. In other districts several of those who last quarter devoted the greater part of their time to the missionary work, are now engaged in preaching the truth. When we take these things into consideration, together with the fact that this is the busiest season of the year, we are not so much surprised at the apparent falling off in the work.

Of the 935 members in this State only about forty per cent. are represented in this report, which does not, therefore, show the full amount of work done. Unless each feels a responsibility in the matter, the reports as they appear from quarter to quarter, representing as they do such a small part of the membership, will not only fail to accomplish their design in showing the prosperity of the work in this State, but will tend to discouragement.

Let us not only report what we do, but let us redouble our diligence, resolving that each successive quarter shall witness the advancement of the missionary cause in this State. And let us remember that each has a part to do in this work, and that upon the faithful ones only shall the Master of the vineyard pronounce the "Well done." ANNA L. INGELS, Sec.

San Francisco Mission.

This mission is now permanently located at 914 Laguna Street. It is easily reached by taking a McAllister Street cable car, and getting off at the corner of McAllister and Laguna Streets. The car will leave you within a few yards of the church, where our mission is. We have ample room, and good conveniences for carrying forward the work. A reading and entertainment room has been nicely fitted up for the accommodation of interested persons. Regular Bible-readings will be held here every Thursday, at 7:45 P. M., and Sundays at 3 P. M.

Each Wednesday at 7:30 P. M., a prayer and missionary meeting is held in the adjoining room.

Brother Robbins's time is occupied in looking after the interests of sea-faring men, and supplying the distributors placed on the different lines of steamers. These distributors have been in use over a year, and the interest to read has not abated in the least. This is convincing proof that the power of God is attending this work. Others attend to filling the distributors in the city, and also go from house to house, seeking by different methods to call the attention of the people to the necessity of a preparation for the final Judgment. Brother Brorsen has charge of the work among the Scandinavians. Regular meetings are held for the special benefit of this people, a goodly number of whom are already in the faith.

A training class which lasted five weeks was recently held at the mission. There were eleven in attendance. The object was to prepare laborers for the colporteur work. The members were taught how to prepare and conduct Bible-readings, and during the term the lessons learned were put to a practical use at different points in the city. By this means quite an interest was awakened, and a goodly number became sufficiently interested to attend the regular meetings of the church. The members of this class are now scattered; most of them are engaged in the colporteur work, and are using to good account the instructions received.

In San Francisco, as in all large cities, it takes work to find the honest in heart; but, with the blessing of God on the facilities now used, we look for a harvest of souls; and already omens of good are seen. The attendance at the church was never better. Strangers come in on Sabbath and on Sunday nights, and we trust that our large church will soon be filled with those that are keeping the commandments of God and the faith of Jesus.

I appeal to all lovers of the truth to remember, in your prayers, the city missions, and to aid them with your means. This great and good work cannot be carried on without means, and all should give of their abundance to support this branch of the work. While some can give cash and make pledges, others, who raise such articles, can supply the laborers with flour, potatoes, fruits, honey, etc., and thus save expenses; and in doing this they can have the satisfaction of knowing that they are aiding God's workers, and will not lose their reward.

WM. INGS.

Work While It Is Called To-Day.

[Remarks made at the meeting of the Oakland Missionary Society, Tuesday evening, July 7.]

THERE being no SIGNS to distribute, the president drew a lesson from it, asking what we would do if it were so that we could never have any more SIGNS, nor anything in its place. If this were so, would we not all carefully gather up every piece of whatever old ones we might find, and try to get them before our neighbors? Would we not prize *pieces of old SIGNS* more than we now prize *whole new ones*?

It is ever so. We fail to realize the value of our greatest blessings, till they are gone. King Solomon made shields of gold, which were used in the house of the Lord. But because of Rehoboam's sin, Shishak, king of Egypt, came up to Jerusalem and carried them away. Then Rehoboam made in their stead shields of copper, and then was as careful of the shields of copper as he should have been of the shields of gold. It is so with us all. We fail to properly prize our dearest treasures, and then when we have lost them, we gather to ourselves something that will compare with them as copper with gold, and then we bestow upon this the care and devotion we should have bestowed upon the original, which, if we had given the

proper care, we never would have lost. True it is better to have shields of copper than to have no shields at all; but it is far better to have shields of gold, and to so prize them that we may never lose them.

Again, we can do better work, by less exertion with the best, than we can do by greater exertion with that which is inferior. God has given us the very best; he has given us even shields of gold. Let us use them as faithfully as we would use shields of copper, if we should lose our shields of gold. We can do vastly better work so; and the Lord wants us to do it this way. Then let us prize the SIGNS now as we would wish we had prized it if we should be deprived of it.

In one of the letters read this evening the SIGNS is called a "magazine." That is not far amiss; for it is a fact that there is not a magazine in the United States, that in a year, gives as much nor as good reading as is found in the SIGNS, and that at only half the price of a magazine.

Our attention has been called to the thoughts in "Testimony No. 32" where it speaks of the children of Israel being *compelled* to do what they were expected to do cheerfully. God chose them to give the knowledge of himself to the nations which knew him not. He revealed himself to them, as to no other people. He gave them familiarity with truths which other nations hardly dreamed of; and he expected them—he *intended for them*—to give it to the other nations. But they shut it up within themselves, and refused to impart it to others. Then, because of their sins, God scattered them to every nation under heaven, and they were thus compelled to do in sorrow and in affliction what they might have done in joy and gladness.

And, more, in being thus compelled to do it, *they received no credit and no reward for it*. Whereas, had they done it as the Lord wished them to do, no tongue can tell the riches of the reward that would have been bestowed upon that blessed nation. Now here are we in the same position. We have a truth that no other people has. God has given it to us to give to all nations. Now shall we do it cheerfully, joyfully, gladly, and reap a harvest of joy, unspeakable, and full of glory; or shall we by our neglect and shortcoming be compelled in sorrow and distress to give it anyhow and then receive no reward?

May the Lord help us to do his will with his truth, cheerfully, that we may have his blessing and finally the joy that will come to the cheerful, faithful worker.

The Rise of the Huguenots.

In the dawn of the disastrous reign of Francis I., the Huguenots first appear. They were the direct offspring of the Bible. As the sacred volume, multiplied by the printing-presses of Germany, first made its way into France, it was received as a new revelation. Before Luther had published his theses it is said that there were Protestants at Paris, and wherever the Bible came it was certain to found a church. But it was chiefly among the men of labor and of thought that its teachings were ever welcome.

Labor, flying from the decaying cities of Italy and the disturbed dominions of Charles V., had found a new home in many of the towns of France; accomplished workmen in silk and linen, iron or clay, had stimulated the prosperity of Lyons and Tours, Saintes and Meaux; painters, sculptors, architects, and poets had sprung up amidst the barbarism of chivalry. Paris was as renowned for its painters as for its goldsmiths; and the College of France spread liberal learning among the ambitious students of the day. To the cultivated artisan and the classical scholar the gross corruptions of the church, and the open vices of monks and priests, were singularly odious; for the one had

learned the charm of virtue by practicing a regular life, the other by a study of Socrates and Cicero.

When, therefore, the Bible, in its modern translation, was laid before the people, a wonderful religious revolution swept over France. Nearly the whole working-class became Protestant. The great manufacturing towns were converted at once from Romanism to the faith of St. Paul. Almost every eminent artisan or inventor was a Huguenot. Stephen, the famous printer; Palissy, the chief of potters; the first French sculptor, Goujon; the great surgeon, Paré, and a throng of their renowned companions, shrunk from the mass as idolatrous, and lived by the precepts of the Bible. The professors of the College of France and the ablest of living scholars adopted the principles of reform. The impulse spread to nobles and princes. The house of Bourbon and of Navarre were nearly all Huguenots. Marguerite, the sister of Francis, became the chief support of the reformers, and the king himself seemed for a moment touched and softened by the sacred language of inspiration.

The Bible ruled over the rejoicing French. Of the wonderful power of this wide reform it is impossible to speak without enthusiasm. Swiftly there spread over the manufacturing towns of France a reign of saintly purity. Men once more shrunk from vice and clung to virtue. The gross habits of the middle ages were thrown aside; the taverns and theaters were deserted, the morris-dancers and *jongleurs* no longer amused; the rude dissipation of the peasantry, the licentious *fêtes* of priests and nobles, awakened only disgust; but in every village prayer-meetings were held, and the Bible was studied by throngs of eager students, who, for the first time, were now enabled to listen to the voice of inspiration.

The Reformation began, it is said, at Meaux, a small manufacturing town on the borders of Flanders, which had learned from its Flemish neighbor industry and independence. Its people had been coarse and rude, its priests vicious, indolent, and dull, and the little town had found its chief recreation in drunkenness and barbarous license. Its inhabitants were wool-carders, fullers, cloth-makers, and mechanics, living by the product of their daily labor, and grasping eagerly at every uncultivated pleasure. Jacques Lefèvre, the translator of the Bible into French, a man of nearly seventy, and the young and brilliant Farel, his faithful associate, preached to the working-men of Meaux and distributed among them copies of the gospels. At once the mass was deserted, the priest contemned, and eager throngs listened to the daring missionaries who ventured to unfold the long-forgotten truth.

A swift and graceful transformation passed over the busy town. No profane word was any longer uttered, no ribaldry nor coarse jests were heard. Drunkenness and disorder disappeared; vice hid in the monastery or the cloister. In every factory the gospels were read as a message from above, and the voice of prayer and thanksgiving mingled with the clamor of the shuttle and the clash of the anvil. The rude and boisterous artisans were converted into refined and gentle believers, ever seeking for the pure and the true; and the sudden impulse toward a higher life awakened at Meaux by the teachings of Farel and Lefèvre stirred, like an electric shock, every portion of diseased and decaying France. A moment of regeneration seemed near, a season of wonderful advance.

At a later period, Palissy, the potter, has left a pleasing account of a similar transformation. In the busy town of Saintes, where he was pursuing with incredible toil and self-denial one of the chief secrets of his art, Palissy became the founder of a church. Too poor to purchase a copy of the Bible, he learned its contents by heart, and every Sunday morning ex-

horted or instructed nine or ten of his fellow-townsmen who assembled in secret to hear the word of God. The little congregation soon grew in numbers. For some time they met at midnight, and hid from persecution.

At length the purity of their lives and the earnestness of their faith won the respect of the people of Saintes; a pastor was procured; the people crowded to the Protestant assembly; a revival spread over the town, and a sudden reform in morals made Saintes a haven of rest and peace. Coarse plays and dances, extravagance in dress and license in living, scandal, quarrels, and lawsuits, says Palissy, had almost wholly passed away. Instead of profane language and idle jesting were heard only psalms, prayers, and spiritual songs. The religion ruled over the happy town, and even the priests and monks, stirred by the general impulse, began to pray and preach with honest fervor, and to emulate the purity of the zealous reformers.

A gentle harmony prevailed between the rival churches; for the moment the evil passions of men were charmed into repose. Then, adds Palissy, might be seen, on Sundays, bands of work-people walking cheerfully in the meadows, groves, and fields, singing spiritual songs together, or reading to one another from the sacred volumes; young girls and maidens chanting hymns beneath the pleasant shade; boys, with their teachers, full of a steadfast purpose to live a noble life. The very countenances of the people, he asserts, were changed; the coarse lines of sensuality had been swept away, and from every face shone only benevolence and truth.

The picture of the reformed village, drawn by the honest pen of the gentle artisan, reads like an idyllic dream amidst the dreadful story of the reign of the chivalric Francis. It seems scarcely more probable than Livy's narrative of the Golden Age of Numa, or Homer's legend of the gentle Phæaciads. Yet it was no doubt true. In many towns and cities of martial France similar scenes were witnessed. More than two thousand churches sprung up in the apparently ungenial soil.

