

# The Signs of the Times.

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

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## The Signs of the Times.

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### THE LIGHT THAT IS FELT.

A TENDER child of summers three,  
Seeking her little bed at night,  
Paused on the dark stair timidly.  
"O mother! take my hand," said she,  
"And then the dark will all be light."

We older children grope our way  
From dark behind to dark before;  
And only when our hands we lay,  
Dear Lord, in thine, the night is day,  
And there is darkness nevermore.

Reach downward to the sunless days  
Wherein our guides are blind as we,  
And faith is small and hope delays;  
Take thou the hands of prayer we raise,  
And let us feel the light of thee!

—Whittier, in *Christmas St. Nicholas*.

## General Articles.

### The Schools of the Ancient Hebrews.

BY MRS. E. G. WHITE.

THE institutions of human society find their best models in the word of God. For those of instruction, in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people.

The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law.

God commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their people. The home and the school were one. In the place of stranger lips, the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling. The mighty works of God in the deliverance of his people were recounted with eloquence and reverential awe. The great truths of God's providence and of the future life were impressed on the young mind. It became acquainted with the true, the good, the beautiful.

By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating, that reached beyond things seen and transitory, to the unseen and eternal.

From this education many a youth of Israel came forth vigorous in body and in mind, quick to perceive and strong to act, the heart pre-

pared like good ground for the growth of the precious seed, the mind trained to see God in the words of revelation and the scenes of nature. The stars of heaven, the trees and flowers of the field, the lofty mountains, the babbling brooks, all spoke to him, and the voices of the prophets, heard throughout the land, met a response in his heart.

Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill-dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ, in the humble home at Nazareth; such the training by which the child Timothy learned from the lips of his "mother Eunice, and his grandmother Lois," the truths of Holy Writ.

Further provision was made for the instruction of the young, by the establishment of the "school of the prophets." If a youth was eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above, that he might become a teacher in Israel, this school was open to him.

By Samuel the schools of the prophets were established, to serve as a barrier against the wide-spread corruption resulting from the iniquitous course of Eli's sons, and to promote the moral and spiritual welfare of the people. These schools proved a great blessing to Israel, promoting that righteousness which exalteth a nation, and furnishing it with men qualified to act, in the fear of God, as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. The instructors were men not only versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and piety.

In Samuel's day there were two of these schools,—one at Ramah, the home of the prophet, and the other at Kirjath-jearim, where the ark then was. Two were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal.

The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not considered strange or degrading; it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not considered anything degrading that Paul and Aquila earned a livelihood by their labor as tent-makers.

The chief subjects of study were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. It was the grand object of all study to learn the will of God and the duties of his people. In the records of sacred history were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future. The great truths set forth by the types and shadows of the Mosaic law were brought to view, and faith grasped the central object of

all that system, the Lamb of God that was to take away the sins of the world.

The Hebrew language was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure-house of God things new and old.

The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God.

How wide the difference between the schools of ancient times, under the supervision of God himself, and our modern institutions of learning. Even from theological schools many students graduate with less real knowledge of God and of religious truth than when they entered. Few schools are to be found that are not governed by the maxims and customs of the world. There are few in which a Christian parent's love for his children will not meet with bitter disappointment.

In what consists the superior excellence of our systems of education? Is it in the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our salvation? Does the chief excellence of popular education consist in treating the individual branches of study, apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge of God and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind leaders who study the sacred oracles with far less interest than they manifest in the classical authors of ancient Greece and Rome?

"Education," remarks a writer, "is becoming a system of seduction." There is