The early Huguenots were noted for their austere virtues, their truthfulness, and their love of peace. They lived together, a happy brotherhood, joined in a common faith, a similar purity of life. Men trusted the word of a Huguenot when the oath of the Catholic noble awakened only distrust. They brought honesty into commerce, and the domestic virtues into every home. They softened their enemies by a tolerant patience; they strove to convert rather than to destroy; their brilliant leaders, adorned by rare talents and eminent virtues, attracted the admiration of the age; and it seemed possible that the tide of reform might sweep unchecked over France, subdue by its gentleness the hostility of the Gallican church, and restrain, with a mighty force, the barbarous instincts of the feudal princes and the impulsive king.—*Eugene Lawrence, in Historical Studies.*

MANY persons have very erroneous ideas about religion. They do not seem to understand its true nature, or comprehend its constant claims. Hence their Christian life is very inconsistent and defective. "A man who is not religious everywhere," says the *Cumberland Presbyterian*, "is not religious anywhere, and he who is not a Christian in everything is not a Christian in anything. Shouting and praying at a camp-meeting, and cheating and defaulting in business, are altogether too common in the church. Men cannot be zealous in religion and dishonest in business. Religion is not a candle, to be lighted and blown out at pleasure. It is not a garment, to be put on and off to suit the company we are in. It is not a flaming torch on the Sabbath and a dark lantern during the week. It is a shining lamp that giveth light to all that are in a dark place."

The Home Circle.

AT EVENING.

UPON the hills the wind is sharp and cold,
The sweet young grasses wither on the wold,
And we, O Lord, have wandered from thy fold,
But evening brings us home.

Among the mists we stumbled, and the rocks,
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are out and bleeding, and the lambs repeat
Their pitiful complaints—oh, rest is sweet,
When evening brings us home!

We have been wounded by the hunter's darts,
Our eyes are very heavy, and our hearts
Search for thy coming—when the light departs,
And evening brings us home.

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far.
Without thy lamp we know not where we are.
At evening bring us home.

The clouds are 'round us, and the snow-drifts thicken.
O thou, dear Shepherd, leave us not to sicken
In the waste of night—our tardy footsteps quicken.
At evening bring us home.

—New York Tribune.

Let Us Play.

IF it should seem paradoxical to say that play is work, let us watch for an hour one of our children play "keep house," or build a fort, or do any of the hundred things that the average boy and girl find to do during a day. Notice the constant attention given to the business on hand. See the busy little housewife discipline her inanimate family, and mark the fact that she is more fond of doing than of giving orders, no matter what her station in life may be. How often, as you fold the dear child in your arms at close of day and kiss down the drooping eyelids, you say, "She is so tired of play." "She has played so hard all day."

But, dear mother, she has *worked* hard all day, therefore let us consider the matter of directing the children's energies to a certain extent, and see if they will not be better and happier for it. I know that many a mother will say, "Oh, I haven't time to play with my children. Only mothers who have plenty of money and plenty of servants can do that."

Before arguing this point, allow me to give a bit of advice as regards toys. Do not buy many, nor cheap, perishable things, which are quickly disposed of, and create a demand for something new from day to day. For a little girl, buy household utensils and dolls, for the mother instinct must be satisfied. Give her a tiny broom and dust-pan, a flat-iron and table, a set of dishes, of course, as well as a miniature laundry set. There is scarcely an article in use in our well-furnished houses that is not made in miniature. Now, having purchased some of these things, for a Christmas or a birthday gift, would it really take much time to show just how to use them? Take ten minutes out of your day and teach her how to lay a real table; how to lay her little cloth straight, to set mamma's place with the cups, saucers, etc., and papa's with the meat dish before him. Give her some tiny napkins, of paper if need be, and show her where to put them, how to arrange the knives, forks, and dishes. Give her sometimes some "truly food," and on another day show her how to use her little broom. Let her hunt for cobwebs (if you are very busy), telling her that those are to be taken down first. Great will be her delight should the search be successful! Then show her how to take short, firm strokes with her broom, and, beginning in the corners, how to bring all the dirt she can gather in a nice heap at the door. Go on in this way, really teaching some new household art from day to day and you will be

surprised and delighted to see how deft the young housekeepers become. A child soon learns that his toys are only toys if he is not taught to make any use of them, hence he soon tires of them.

For your boy, if you live in the country, get, first of all, garden tools; a diminutive wheelbarrow or a cart, as soon as he is large enough to use them. So many of his best lessons may be taught from nature's open book that no thoughtful father will neglect the teaching, or feel that he has "no time" to devote to it. For a boy shut up in the city, alas, there are fewer healthful resources, yet provide him with a box of tools and a place where he may use them, and give him an occasional order for a small box or shelf. Let him have a tiny grocery store, if you can afford it, and, after showing him how to print "No liquors" over the door, stock it for him with rice, sugar, coffee, beans, etc.; then teach him how to use the delicate scales, how to do up a parcel neatly, and when you are busy with your sewing, dear mother, if he asks you the old question, which every mother hears so often, "What shall I do now?" order something from the grocery, and, when it is deposited in your lap, tell the dear little grocer something of the beautiful lands where the spices grow. Don't say to him, unless you must, "Oh, run away; mamma's busy now." You always will be busy, and so will he. Your child's training is your most important business, and, unless you find him something to do, the individual of whom Watts sings in his "Divine and Moral" will surely do so.

By and by, when Kate and Susie wield the scepter over their own houses, how much better they will do it for remembering how mother taught them when they were little girls. And how often, as your boy's skillful fingers construct some trifling convenience or adornment for his own home, will his mind revert to the time when he did such things for mother; and, remembering it, his heart will grow tender, and his manhood stronger and better. It will take time and patience, and it will often "make a litter" about the house, but, dear mothers and fathers—let us play!—*Mrs. N. K. Bradford, in the Congregationalist.*

The Old, Old Story.

COUNTRY people are always in search of bargains. Auction sales in the cities attract a good many farmers, who come with their wives to look after bargains in furniture and horses. They look over the list of auctions and find that a gentleman who is about to go to Europe offers his splendid furniture and carpets for sale. Here is a chance for bargains. The farmer's wife takes her husband and his pocket-book, and goes to see the handsome furniture sacrificed. Every bid she makes is raised by a stout man with a red bottle nose, handsomely colored and knobbed all over by rum. The lady wonders why this man wants everything she wants, and sets her mind on beating him every time—"the nasty, red-nosed thing." She gets mad; "her dander's up," so to speak, and she gets all she wanted, and a great deal more, in spite of the remonstrances of her scared husband. "Well," she says, "Mrs. Jones will open her eyes now when she sees the blue satin parlor set, and the best bedroom set, and the gorgeous carpets."

The good woman finds to her sorrow that the goods never were owned by any gentleman gone to Europe, but are trashy rubbish, stuck together with glue; the blue satin is cotton and fades all out, and the carpets are mere "skins." It is all bogus. This trick is played every day, and the red-nosed man is a fraud who never buys anything, but makes his living by "raising bids," day after day. Avoid all auction rooms, and horses which are "the property of a widow whose husband, recently deceased, was in a trucking trade." The ungrateful city is what the old Roman poet called it, and what was true two

thousand years ago is true now, because human nature is always the same. And this is precisely why history repeats itself in small things as well as great. If a farmer or country dweller goes to a city in search of bargains, let him or his wife always go to a reputable store, and never, never, NEVER trust a stranger, or he will be sure to find out how ungrateful the city is to the men who feed it and supply it with business. —*American Agriculturist for June.*

Was It Not Better So?

How is this for a case of domestic tyranny? A lady recently told me that one evening, shortly after her marriage, she was engaged with her fancy-work, and her husband was reading Shakespeare to her—subject to occasional interruptions, first from the servant girl, who asked to go out, then from a sudden recollection that the codfish for breakfast had not been put soaking, then from the necessity of winding a new skein of worsted—when her husband laid down his book and seriously addressed her in this wise: "My dear, I am going to make a rule, and I hope you will be good enough to take it kindly. I am going to decree that you shall do nothing whatever about the household or about anything else from six o'clock every evening till after breakfast the next day. I want you to give the evenings to me and to our mutual recreation. When I look up from my reading I want to see your face answering me, and not scowling over a dropped stitch. I hope you will never touch another piece of work after tea." "Not fancy-work?" gasped the young wife. "No, not fancy work. When I propose a little music, or a game of chess or backgammon, I don't choose to wait till you have knit out a needle; and when I bring my friends in for an evening, I wish to see my wife free to talk with them, or ready for any recreation that may be proposed. The servants must come to you for their orders before six o'clock—they will soon learn to do so—and if you forget anything, you are not to order it in the evening; we will go without it. I am not going to have you thinking of these matters in the evening. Your mind is to be free for at least twelve hours of the twenty-four, and mine too."

My friend told me she felt the regulation a very hard one, and, what was worse, she was inclined to question its wisdom. She had been brought up to believe that a woman's hands should never be idle, however it might be with her brain and her tongue, and she remembered that the candle of Solomon's virtuous woman went not out by night. But she knew her husband well enough to know that he would not make a rule unless he meant to have it kept, and, being a conscientious wife, she set about keeping this in letter and in spirit. There were times, she said, after the babies came, when it was absolutely necessary to do some work in the evenings, but at such times she always went to her husband, if he were at home, and asked his permission. It was granted, but always so reluctantly that she felt more unwilling than ever to disregard the edict, and now, after twenty years of married life, it is still in force.

How has it worked? Well—even the victim confesses that on the whole it has been a success. She has not so many crazy-quilts and afghans as some women, but she has some things worth having. She has hosts of friends, among them a number of young men who will stay away from the minstrels any time for an evening of music and games at her house; she has five sons and two daughters, who think that mamma is the best company in the world; she has a husband who is as proud of her as he was when she was a bride. And I declare, if you were to see this man at home some evening, laughing and talking with his wife and children, or reading to them, you would never suspect him of being a tyrant.—*Hannah Homebody.*

"There Will Be Room in Heaven."

SHE was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats; for a great man preached on that day, and the house was filled with splendidly dressed people who had heard of the fame of the preacher, his learning, his intellect and goodness, and they wondered at the presumption of the poor old woman. She must have been in her dotage, for she went into the pew of the richest member of the church, and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered something; but she was hard of hearing, and smiled a little withered smile, as she said gently:—

"Oh, I'm quite comfortable—quite comfortable."

"But you are not wanted here," said the sexton pompously; "there is not room. Come with me, my good woman; I'll see that you have a seat."

"Not room," said the old woman, looking at her shrunken proportions, and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon, because —"

But here the sexton took her by the arm, and shook her roughly in a polite, under hand way, and then she took the hint. Her faded old eyes filled with tears, her chin quivered; but she arose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the space she left vacant, said, gently:—

"I hope, my dears, there'll be room in Heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had at first occupied. "What can an ignorant old woman like her want to hear Dr. — preach for? She would not be able to understand a word he said."

"Those people are so persistent! The idea of her forcing herself into our pew! Isn't that voluntary lovely! There's Dr. — coming out of the vestry. Is he not grand?"

"Splendid! What a stately man! You know he promised to dine with us while he is here."

He is a commanding looking man, and as the organ voluntary stopped, and he looked over the great crowd of worshipers gathered in the vast church, he seemed to scan every face. His hand was on the Bible, when suddenly, leaning over the reading-desk, he beckoned to the sexton, who obsequiously mounted the steps to receive the mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church to return with the old woman, whom he placed in the front pew of all, its other occupants making room for her. The great preacher looked at her with a smile of recognition; and then the services proceeded, and he preached a sermon that struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," answered that functionary in an injured tone.—*Sel.*

THE *Chronicle* (S. F.) of June 29, states that some cows, which were just back of the seawall, being set upon by dogs, became angry and one of them hooked a dog into a pool. The dog swam ashore, but being considerably shaken-up lay down upon the ground. The cow which did the hooking approached him and licked him for quite a time, as if to express her repentance for the deed.

Health and Temperance.**A Good Stand.**

THE late annual synod of the Reformed Presbyterian Church, in session at Morning Sun, Iowa, adopted the following, which we are pleased to note as a strike toward a much-needed reform:—

"There is a peculiar association between the evil of intemperance and the evils arising from the use of tobacco. Tobacco-users object to this classification, but they cannot deny the facts. Synod refers these subjects to the same committee because they are homogeneous. The recent legislation requiring scientific instruction on the dangerous effects of alcoholic stimulants requires the same as to narcotics.

"The States enacting prohibitory laws against liquor are following with restrictions on the sale of tobacco. These evils are kindred. There is a family resemblance that betrays their common parentage. They grow in the same soil and they bear similar fruits. The evils are the same in kind and differ less in degree than most persons suppose.

"The waste of money for tobacco is two-thirds as great as that for intoxicants. As it injures the body and deteriorates the mind and degrades the morals and wars against the soul, its influence is less manifest but just as certain. It is also a public offense. It exerts an evil influence in leading others to sin. It is an outrage on the rights of those who are compelled to wade through its filth, and to breathe its offensive and poisonous atmosphere. We adopt the following resolutions:—

"1. We express our strongest disapprobation and condemnation of the traffic, and indulgence in the use of tobacco, and warn our members against this blemish on Christian character.

"2. Synod reiterates all its former brotherly admonitions to ministers, elders, and deacons, and Sabbath-school teachers, that their continuance in this practice is inconsistent with their position as ensamples to the flock, and is most ensnaring to the youth of the church.

"3. Presbyteries are enjoined to carry out the law of synod, by not receiving or retaining under their care students that continue in this habit, refusing them licensure; and we will respect the request of those presbyteries that have asked that no tobacco-users be assigned to them, and they will be justified in refusing appointments to any such offenders, as may through oversight be allotted to them.

"We most earnestly and kindly warn our youth, precious sons of Zion, not to be misled by the evil practice of many professed Christians, who mourn their bondage. We remind them that if these fathers had been taught the evil of this practice as we have, they would not deliberately have chosen this course. The fact that professed Christians are addicted to the habit does not change its abominable and sinful character, nor will it in any way avert its consequences in your lives."

Advice to the Young about Tobacco.

BUT, my friends, what advice had we better give to our young people? I say, in the first place, let us advise them to abstain from this habit because all the medical fraternity of the United States and Great Britain pronounce it the cause of widespread and terrific unhealth. Dr. Agnew, Dr. Hamilton, Dr. Oleott, Dr. Barnes, Dr. Woodward, Dr. Rush, Dr. Hosack, Dr. Harvey, Dr. Mott—all the medical fraternity—denounce the habit, and warn the community against it. One distinguished physician says: "This habit is the cause of seventy different styles of disease. This habit is the cause of nearly all the cases of cancer of the mouth."

What is the testimony of the late Dr. John C.

Warren, of Boston, than whom there is no higher authority? He says: "For more than thirty years, I have been in the habit of inquiring of patients who came to me with cancer of the tongue and lips whether they used tobacco, and, if so, whether they chewed or smoked; and if they have sometimes answered in the negative as to the first question, I can truly say that, to the best of my knowledge and belief, such cases are exceptions to the general rule. When, as is usually the case, one side of the tongue is affected with ulcerated cancer, it arises from the habitual retention of tobacco in contact with this part.

Their united testimony is that it depresses the vitals of the system, and brings on nervousness and dyspepsia, and takes off twenty-five per cent. of the physical vigor of the people of this country, and, damaging this generation, damages the next, the accumulated curse going on to capture other centuries. It injures the mind. Another eminent physician, for a long time superintendent of the insane asylum at Northampton, Mass., says: "Fully half of the patients who have come to our asylum for treatment are the victims of tobacco."

It is a sad thing, my brother, to damage the body; it is a worse thing to damage the mind; and any man of common sense knows that the nervous system immediately acts upon the brain. More than that; nearly all reformers will tell you that it tends to drunkenness. It creates unnatural thirst. There are those who use this narcotic who do not drink, but nearly all who drink use the narcotic; so that shows there is an immediate affinity between the two drugs. It was long ago demonstrated that a man cannot permanently reform from strong drink unless he gives up tobacco.

In nearly all the cases where men, having been reformed, have fallen back, it has been shown they have first touched tobacco and then surrendered to intoxicants. The broad avenue leading down to the drunkard's grave and the drunkard's hell is strewn thick with tobacco leaves. What did Benjamin Franklin say? "I never saw a well man in the exercise of common sense who would say that tobacco did him any good." What did Thomas Jefferson say when arguing against the culture of tobacco? He said: "It is a culture productive of infinite wretchedness." Horace Greeley said of it: "It is a profane stench." Daniel Webster said: "If those men must smoke, let them take the horse-shed."—*Talmage.*

Fashionable Women.

FASHION kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman at her task will live and grow old, and see two or three generations of her mistresses pass away. The washer-woman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all extinct. The kitchen maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth that fashion-pampered women are almost worthless for all good ends of life; they have but little force of character; they have still less power of moral will, and quite as little physical energy. They live for no great ends. They are dolls, formed in the hands of milliners and servants, to be fed to order. If they rear children, servants and nurses do all, save to conceive and give them birth. And when reared, what are they? What do they amount to, but weak scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue and power of mind for which it became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother.—*Presbyterian.*

His Slavery.

It is easier to break off a bad habit suddenly than gradually. The gradual plan was tried at the inebriate asylums, but it was found that the best thing to do with an old toper was to cut off his supply of drink at once. For a day or two, or even three or four days, he suffered much; but the vital powers, after being relieved of the daily poison, quickly rallied, and the man improved in health every hour.

It is so with the tobacco slavery. An interesting anecdote in point is told of the late James Harper, one of the founders of the great publishing house of Harper & Brothers. When he was a young publisher in Cliff Street, he tried hard to dissuade one of his neighbors from drinking. One day, when he had talked earnestly on the subject, his friend turned upon him thus:—

"Neighbor Harper, you don't like the taste of liquor, but you are as much a slave to tobacco as I am to rum, and you couldn't break off that habit any more than I could break off drinking."

To this retort Mr. Harper made no reply at the time, but it sunk deep into his mind. He thought it over all day, and finally made up his mind that no habit of his should ever be a snare to another. Before he slept that night he put his tobacco, his pipes, and all the apparatus of smoking away up out of sight on the top shelf of his kitchen. To the day of his death he never used tobacco again. It cost him a severe effort to keep his resolution, but he made it cheerfully, and did not mention the matter until the victory was complete.

Many persons are still living who have heard him relate this incident of his early life.

Thurlow Weed did something similar. When he had been a pretty hard smoker for fifty years, his physician told him that his cigars were injuring him, and that he must stop smoking if he wished to ever have better health. Mr. Weed took his cigar from his mouth, threw it away, and never smoked again.—*Sel.*

Fashion.

AND now let us see what fashion does. We find an answer, which is here inserted. "Fashion rules the world," and a most tyrannical mistress she is, compelling people to submit to the most inconvenient things imaginable, for fashion's sake. She pinches our feet with tight boots, or chokes us with a tight neckerchief, or squeezes the breath out of our body by tight lacing. She makes it vulgar to wait on ourselves, and genteel enough to live idly and uselessly. She makes people visit when they would rather stay at home; eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasure and interrupts our business. She compels people to dress gaily, whether upon their own property—or that of others, whether agreeable to the word of God or the dictates of pride. She makes people sit up when they should be in bed, and keeps them in bed in the morning when they ought to be up and doing. She ruins health and produces sickness, destroys life and occasions death. She makes foolish parents, invalids of children, and servants of all. She is a tormentor of conscience, a despoiler of morality, and an enemy of religion; and no one can be her companion and enjoy either.

Custom, like fashion, is the plague of wise men and the idol of fools. Fashion is an enemy to health, a foe to wealth, and the canker-worm of honor. It brings down men from high places which they secured by humility and economy. It strips one of the bloom of health obtained before the foolish customs of fashionable society were known or observed. It stops accumulation and dissipates the gatherings of former years.—*Sel.*

News and Notes.

RELIGIOUS.

—The Rotterdam Missionary Society in East Java reports 4,000 church-members.

—Monsignore Capel does not favor the founding of a Catholic university in the United States.

—Rev. Irenaeus Prime, D. D., editor of the New York *Observer*, died, July 19, aged seventy-three. For over forty-five years he was connected with the *Observer*, and during that time his letters over the signature "Irenaeus," were read with interest and profit by many thousands in both hemispheres, as they were copied extensively by all religious journals.

—The *Christian Standard* says: "We have heard of sneezing parties, and kissing parties, and gambling parties, with a view to raise money for church purposes. Indeed, there is scarcely any innocent pastime or mischievous folly that has not been resorted to with a view to supply churches with money; and the church is thus on its knees in base submission to an unbelieving world, praying for help, much oftener, we fear, than on its knees before God seeking help and guidance."

—A Congregational council in New Haven, Conn., recently licensed a young man to the ministry, who, in his examination, announced that he did not believe in the divinity of the Lord Jesus Christ, that he did not pray to Christ, and that he would not direct a sinner to Christ as his Saviour. Yet I presume we should be accused of uncharitableness if we should say that that young preacher is not a Christian, or should express doubts as to the religious perceptions of that council. The statement of the young man's unbelief is given by the *Advance* (Congregationalist).

—This from the *Churchman*: "The Rev. Henry Ward Beecher recently declared that the baptism of an infant can have no possible effect whatsoever upon the child. . . . We do not care to discuss Mr. Beecher's general views concerning sin. We only have this one question to ask: Did the Lord command his disciples through all time to observe a perfectly useless ceremony?" Sure enough, did he? If the Lord had commanded his disciples to "baptize" infants there would be some use in it; but if the *Churchman* knew the Bible as thoroughly as it does the Prayer Book, it would know that he never gave any such commandment.

SECULAR.

—The coal fields of China cover about 400,000 square miles.

—The cholera is developing alarmingly in Marseilles, Lyons, and elsewhere in the south of France.

—A building is now being erected for the International Exhibition to be held at Athens in 1887.

—The San Francisco coroner reports that during the past year there were eighty-three suicides in that city.

—Riel, the leader of the half-breed rebellion in Manitoba, has been sentenced to be hanged on the 18th of September.

—July 27, a band of armed highwaymen stopped a stage two miles from Nevada City, Cal., and robbed the passengers of several hundred dollars.

—Reform is rampant nowadays. The Oxford, Miss., *Eagle* of July 2, says: "No more ballot-box stuffing, except in cases of absolute necessity."

—Sir Moses Montefiore, the well-known Hebrew philanthropist, whose one-hundredth birthday was celebrated last October, died in London, July 28.

—It is now definitely ascertained that El Mahdi is dead. Before his death he enjoined upon his successor to continue to wage war with the Christians.

—Terrible storms of rain and lightning have prevailed in the southern provinces of France. Many farm-houses have been destroyed, and many persons killed.

—The S. F. *Bulletin* says: "Experiments at Merced in the cultivation of the opium poppy have proved successful." One would suppose that California has been cursed enough with opium, without raising it.

—In 1840 the total quantity of opium consumed in the United States was about 20,000 pounds. In 1880 it had increased to 533,450 pounds. In 1868 it is estimated that there were from 80,000 to 100,000 victims of the opium habit in this country; now they number over 500,000.

—The harvest in India is now completed, and the yield is reported to be about 7,713,000 tons, more than half a million tons in excess of the average of late years.

—The beet-sugar factory, at Alvarado, near Oakland, has this season turned out 1,250 tons of refined beet-sugar. The factory pays out about \$90,000 a year for beets.

—The people of Huesca, Spain, have risen in revolt against the execution of the excise law. They attacked the house of the excise collector, and burned it to the ground.

—The Chicago *Tribune* has collected statistics which show that since January 1 there have been ninety-nine lynchings in the United States, and only forty legal executions.

—Since the Fourth of July fifteen persons have died in Chicago from wounds received from toy pistols, the paper caps of which contain poison that is fatal, producing lock-jaw and death.

—One of the prisoners confined in the jail at Baker City, Or., set fire to the building, July 29. Five prisoners perished in the flames, the only one rescued being the incendiary, who was badly burned.

—A cable dispatch announces the total loss, on the 18th of July, off Cooktown, Australia, of the ship *John Decosta*. The ship was bound for California, from Melbourne, with a cargo of valuable horses. The fate of the crew has not been ascertained.

—The committee, consisting of the Archbishop of Canterbury, Cardinal Manning, the Bishop of London, and others, to investigate the charges of immorality made by the *Pall Mall Gazette*, report that the statements made by that paper are substantially true.

—A collision occurred July 29, ten miles from Victoria, B. C., between the steamers *Enterprise* and *R. P. Rithet*. The *Enterprise* was totally wrecked, everything being lost except the mail and express. Many persons were thrown into the water, but all were rescued except two Chinamen.

—It cost \$8,400 to remove the ice from the wharves in Montreal. Work was begun May 4th with 500 men and 100 horses and carts, and by the 26th of the same month the removal was completed. From a rough calculation it is shown that about 292,500 tons of ice were lodged on the wharves.

—General Sheridan says that there need be no fear on the part of settlers of Southern Kansas, from hostilities by the Cheyenne and Arapahoe Indians. He says: "I have gone down to the bottom of the affairs here, and know that the irritation was the result of bad control and oppressive measures."

—The Panama Canal directors have asked the French Government to sanction a new issue of 500,000,000 francs' worth of bonds. Premier Brisson opposes the demand on the ground that there is a deficit in the budget and the country cannot take other responsibilities. De Lesseps maintains that the canal will be completed in 1888.

—The San Francisco *Chronicle* says: "Steamer rates to and from Stockton have fallen to merely nominal figures. Chinese are carried by the competing lines at 10 cents a head, and large numbers of white passengers are carried free. The freight rates on grain, which were four months ago \$1.50 a ton, are now 25 to 40 cents, and still lower rates are taken on large shipments."

—The cholera is raging with increased fury in Spain. In the village of Montagudo, 100 miles north of Madrid, there have been 210 deaths in eight days. Great excitement prevails. The troops stationed in the city of Sargossa, where the disease is raging, have been supplied with guitars to keep up their spirits, and it is said that the sound of the instruments can be heard day and night.

—George W. Hibbard, general agent for the Union Pacific and connecting lines, says that neither the Union Pacific nor any of the transcontinental lines are feeling any anxiety over the reported intention of the Pacific Mail to withdraw its Australian steamers. The business, he says, is too valuable to lose, and if the Pacific Mail retires there will be no difficulty in organizing a company to take its place.

—Severe floods, very destructive to life and property, have been experienced in Denver, Col., and vicinity. At Colorado Springs, July 26, a cloud-burst carried away railroad and wagon bridges, and houses with their occupants. There were a number of summer campers on the banks of a stream near town, their tents have been seen floating in the streams, and as the flood came in the night, it is supposed that they all perished.

The Remedy for Selfishness.

PAUL prophesied that a characteristic trait of the people of the last days would be selfishness; and that, on this account, there would be "perilous times." In writing to Timothy, at a time when he knew that he was shortly to be "offered," and the time of his departure was at hand, he uttered this prophecy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

It does not require much stretch of imagination to see the fulfillment of this prophecy at the present time. If the present generation does not answer the description here given, it can hardly be claimed that there is any point in the prophecy at all, and it would seem almost useless to look for its fulfillment. But there are many who do discern the fulfillment in the existing condition of society, and deem it a duty to "call upon all men everywhere to repent" and prepare for the Judgment. Therefore in carrying forward what is deemed to be the last work of reformation, it is well for those engaged in it to consider the situation, and work with reference to the principal evil. If love of self is to be the characteristic fault of the last days, those who do the Lord's work in such times will have to make a specialty of combating this evil; for if it predominate in the world there will be danger of it cropping out in the church also. The church is not only made up of accessions from the world, but it is constantly surrounded by the temptations of the world, after which the "unstable" are always more or less inclined to go.

Supposing that we are in the "last days" now, from the fact that this trait of character is manifest everywhere, in all classes of society, what shall be done to counteract the "perilous" influences arising from this state of things? Especially, what shall be done to keep it out of the church? Let us turn to the example of our Lord, and inquire what he did in such a case. We can find in the Scriptures a precedent for almost any emergency. They were "written for our learning," that the man of God might be "thoroughly furnished unto all good works."

Turning to the word, we find an example to the point in Mark 10:17-22. Yes, the occurrence was deemed of so much importance that it is three times recorded, being also found in Matt. 19 and in Luke 18. Mark gives it as follows:—

"And when he [Jesus] was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions."

Here was a member of the church, one who no doubt really thought he was keeping the commandments, but he was afflicted with that terrible disease, selfishness. He came to the "Good Master," entirely ignorant of his chronic malady, and asked what he should do to in-

herit eternal life. The discerning eye of the Great Physician at once saw what was his failing, and gave the necessary advice. Note the fact that, aside from the Lord's acute discernment in the case, he "loved him." This fact is sufficient evidence that he gave him the very best advice that could be given, and no more severe than was actually necessary. If giving a part of his property would have answered the purpose, it is probable that only a part would have been required. But Jesus loved him, and was anxious that he should make a thorough work of overcoming. That property, in some way, stood between him and eternal life, and his only safety was in getting it all out of the way.

Here we have the key to the teaching necessary to properly warn the church and the world against that peculiar phase of sin to which they will be specially subjected. Jesus says, "Follow me," and we cannot improve upon the precept of the Great Teacher. His remedy for selfishness was a sacrifice of property—all, if the case be an extreme one—to the cause of God. He exhorted to "take heed, and beware of covetousness" (Luke 12:15); and the exhortation appears all the more important in the light of Paul's definition of covetousness—"which is idolatry." Col. 3:5.

Then in view of the great danger before us, to arise from this evil, is it not high time to be inculcating the grace of giving? Surely it will have to be taught throughout the land. It will be of little avail to warn the world of impending peril without specifying wherein the danger exists, and also the most effectual safeguard in such a time. Old and young must needs be fortified against the "perilous times" of the "last days," resulting from men's love of their own selves, and their consequent disregard of the rights of others. If a sacrifice of property to the Lord's work be the sovereign specific for the soul already ensnared by the sin of selfishness, it must certainly be the best preventive of such a malady in the human heart.

W. N. GLENN.

Peace.

GOD has promised to keep them in perfect peace whose minds are stayed on him. Amid all the storms and conflicts of life, a deep and sweet calm pervades their breasts, and in the composure of their souls they can smile at the commotion and strife around them. They are at peace with God, being reconciled through the death of his Son; they are at peace with themselves, having the answer of a good conscience, and every thought being brought into subjection to the law of Christ; and they are at peace with all men, through the spirit of Christian charity which they possess. No external opposition or trials can rob them of this sweet peace of mind, and no persecutions or temptations can divert them from their course, or turn them aside from the path of duty.

Says the psalmist: "Great peace have they that love thy law, and nothing shall offend them." "The peace of God which passeth all understanding," says the apostle, "shall keep your hearts and minds through Christ Jesus." This was the legacy which Christ left to his disciples. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "Peace I leave with you, my peace give I unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This is the portion of God's people—a portion of which the world can never rob them—a portion that shall never be taken from them.—*Methodist Recorder*.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isaiah 26:3, 4.

Make the Application.

WE once heard a minister preach an excellent, practical, searching sermon, but at its close he thanked God that it was not applicable to his present congregation. There are many such sermons preached, true enough, perhaps, but which have very little reference to the real spiritual needs of those who hear them, and to the practical duties of life which devolve upon them. All preaching should have but one object, and that is to so present the truths of God's word as to savingly influence the hearts and lives of men.

Both doctrine and duty must be combined. Abstract doctrines, without a practical application of them to the every-day duties of life, are of little importance; and to attempt to enforce practical duties without a basis of doctrinal truth, would be like attempting to build an edifice without a foundation.

The great doctrines of the gospel should be preached, and then they should be faithfully applied, so as to influence the every-day life and conduct of the people. And truths applicable to those addressed, rather than truths applicable to some other class, should be selected and enforced. The principles of the gospel should be brought to bear upon the present aspects of society, the practices, pursuits, indulgences, pleasures, and occurring events of life. The truths of the gospel constitute the great rule that is to be applied to all the principles and practices of men, to test their correctness. What is wanted in preaching is the plain, practical application of the great doctrines of the gospel to every phase of human life and character, and this affords a sufficient range to prevent dullness and monotony.—*Sel.*

Christ's Ambassadors.

THE preacher should be an ambassador; he should speak in another's name; he should bring a message, and that not his own, and that message should have no strange or uncertain sound. There are many messengers, and all should bring and iterate and reiterate the same word. There is and can be but one faith. So it was intended to be. The pulpit has no business with "opinions," or "views," or individual notions; it should have no peculiar voice of its own. It should repeat, "Thus saith the Lord," no more, no less.

And now what is the actual fact as the world sees it? The idea of ambassadorship for the most part is lost; the messenger takes precedence of the message; pulpit is reared against pulpit; as a whole no clear, distinct, definite, message is brought; the "good news" everywhere conflicts with itself, and so the world judges of it. The result is a hundred-headed, Babel-voiced thing. It is a gospel of contradictions, of negations. "Lo here. Lo there," this way, that way, any way; it neutralizes itself; what one would build up another tears down. And so it is to be wondered at that the world is distracted, bewildered, turns away, is indifferent? Such is, and must be, the result in the present disintegrated condition of the Christian world. Surely division and schism are the shrewdest of the devices of the adversary of the one church of God. Yet when the pulpit shall again bring as its message the truth, one, clear, intelligent, it will have no occasion to complain that men will not listen to it.—*D. D. Chapin, in the Churchman*.

It is good for a man to be checked, crossed, disappointed, made to feel his need of God; to feel that he is no better off in this world than in a dark forest, unless he has a Father who loves him with an eternal love, and a Holy Spirit who will give him right judgment, and a Saviour who can be touched with the feeling of his infirmities.—*Sel.*

The Assyrian Empire.

By its lines of prophecy, the Bible does certainly give a complete system of historical views. And for any one entering upon the study of history, who wishes to obtain a ready grasp of all of its important points, from which any part of the great field can be entered at any time, and in any direction, there is no better way than to take up and follow the course laid down in the prophetic scriptures. We believe this to be the true method of studying the history of the world. In the Bible, God has just as surely opened to us the book of human history, as he has the book of human destiny. And we believe that we may study the one as well as the other, with the sanction of Him who ruleth over all.

The great field of prophecy opens with Nebuchadnezzar king of Babylon at the close of the seventh century before Christ. But that we may enter this field understandingly it will be necessary to briefly sketch the history that preceded his accession and the establishment of the empire of Babylon.

In Genesis 10:8-12 we read:—

"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city."

Thus we are introduced to the founders, and to the history, of the two, afterward, rival kingdoms of Babylonia and Assyria.

With only occasional and slight variations, Babylonia or Chaldea, down to the time of Nebuchadnezzar, was bounded on the south by the Persian Gulf, on the west by the Arabian Desert, on the east by the River Tigris, and reached northward to the thirty-fourth parallel of latitude. It contained about 23,000 square miles of territory, being almost exactly the size of the State of West Virginia, or the present kingdom of Denmark. At the time when we enter upon its history the border of the Persian Gulf was about 120 or 130 miles farther inland than it now is.

As we have seen, Asshur went forth from Babylon and founded the Assyrian nation. Being thus a colony of Babylonia, it was governed for some time by Babylonian rulers appointed by the Chaldean king. It was not very long, however, till the Babylonian authority was renounced, and the Assyrians established a separate and independent monarchy in the north, while the Chaldean monarchy still flourished in the southern part of the great Mesopotamian plain. Thus Assyria reached from the thirty-fourth parallel of latitude at the south, to the thirty-eighth parallel at the north, and was bounded on the east by the Zagros Mountains, and by the River Euphrates on the west. Its territory consisted of about 75,000 square miles, being just about the size of the State of Nebraska, and a little smaller than Great Britain.

The two kingdoms seem to have passed along very peaceably together, Assyria soon rising to an entire equality with the Babylonian.

"Not only does she treat as an equal with the great Southern Empire—not only is her royal house deemed worthy of furnishing wives to its princes—but when dynastic troubles arise there, she exercises a predominant influence over the fortunes of the contending parties, and secures victory to the side whose cause she espouses."—*Seven Great Monarchies, Second Monarchy, chap. 9, par. 20.*

These amicable relations continued down to the accession of the Assyrian king, Tiglath-Nin, B. C. 1300, who aspired to transfer to Assyria the supremacy, which had been hitherto at least claimed by Babylonia. Accordingly he

made war on the Southern Kingdom, and with such success that he was enabled "to inscribe upon his signet-seal the proud title of 'Conqueror of Babylon.'" He reigned for some time at the southern capital, and, it appears, established an Assyrian dynasty there. But in the course of about a century Babylonia succeeded in throwing off the Assyrian yoke and again establishing her independence.

The next Assyrian monarch of more than common importance was Tiglath-Pileser I., whose accession dates about 1130 B. C. He tells us:—

"There fell into my hands altogether, between the commencement of my reign and my fifth year, forty-two countries with their kings, from the banks of the River Zab to the banks of the River Euphrates, the country of the Khatti, and the upper ocean of the setting sun. I brought them under one government; I took hostages from them, and I imposed on them tribute and offerings."—*Id., par. 41.*

All this in his first five years. He afterward marched his army into Babylonia, where he remained two years wasting with fire and sword the northern provinces, and, although he actually captured Babylon, he did not hold it long, and, in his retreat, if his Babylonian opponent, Merodach-iddin-akhi, did not actually defeat him, he did succeed in capturing his idols, and carried them back with him to Babylon, where they remained 418 years, that is, until the tenth year of Sennacherib, B. C. 694, when they were recovered by him and carried back to the Assyrian capital.

The next of the most notable of the kings of Assyria, was Asshur-izir-pal, who ascended the throne B. C. 883.

"During the twenty-five years of his active and laborious reign, Assyria enlarged her bounds and increased her influence in almost every direction, while at the same time she advanced rapidly in wealth and the arts; in the latter respect leaping suddenly to an eminence which, so far as we know, had not previously been reached by human genius. The size and magnificence of Asshur-izir-pal's buildings, the artistic excellence of their ornamentation, the pomp and splendor which they set before us as familiar to the king who raised them, the skill in various useful arts which they display or imply, have excited the admiration of Europe, which has seen with astonishment that many of its inventions were anticipated, and that its luxury was almost equaled by an Asiatic people nine centuries before the Christian era."—*Id., par. 66.*

In the first six years of his reign Asshur-izir-pal successfully conducted ten military campaigns, and styles himself "the conqueror from the upper passage of the Tigris to Lebanon and the Great Sea, who has reduced under his authority all countries from the rising of the sun to the going down of the same."

He was succeeded by his son Shalmaneser, the second of that name, who reigned thirty-five years. During the first twenty-seven years, he successfully led, in person, twenty-three military expeditions. Among the countries invaded, Babylonia, Media, Persia, Chaldea on the sea coast which was now independent of Babylon, and Syria (Damascus) are the principal ones. He led two expeditions into Babylonia, in the second of which he defeated and slew the pretender to the Babylonian crown, marched into Babylon itself, and then on to Chaldea on the coast, and so, as he says, the power of his army "struck terror as far as the sea." Five times he invaded the kingdom of Damascus or Syria—three times against Ben-hadad, and twice against Hazael—and, after finally subduing Hazael and plundering his principal towns, the terror of his arms struck as far as to the Mediterranean Sea; and Tyre, and Sidon, and the kingdom of Israel under Jehu, hastened to make their submission, and to pay tribute, to the mighty Shalmaneser, king of Assyria.

Shalmaneser died and was succeeded by his son Shamas-Vul, in the year 823 B. C. Shamas-Vul conducted several military campaigns, the most important of which was the one against Babylon. The Babylonians, alarmed at his approach, occupied a strongly fortified city on his line of march, which he besieged and captured, slew 18,000 men, and took 3,000 prisoners, plundered and burnt the city, and pressed on against the retreating enemy. The Babylonian monarch, Merodach-belatzu-ikbi, gathered together again his own troops, and those of his allies, "a vast host," and met Shamas-Vul at the River Daban, a branch of the Euphrates. The Babylonians were again defeated, with the loss of 5,000 killed, 2,000 prisoners, 100 chariots, 200 tents, and the royal standard and pavilion, and "Babylonia, which has so long been an independent kingdom is reduced to the condition of a tributary of Assyria."

Shamas-Vul was succeeded by his son Vul-lush III., in 810 B. C. Vul-lush was as warlike as any of his predecessors, and extended the Assyrian dominion to still larger limits. He exercised the power of a sovereign over Babylonia, and speaks of himself as "the king to whose son, Asshur, the chief of the gods, has granted the kingdom of Babylon." From which it would appear that he made his son viceroy over the country.

"It thus appears that by the time of Vul-lush III., or early in the eighth century B. C., Assyria had with one hand grasped Babylonia, while with the others she had laid hold of Philistia and Edom. She thus touched the Persian Gulf on the one side, while on the other she was brought into contact with Egypt. At the same time she had received the submission of at least some portion of the great nation of the Medes. . . . She held Southern Armenia, from Lake Van to the sources of the Tigris; she possessed all Upper Syria, including Commagene and Amanus; she had tributaries even on the further side of that mountain range; she bore sway over the whole Syrian coast from Issus to Gaza; her authority was acknowledged by the Phœnicians, the Hamathites, the Patena, the Hittites, the Syrians of Damascus, the people of Israel, and the Idumæans or people of Edom. On the east she had reduced almost all the valleys of Zagros, and had tributaries in the great upland on the eastern side of the [Zagros] Range."—*Id., par. 112.*

At the death of Vul-lush, there was a pause for a period of thirty-six years (B. C. 781-745) in the "magnificent course of Assyrian conquests" which had hardly known a check for more than a hundred years. The kings that occupied this interval were Shalmaneser III., Asshur-dayan III., Asshur-lush, and Pul (2 Kings 15:19; 1 Chron. 5:26). And after Pul, in B. C. 745 there arose another mighty conqueror, Tiglath-Pileser II. (2 Kings 15:29; 16:7, 10; 1 Chron. 5:6, 26; 2 Chron. 28:20). Such an one was needed if the empire was to be preserved, for in the interval aforementioned, during the reigns of the three ease-loving, effeminate kings who preceded Pul, there was insurrection after insurrection, and revolt after revolt, and there was not enough military spirit in these kings to quell any of them. Pul seems to have had some enterprise, for he invaded Israel and took tribute from Menahem. But when Tiglath-Pileser arose, all the vigor of the old empire is again asserted.

During this season of weakness and revolt, the old Babylonian kingdom was all broken up by upstart kings. Nabonassar established himself at the head of affairs in Babylon itself; a certain Yakin, or Baladan, the father of Merodach-Baladan, became master of the tract upon the sea coast; and towards the north various princes, Nadina, Zakiru, and others, at the same time obtained petty governments which they administered in their own names. Nabonassar was the most determined and energetic one among the number, and he took a step by

which he expected to be remembered at least—he destroyed all the records that he could get hold of, of kings who had preceded him in Babylon, and began to number the years from the date of his own accession B. C. 747, and thus came the “era of Nabonassar.” He held the throne of Babylon fourteen years. He was succeeded in 733 by Nadins, who reigned two years, to 731, and after him came three weak kings, Chinzinus, Porus, and Elulæus, by name, when Merodach-Baladan, who had succeeded his father as king of the coast territory, extended his authority over the upper country, and became king of Babylon in fact. Isa. 39:1; 2 Kings 20:12, 13. See *Seven Great Monarchies*, Fourth Mon., chap. 8, par. 5-9.

Tiglath-Pileser was no sooner settled on the Assyrian throne than he set about the restoration of the empire. He says himself that he immediately levied an army and marched against Southern Mesopotamia (Babylonia). He attacked and defeated several of the petty princes above mentioned, taking the towns of Kur-Galzu, Sippara, or Sepharvaim, together with many other places of less consequence in the lower part of the country, and received the submission of Merodach-Baladan, who acknowledged him as suzerain, and consented to pay tribute. But there seems to have been friendly relations between Tiglath-Pileser and Nabonassar, and as Tiglath-Pileser in his third year (743 B. C.) began his Syrian, Palestinian, and Phœnician wars, which continued with but short intermission down to about 732 or 731 B. C., it thus happened that Nabonassar reigned in peace in Babylon all his days, so far at least as the king of Assyria was concerned. A. T. J.

(To be concluded next week.)

Two Masters.

“NO MAN,” says our Lord, “can serve two masters.” And yet how to do this is the problem that multitudes are attempting to solve. The effort in this direction has, in all ages, culminated in a false spirituality which has been a curse to those attempting it, to the church in which it is developed, and to the world at large. The word of the Lord is that there shall be an absolute break with the god of this world, who rules through the flesh, and an entire and utter consecration to him who rules through the spirit. “If the Lord be God, serve him.” There can be no middle ground. God will accept no compromise on this point. By this, we do not mean that God accepts no one in whom there is any sin, no one who is not perfectly and utterly separated from the lusts of the flesh; for that would cut off every man who is trying to serve him. There is a vast difference between imperfect service and a deliberate purpose to serve two masters; a deliberate compromise with the world, the flesh, and the devil. This double-mindedness in the service of God, this spirit of compromise, this false spirituality, has been the object of God’s wrath in all ages and under every dispensation. Moreover, it is the way of death to all who walk in it. It deludes and deceives in life, and the end thereof is death.

The attempt to combine and harmonize the worship and service of God with our own natural desires and worldly plans is characteristic of a false spirituality. Men who are but half-hearted always attempt to please two masters. They desire the favor of God, and at the same time to save and gratify the flesh. The Bible affords abundant illustration of this principle. Cain was the first example of those who try to combine natural with spiritual worship; to serve God and yet to protect and gratify the flesh. He brought of the fruit of the ground instead of the flock. He did not refuse to sacrifice, but he did not see the necessity of offering up a life. It seemed to him that fruit was just as good as life. Thus he acted according to his own thought and desire rather than in accordance

with God’s word. It is this intrusion of our own ideas and thoughts into the revelation of God, or rather the substitution of our thoughts for God’s word that lies at the bottom of all false spirituality.

When the earth was well peopled, and there was a clear line between the worshipers of the true God and the unbelieving class, the sons of God began to intermarry with the daughters of men. Thus they tried to gratify their desires among those who were fair to see, and at the same time continue in the service of God. The result was the worst apostasy the world ever knew. God found it necessary to call Abraham out of his country and away from his people in order to train him and his descendants in a separated and spiritual life, in which he should be seen and worshiped as the one supreme Master of all.

Lot failed in maintaining a purely spiritual life by first pitching his tent toward Sodom, and finally going into the city to live. No doubt he thought he would be able to maintain a loyal service to God even while he was profiting after the flesh by a partnership in the well-watered plains round and about the commercial advantages and worldly honors of Sodom. No wonder he “vexed his righteous soul,” and was saved from that place of sin and compromise only “so as by fire.” Moses saw the impossibility of holding a feast to the Lord in Egypt; for to do so would be to sacrifice to the abomination of the Egyptians; so he insisted on an entire separation, and went out of the land of Egypt, not leaving a hoof behind.

Balaam, on the other hand, is a perfect illustration of the double-minded man, who tried to preserve standing with God and at the same time accommodate Balak and fill his own coffers with the gold of God’s enemy. Fear of God and covetous desire after this world contended for the mastery, and he tried to arrange a compromise. He desired the favor of God, and yet was unwilling to forego the advantages and pleasures of this world. He saw the advantages of righteousness, but did not have the courage to go over entirely to the Lord’s side. He desired to live like a sinner and yet die like a saint. This was an effort to solve the problem of how to serve two masters. We know how he fared.

Moses, on the other hand, saw that if he was to serve God at all, he must forego the pleasures of sin and the riches of Egyptian inheritance. He did not hesitate to make the choice as soon as he saw the issue. Joshua dealt with this same question in his farewell address to the children of Israel. “Choose ye this day whom ye will serve.” This was the ground of Elijah’s controversy with Ahab on Mount Carmel. Baal and God could not both share the throne of Israel’s heart. If the Lord was God, then he must be served and Baal cast off; if Baal was God, then serve him and cast off Jehovah altogether. Since the days of Jeroboam, the son of Nebat, Israel had tried to worship God and yet serve Baal.

It was this persistent tendency in Israel to compromise the pure service of Jehovah with the worship of Baal that, after long and patient effort to recover them, led God to give them over to captivity. We do not read of their return to idols after the captivity; but the principle of double-minded service and mammon worship appeared in the Phariseeism and formalism which our Lord found in Jerusalem when he came, and which he so unsparingly denounced. There was a great pretense of serving God; but, underneath it and along with it was the “evil eye,” the covetous and carnal ambition after the wealth, the pleasures, and power of this world.

Dare we say that this false spirituality, this attempt to serve two masters, has been eradicated from the purer and more spiritual constitution of the Christian church? Is it not this double-mindedness as to God and mammon that is our curse and paralysis to-day? “The light

of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.” “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

What shall we say to these things? Mammon enriches his thousands and damns his ten thousands. Far be it from any servant of Him who came “to destroy the works of the devil” to attempt to compromise with the devil for any portion of the world in which Christ is not supreme Lord.—*Independent*.

Art and Modesty.

We do not wonder that in all ages many excellent people have regarded the fine arts as prejudicial to piety and morals. Everybody knows that they ought to be the handmaidens of religion, virtue, and everything that elevates and strengthens. But art culture so often leads to disregard of everything but beauty, form, pleasure, and sensual delight, that its results appear to be, on the whole, debasing to the heart, degrading to the intellect, debilitating to the national as well as individual character. Hundreds of persons, very far from being bigoted religionists, have had this impression after a stroll through the halls of the annual exhibition of the Paris Salon.

An art company in this city has instituted legal proceedings for the recovery of photographs which an artist retains on the ground that they are his property, the living persons who acted as models being ladies who would be unwilling to have their identity made known. It is to be hoped that no lady would be led by her enthusiasm for art, to act in any way that would bring discredit through the accident of a law suit. When a French woman belonging to an imperial family was asked by a friend whether she did not feel uncomfortable when she reclined as a model for Canova’s Venus, it is said that she replied, “No, the room was quite warm.”

We have not reached this point of æsthetic development in America. It were better that all the art schools in the land were turned into Quaker meeting-houses than that they should in any way impair the delicate sensibilities of our young people in regard to what is pure and true in heart, speech, and behavior. That the manners and customs of many art schools are extremely detrimental to moral purity we have reason to know. Our magazines have given illustrated records of their methods, which are enough to condemn them utterly in the minds of those who regard the interests of the young more than the gratification of the senses in pictures and statuary.—*N. Y. Observer*.

THE *Christian Advocate* says: “Monsignor Capel has a prodigious task on hand when he undertakes to defend the Inquisition. The best argument he advances is this:—

“If you imprison a man for damaging property, if you hang a man for taking the life of another, I will imprison and I will hang the man who takes from me my faith.”

“That is to say, because we imprison a man who takes another’s property, or hang a man who takes another’s life by violence, we may therefore imprison or hang one who convinces us by argument that we have been holding a wrong opinion. Sorry logic, this! Besides, the lecturer ought to remember that the Inquisition spent much of its force in imprisoning and burning men who were holding on to their own old faith, and resisting the efforts of the ‘holy’ church to take it from them.”

It is better to have thorns in the flesh with grace to endure them, than to have no thorns and no grace.—*Evangelical Messenger*.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—AUG. 29.

Inheritance of the Saints.—Continued.

THE GATHERING OF ISRAEL.

1. WHEN God made the promise to David, concerning his kingdom, what did he say of Israel?

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

2. Yet what happened to the people a few hundred years after this? See notes on preceding lessons.

3. What did Isaiah say concerning the gathering of Israel?

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11: 10-12.

4. Who are the children of Abraham?

All who are Christ's are the children of Abraham. Gal. 3: 29. Christ himself said: "If ye were Abraham's children, ye would do the works of Abraham." John 8: 39. Abraham's characteristics were faith (Rom. 4: 3), and obedience to the commandments of God. Gen. 26: 5. Therefore those who are the children of Abraham, must keep "the commandments of God and the faith of Jesus."

5. Relate a circumstance that happened to Jacob as he was returning to Canaan, from Syria.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there." Gen. 32: 24-29.

6. What name was then given to him? See verse 28.

7. Why was this name given to him? *Ib.*

8. What is the signification of "Israel"?

The name "Israel" signifies, "a prince of God," or "one who prevails."

9. Then what name should be applied to all who overcome? They are Israelites.

10. Who only will have a place in Christ's kingdom?

"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.

11. When are the overcomers called to a place in the kingdom of Christ?

"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; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand; but the goats on the left. 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: 31-34.

12. Why do the angels come with the Lord?

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

13. Then is not this the gathering of Israel? It can be nothing else.

14. How extensively will God's people be gathered?

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

15. With what statement of Isaiah does this agree?

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11: 12.

NOTES ON THE INTERNATIONAL LESSON.

AUGUST 9. 1 KINGS 18: 19-29.

"If the Lord Be God, Follow Him; but if Baal, then Follow Him."

BAAL was the chief god of the Phenician and Canaanitish nations. He was the sun-god, and in him the people worshiped the sun. His worship to some extent had found a place among the people of God before the time of Samuel (Judges 2: 10-13; 10: 10) but under the guidance of Samuel his worship was wholly forsaken by Israel, and they followed and "served the Lord only" (1 Sam. 7: 3, 4). Two hundred years pass by, to the accession of Ahab, before Israel turns again to the worship of Baal.

AHAB is introduced thus: "And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." 1 Kings 16: 29-33.

THIS very supremacy of wickedness reached by Ahab was through the alliance formed with Jezebel. Taking her to wife was considered by the Lord as worse than walking in the wicked ways of all before him. As stated above, "as if it had been a light thing for him to walk in the sins of Jeroboam . . . he took to wife Jezebel." And when he had taken Jezebel for his wife, his queen, and put himself thus in her power, then he had literally sold himself to work evil. And thus the matter is summed up by the graphic writer of the Kings: "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." 1 Kings 21: 25.

JEZEBEL was the daughter of Ethbaal (Baal with him), priest of Baal and Astarte, and king of Tyre and Zidon. Tyre was the chief seat

of the Baal-worship, and there was a magnificent temple devoted to his worship, and when Jezebel became the wife of Ahab she deliberately set herself to establish his licentious worship amongst all Israel. The most of the people were idolaters already; but the calf-worship, established by Jeroboam, was in the name of the Lord. With him the calf-worship was more a political measure than anything else. He set up the calves to keep the people from going to Jerusalem to worship the Lord, through fear that if they should go there to worship, the kingdom would turn again to Rehoboam. So to prevent this apparent danger to his kingdom, he set up the calves, saying, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." This worship, idolatrous as it was, and bad as it was, had yet this merit, that it was at least in the name of Jehovah, and the people in their worship, mistaken though it was, still at least pretended to worship the Lord.

BUT this was not enough for Jezebel. It was not enough that idolatry should abound; Baal must be the idol. Nor was it enough that one god should be worshiped; Baal—the sun—must be that one. It was not enough that some, or even most, of the people should worship the sun; they must *all* do it. So she set on foot a systematic attempt to absolutely suppress the true worship of the Lord, and by Baal to supplant the true God. Nor was it enough for her that all should, if possible, be *persuaded* to adopt the service of Jezebel and Baal, they must be *compelled*, under penalty of death to do it. Accordingly she began to cut off all who clung to the worship of Jehovah. By these energetic measures she brought the condition of affairs to the point where there were only 7,000 out of all Israel that had not bowed the knee to Baal; and these only escaped by taking refuge in dens and caves of the earth, and were so widely scattered that Elijah thought that he was the only one left alive.

THUS matters stood when the voice of the Lord came to Elijah saying, "Go show thyself unto Ahab." Elijah went and said to Ahab, "Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." Ahab did so, "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." The question was not, whether they should worship God. The question was, Who is the true God? The question was not whether they should worship or not worship; all were ready and willing to worship. But the question was, Whom shall we worship? Would they have another god before Jehovah? or would they have him and him alone, according to his own commandments.

THE first commandment was the one that was involved in the controversy in the days of Elijah. Should God be worshiped? or should Baal? In last week's lesson we learned that that people who shall be alive on the earth, and who when the Lord comes, shall be translated as Elijah was, will be brought to a like test as to whom they will worship. They will have to decide whether they will worship the beast and his image or whether they will worship God. The word of God says, "If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God. . . . Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 9-12. And in Rev. 15: 2, we learn that those who keep the commandments of God, and the faith of Jesus, get "the victory over the beast and over his image," and "stand on the sea of glass, having the harps of God."

ANY one who fairly studies the subject cannot fail to see that the following is the truth. The "beast" is the papal power. The "image to the beast" will be the United States Government when the National Reform party shall have succeeded in forming here the union of Church and State for the purpose of *compelling* everybody to keep Sunday (the *day* of the sun) as Jezebel in the days of Elijah compelled the people to worship the *image* of the sun. And as the Sunday institution was established by the papacy—the beast—and is set forth as the sign of her authority; so when, after the similitude of the papal church, the National Reform party unites, in this country, Church and State, for the express purpose of compelling all the people to keep Sunday—an institution of the beast, the papal church—then to keep that day will be to worship the beast and his image.

WE say that *then* to keep Sunday will be to worship the beast and his image. Because absolutely the only authority for Sunday keeping is the Church of Rome, and when we yield obedience to any power that enforces that authority, we then become servants to that power, for, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. What then shall we do? The Bible tells. When the beast and his image are enforcing their own worship, the Lord says, "Here are they that keep the commandments of God, and the faith of Jesus."

TRUE the National Reform party pretends that it is the ten commandments to which they are going to compel obedience. But not one of the ten commandments says a word about keeping Sunday. Oh, but the fourth commandment says, "Remember the Sabbath day, to keep it holy;" and they will have it that Sunday is the Sabbath. But that is not true; that same commandment which says, "Remember the Sabbath day, to keep it holy," says also, "The *seventh* day is the Sabbath of the Lord thy God." The National Reform party and everybody else knows that Sunday is *not* the seventh day. Therefore when they seek to compel people to keep Sunday, that is *not* obedience to the commandment of God. And in opposition to that very thing the Lord sends his own word, "*Here are they that keep the commandments of God,*" etc.

THE time is coming, and now is, when the people shall hear the message of God, "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. . . . Here are they that keep the commandments of God, and the faith of Jesus." In obedience to that message from God, the test will be as strict as was that in the day of Elijah; and the question for decision will be, "If the Lord be God, follow him;" but if the Church of Rome, then follow her. If the authority of God be binding, obey him; but if the authority of the papal church be binding, then obey her. If the commandment of God should be kept, which says, "The *seventh* day is the Sabbath," then keep it; but if the commandment of the Romish Church should be kept, which says we must observe Sunday "*instead of the Sabbath,*" then keep it. And thus it must be decided whether we will "worship Him that made the Heaven, and earth, and the sea, and the fountains of waters;" or whether we will "worship the beast and his image."

THUS we find another parallel in the experience of Elijah and of those who must be translated as was he. In the next lesson we shall see another.

A. T. J.

"I WILL take heed to my ways, that I sin not with my tongue." Ps. 39:1.

How Do Your Scholars Spend the Sabbath?

THE Sabbath-school teacher who has a deep interest in the welfare of his scholars, will not willingly remain ignorant of how they spend the Sabbath hours. He knows that the spiritual and moral growth of his pupils depends as much upon the way they spend the remainder of the day, as upon the character and fitness of the instruction received at the Sabbath-school and church service. He knows that the temptations of the youth are strong, that the habit of irreverence is almost universal, and that in many cases, parents are indifferent to, or ignorant of, the multitude of temptations that beset the young to break the Sabbath, if not by open act, by words and thoughts.

It has been truly said that if men had always kept the Sabbath, there would never have been an idolater or a heathen; and we believe that if the youth and children of this generation were properly taught to keep the Sabbath, there would not be an infidel or an impenitent one in their number.

The thoughtful teacher knows too well that the deeper the conviction, the more solemn the impression made upon the young mind, by the lesson or the sermon, the greater is the condemnation and discouragement, if by old habits or associations, the youth is betrayed into sins he has resolved to abandon; and therefore many a word of counsel or entreaty which springs to the teacher's lips is never spoken.

If a portion of the holy day is spent in reading light and trashy literature, or in frivolous conversation, of how little avail are Scripture lessons and moral instruction; for frivolous conversation and light reading corrupt the mind, and sully the conscience, and spoil the taste for that which is good. When this is accomplished, holy conversation, the study of the Sabbath-school lesson, reading the Bible, and the reading of truly valuable books, is distasteful and a burden.

But what can the Sabbath-school teacher do to check the evil, and to encourage the right use of the sacred hours? Much every way. The teacher can learn at what time each scholar learns the lesson, how much time upon the Sabbath is devoted to its study, what portions of the Bible have been read most, and what religious and historical books the student has read or is reading. Beginning with these points, he will soon know what occupies the Sabbath hours. He will also learn what good books are within the scholar's reach that he has not read. Often the teacher can obtain for his pupils the use of good books, and can arouse an interest in them by relating some of the incidents contained in, or connected with them. Sometimes he can secure the exchange of good books by his scholars, and he should be very careful to discourage the reading of those that are not good.

The faithful teacher will work in harmony with those parents who are alive to the spiritual welfare of their children, and will enlist the co-operation of those that are indifferent. There should always be a perfect understanding between parent and teacher.

WHAT CAN BE DONE FOR THE LITTLE ONES?

When we come to consider what the teacher can do to help the little ones to keep the Sabbath, our task becomes more difficult; for here the teacher must work principally through the parents. The teacher can do much to help; but with the parents and older brothers and sisters lies the duty of "making the Sabbath a delight, holy unto the Lord, and honorable." The influential teacher may do much to secure special attention to the children at home on the Sabbath, that the day may not be tedious and uninteresting, so that they feel to rejoice when its hours are past; but that it may be a day that they will look forward to with pleasure, as a time when father and mother will read to

them, and tell them the very best stories, will show them the wonderful things that God has made, and explain the use and beauty of plants and flowers. The story of creation may be taught the children over and over again, not in the same words, but as illustrated by different objects which arouse the child's curiosity. Then, while the mind is filled with wonder, the lesson of reverence to God, and obedience in keeping holy his Sabbath, can be often taught.

Very early, children should be taught to reverence the house of worship, and here the teacher may exert a powerful influence both by precept and example. As a people we lack reverence for the house of God; and while older ones are trying to reform bad habits, let the children be taught right. We believe the old English custom was a good one, for each teacher to keep all his class with him till after the church service. Whenever the parents desire it, we recommend our teachers to continue their watchcare of their scholars till the church service is closed.—W. C. White, in *Sabbath-School Worker*.

Loving and Influencing.

"LOVING" your scholars, and "influencing" your scholars, are by no means identical; although the two things very often go together. A teacher who loves his scholars and who is loved by his scholars is pretty sure to influence his scholars; but a teacher may influence his scholars without either loving them or being loved by them. A teacher may have and exert an influence by the purity of his life, by the strength of his character, by the positiveness of his convictions, by the earnestness of his nature, by the persuasiveness of his words and manner, and yet be unloving and unloved as a teacher. But loving is as clearly a duty as influencing, on the part of a Sabbath-school teacher. Loving and winning are an inseparable portion of the obligations resting on every disciple of Christ, who goes in the name of Christ to those for whom Christ died.—*Sel.*

WE too often excuse ourselves from teaching, upon the plea of our unfitness, forgetting that "He will supply all our need according to his riches in glory by Christ Jesus," and that wisdom is given liberally unto those who faithfully ask for it. The greater our sense of unfitness and need, the fuller may be the supply from him. Whosoever prayerfully teaches, is also taught. The simple, earnest faith of a little child can but make our faith more complete. Who of us encountering the earnest, eager look of those innocent eyes, can help pleading that no deed or word of ours shall hinder or dim the clearness of vision always beholding the Father's face!—*Sel.*

IF we rightly estimate the importance of true teaching, we feel it to be an imperative duty to be thoroughly prepared, by prayerful study, to teach the lesson. It is refreshing to have something, outside our household cares, on which to ponder while our hands are busy; and it becomes also a positive delight, when we take "the word" for the object of loving thought; and many incidents of our daily duties furnish just the illustrations, for the lesson, most readily understood by the little ones.—*Sel.*

ALTHOUGH teaching is by no means the exclusive, nor yet always the foremost, duty of a teacher, yet teaching is teaching; and no prevalence of popular opinion can make anything else than teaching, teaching. And let it be remembered that the proof of the teaching-process always rests with the learner; not with the teacher, whether the scholars be young or old. The teacher can prove that he *tried* to teach; the scholar alone can show that the teacher *succeeded*.—*Teaching and Teachers.*

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, }
ALONZO T. JONES, } - - - ASSISTANT EDITORS.
URIAH SMITH, }
S. N. HASKELL, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, AUGUST 6, 1885.

The Church. No. 15.

It has been remarked that it is quite uniformly believed that baptism is *an initiatory rite*. It is therefore not a church ordinance in the same sense that the Lord's Supper is a church ordinance. The supper is for those only who are fully church members, and it is to be celebrated repeatedly; of this it is said: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Baptism being initiatory, is a means of constituting a person a member of the church, but it does not necessarily constitute a person a church member. This is accomplished only *by the action of the church*. From what has already been said it is evident that the church has control of its own membership. It must exercise discipline; it must withdraw from those who walk disorderly; he that will not hear the church is to be unto them as a heathen man and a publican. Of course it is to determine who may become members. When Paul "assayed to join himself to the disciples" at Jerusalem, they would not receive him until he was recommended by Barnabas. And Paul's order given to the church of Rome is evidence that they exercised due care over their membership, or as to whom they received into their fellowship. Rom. 14:1. "Him that is weak in the faith receive ye." "Admit the weak brother to Christian fellowship."—*Bible Com.* "The design here is to induce Christians to receive to their fellowship those who had scruples about the propriety of certain things," etc.—*Barnes*. "He exhorted the pastors and members of the church at Rome, to receive among them as a brother, the weak believer."—*Scott*. "Receive to your fellowship."—*Clarke*. "Give him your hand as the old Syriac version renders it; count him one of you."—*Dean Stanley*.

As the Lord's Supper belongs to church members only, it becomes important that we understand who are church members, or who are entitled to the privilege of communion. We say then, (1) No one can be a member of the church until he has been accepted by a vote of the church. (2) No one can be a member of the church until he has been baptized.

As we are treating of *the visible church*, or the church as an organized body, we are speaking of those qualifications which may always be ascertained to a certainty. We hold as a matter of course that the church should not accept any one to its membership without suitable evidence of his fitness for the position. Repentance and faith are almost universally recognized as requisites to Christian character. But beyond this brief statement—too brief to indicate the position of the church or of the candidate—each denomination of professed Christians has some definite declaration of its faith; some peculiar expression of faith and practice, which it requires that all its members shall indorse and receive. Were this not the case they could not possibly satisfy even their own minds that there is any reason for their denominational existence. Which is to say that different denominations attach different ideas to the words repentance and faith, and these definitions with their results become the peculiar basis of their organizations. With some, repentance is but a vague and indeterminate word, but there is not nearly that difference of opinion in

regard to repentance that there is in regard to what constitutes faith—the faith of the gospel.

Our rule of testing the qualifications of members is briefly stated in the concluding part of the message of Rev. 14:9-12: "Here are they that keep the commandments of God, and the faith of Jesus." These terms express the whole sum of every possible duty of fallen man: the commandments of God, the moral law "summarily contained in the ten commandments" (Webster), the duty of man under all circumstances, but now broken and therefore convicting all the world of sin. And the faith of Jesus, comprising all that is peculiar to the gospel of Christ as a remedy for sin; as the means of pardon, of restoration to obedience, and imparting a hope of eternal life through Christ our Lord. In a word, we have in these the sum total of all pure morality and all true religion.

It is our firm belief that a person ought to have in his life and purpose a well defined religious experience—a conviction of sin by the aid of the Holy Spirit, and a fixed determination to walk in the truth—before he should be accepted to church membership. But while these are among the requisites to membership, they do not impart to any individual the privileges which belong exclusively to church members. We speak now especially of that which we consider the third gospel ordinance,—the Lord's Supper. Many seem to suppose that, whatever may be their church relations, or if they have no relation to any church, they are entitled to the privilege of "communion" by virtue of their conversion; by reason of what they "feel" or have "experienced," rather than by virtue of their conformity to the rules and regulations laid down for the guidance of the church and of church members. Against their claim we enter our hearty protest.

We deeply regret that such loose views have so largely obtained as they have, throughout the land. It is to be lamented that the obligations of church membership are so lightly regarded as they are by multitudes of professed Christians; but we can expect nothing else where individuals claim, and are often allowed to receive, the benefits and privileges of church membership without taking upon themselves its obligations or showing a willingness to bear its responsibilities. They profess to be followers of Christ, but they lightly regard his teachings in regard to his church—his body. To such his words appeal: "And why call ye me Lord, Lord, and do not the things which I say?"

And we go farther. We may admit all that these individuals claim in regard to their conversion; we may admit that they are truly converted, and are accepted of God as believers in his Son, and yet not admit that they are entitled to the privileges of church members, unless they formally and properly become church members. This we cannot admit without breaking down every rule of church government and denying that the church has any control of its membership, or that it has any right of discipline and of determination as to who are and who are not members.

Let it then be distinctly understood that evidence of good Christian character is not, of itself, evidence of a right to the privilege of sacramental communion. Were this to be received as sole or sufficient evidence of such right, it would become the means of breaking down all church authority, and of destroying all the safeguards which the Lord has seen fit to set around his church. We think this proposition cannot be controverted. True, it may be quite contrary to the *feelings* of many well-intentioned Christians; but feelings are no argument, no test of duty. It cannot be denied that every Scripture ordinance has been changed or entirely ignored under the guise of *pious feelings*. There is no security in these matters except in strict conformity to divine instructions.

An individual is not a member by a vote of the church, without baptism; neither is he a member by baptism without a vote of the church. And to baptize a person with the understanding that he shall be voted into the church at some future time, is irregular. Baptism being an initiatory rite, must be under the control of that authority which accepts and rejects members, and not under the control of a minister, the pastor, or the officers of the church. The church alone can authorize the elder or pastor to administer baptism.

These remarks on baptism are made in this connection only because it is a prerequisite to partaking of the Lord's Supper. That it is so has been the opinion of the church in all ages. Some opinions which are now popular have become so by a struggle; but as far as we know there has never been a question raised on this point. It is not possible to draw a contrary view from the Scriptures.

But this directly involves the subject of communion with all denominations. Many charitably-disposed brethren, in the kindness of their hearts, consider themselves under obligation to admit to our communion, or to go to the communion of, those who appear to be honest, pious people. It is then pertinent to inquire of such, Would you admit those same people, on the ground of their piety, to membership in your church? To be consistent with the Scriptures, and with their own faith of the Scriptures, they would have to reply, We could not admit them to our church as members unless they should first be baptized, and should conform to the requirements of our church. But then the inquiry further arises, Is it consistent to admit to the privileges of church members, those who have not the qualifications to become church members? If you cannot fellowship them *as members*, how can you fellowship them *not being members*?

In order to make our investigations practical, it will be proper to answer queries and objections which have actually been raised on the subject. Thus it is said, It is the Lord's supper,—the Lord's table,—not ours, and we have no right to exclude any who wish to come and who profess to be the Lord's servants. But that is the very reason why we would be careful, and even exclusive. If it were our own table, we would admit many whom we cannot now admit. If the church were our own arrangement, we would accept many on the score of kindness, sympathy, and favor, whom we cannot now accept. But it is indeed the Lord's church, and the Lord's table, and as those to whom the truth and the ordinances are committed, we are in duty bound to keep the church as pure as may be possible, and admit to the Lord's table those only whom we would admit to the Lord's church. We might with equal propriety argue that baptism is the Lord's ordinance, and we have no right to deny it to any applicant who professes a desire to follow the Lord. And the church is the Lord's church, and we have no right to deny admittance to any who profess to be the Lord's servants. But to follow out this rule would soon make the table a *common table*, and bring the church and its ordinances into contempt. We cannot believe that any person will put forth claims which lead to such results, if he will use reason, and examine the Scriptures as to our obligations to the Lord and to his house.

THE Revised Bible is not likely to supersede the Authorized Version. Of the New Testament it has frequently been said that it would be much better if the revisers had understood English as well as they did Greek; and now Professor Briggs, of Andover, has a 48-page article in the *Presbyterian Review*, in which he mercilessly scores the Old Testament revision, claiming that the revisers did a poor job on account of their insufficient knowledge of Hebrew.

Obituary.

ADAMS.—Died in Fresno, Cal., July 16, 1885, of consumption, Freeman H. Adams, formerly a resident of Colusa County, Cal. W. H. INGELS.

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, 914 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.

Kansas Camp-Meeting.

THE Seventh-day Adventists will hold a camp-meeting at Beloit, Mitchell County, Kansas, August 20-30, 1885. Public services daily at 10:30 A. M., 2:30 and 7:30 P. M. A cordial invitation is extended to the public, as ample accommodations will be provided for all who come. A liberal reduction of fare is expected over all the railroads to Beloit for all who attend the camp-meeting.

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.

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.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 6, 1885.

Camp-Meetings in 1885.

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

SINCE the *Pall Mall Gazette* exposures of London immorality, inquiries which have been made have revealed the fact that in Glasgow the same organized system of corruption prevails, and it is claimed that there is in Glasgow and Edinburgh more open immorality than in any other places in civilized Europe. And yet those cities have very strict Sunday laws. Can the *Christian Statesman* explain how it is possible for vice to exist under those circumstances?

AMONG the church notes in the *Oakland Tribune*, we find the following:—

"The ladies of the San Pablo Avenue Baptist Church gave an entertainment last Tuesday evening that was a success. The church will hold special revival meetings through next week."

We do not fully understand the significance of this announcement. Was the entertainment preparatory to the revival? or does the revival immediately follow, in order to counteract the effects of the entertainment? May we imagine that the entertainment was designed as a "bait," to induce young people to attend the revival services? If this is the case, they should not pronounce it a success until they see how the revival turns out.

Nevada Camp-Meeting.

EVERYTHING looks favorable for a good and successful camp-meeting in Nevada this year. The difficulties which surrounded the work last year do not now exist. The meeting is in a new place,—Carson City,—where the work is just now opened with favorable prospects. Every friend of the truth in Nevada should go to the meeting, and go there to work. It will be a most favorable opportunity for missionary labor, and it ought to be well improved. A good and efficient preaching force will be there, but preachers cannot do all the work of a camp-meeting. Our precious cause ought to be pushed forward much faster than is now being done, and "who are the reapers?" Who is anxious to share the glory of the harvest-home? There is enough for all to do.

Eureka, California.

AFTER a very quiet sail of twenty-five hours, Brother Ings and myself arrived here this forenoon. In all my sailing on this coast I never saw the sea so smooth north of San Francisco, as on this trip.

The camp is located in an alder grove within the city limits. The shade is abundant. There are twenty-two tents up, besides the large tent. Times are exceedingly hard in this county, which will tell somewhat against the meeting. The prospect at present is not favorable for a large attendance. But all seem hopeful, cheerful, and happy. We pray that we may have a good meeting—one which

will be a lasting benefit to the cause in this part of the State.

It is our earnest hope that our brethren will not get into the habit of letting hard times keep them away from these important convocations. If the prospect for this world is discouraging, it is no reason why we should let go the work of securing a home in the world to come.

EDITOR.

Eureka, Cal., July 30.

P. S. Last evening, at our first meeting, we had a larger congregation than we had expected. All were quiet and attentive. The influence seems to be favorable, and we hope for good results.

The Great Controversy—Popular Edition.

AS WAS stated last week, this book is now ready for orders. The first two editions sold well, but this, we are confident, will be in much greater demand. Besides a steel portrait of the author, Mrs. E. G. White, it contains twenty-one full-page illustrations. Following are the subjects:—

Jerusalem in the Time of Christ—Early Christians in the Catacombs—Penance of Henry IV. at Canossa—Waldensian Missionaries—Wycliffe, Huss, Jerome, Knox, Tyndale—Jerome Led to Martyrdom—Luther's Protest against Indulgences—Luther, Melancthon, Calvin, Zwingle, Frederick III.—Luther before the Diet—Luther at the Wartburg—Reformers Preaching in the Fields—Reading the Protest at the Diet of Spires—Cranmer, Rogers, Ridley, Latimer, Bradford, Hooper—Wesley Preaching in the Fields—Scene in the French Revolution—Wesley, Whitefield, Bunyan, Fletcher, Miller—The Ten Virgins—Christ Healing the Demoniac—Proclaiming the Dogma of Papal Infallibility—The Earth Made Desolate—"A Little Child Shall Lead Them."

The four groups, containing portraits of the leading reformers, are as fine illustrations of the kind as we have seen in any book. We hope soon to see a large force of agents handling this new edition. It will be mainly used as a premium for the SIGNS for which it is well adapted. Canvassers can apply to the secretaries of their State societies, or to the Pacific Press, for terms, etc. Price of the book per single copy, \$1.50.

"Helps to Bible Study."

THIS is the name of a pamphlet of 78 pages, consisting of short Bible-readings written and compiled by a committee of ten persons selected by the students of Battle Creek College, near the close of the last term. The thirty-two readings touch upon nearly all the points of faith held by Seventh-day Adventists. The questions, in the main, are simply and naturally put, and the references subjoined are to texts that would most readily establish the points. The "Hints to Bible Workers," are worthy of a careful reading by all who do Bible work. Price, 25 cents. Address *Review and Herald*, Battle Creek, Mich.

We have no doubt of the utility of this and similar works, if they are used as they should be. If they are used as "helps to Bible study," they will be found a ready means of getting a good outline of Bible truth. But no one should get the idea that the Bible-readings that are published from time to time are for the purpose of saving him the labor of getting up Bible-readings, when he has occasion to hold them. No person should think of giving a reading which he has not himself prepared. It need not be entirely different from any other on the same subject; but it should be the work of the one who gives it. Only under one condition may one person use a Bible-reading prepared by another, and that is, that he has studied it so thoroughly that he understands every point as well as did the one who wrote it.

Some one will say, "This would shut off a good many from holding Bible-readings, for many do not

know how to prepare them." Then they should learn. Anybody who understands a Bible subject can prepare a Bible-reading on it, and he who does not understand a subject well enough to get up a reading on it, ought not to give one. Persons may use the printed readings as models in asking questions, as well as in getting an understanding of the subject, but every Bible-reading should bear the stamp of the one who gives it. No two persons can present any point in the same manner and have it equally effective, therefore one person cannot do effective work with a Bible-reading prepared by another, any more than he could with a sermon prepared by another.

Saul's armor was good, but it did not fit David. One person may get up a Bible-reading in the very best possible manner, yet in the hands of one whose mind is cast in a different mould, it will not be so effective as an inferior one, which he knows how to handle, because it is the product of his own mind.

A Parting Tribute.

AS MANY of our readers take up this number of the SIGNS to read it, it will be the day of General Grant's funeral. We have already referred to his death, and as this is the last issue of the SIGNS before his burial, and the last occasion on which we can so appropriately do so, we wish to add another slight tribute to his greatness. The *London Telegraph* referred to him as "the greatest and most successful general that the United States has produced," and our American journals seem to be willing to accede as much, but to us that very faintly describes the position of U. S. Grant, among generals.

We state it as our opinion, and firmly believe that history will justify it, that Ulysses S. Grant was the greatest general that any nation has produced, in ancient or modern times. He successfully commanded more men for a longer time, than did any other general known to history. As Lieutenant-General of all the armies of the United States, he directed the movements of more than a million men, for more than a year, and never made a false move.

However, to speak of him thus simply in respect to his *generalship* is by no means all. But we only have space to refer further to that supreme moment at Appomattox, when a conquered foe anxiously hung upon his word to know what their immediate future was to be, he expressed all and more than we can say, when he said, "Let the men keep their horses for they will need them in tilling the soil." It is impossible to imagine Napoleon in such a scene. Nor was it the least mark of his greatness that, at such a moment, such a general should turn his attention so entirely to the arts and blessings of peace. Take him as a man amongst men, concerned simply in the affairs of men and nations, we shall never look upon his like again.

IN a business letter, Elder J. J. Smith writes as follows, from Boise City, Idaho:—

"The interest here is very good. The Sabbath has been presented, nine have promised to obey, and several others will. There are about thirty that are interested. Pray for the prosperity of the truth in Idaho."

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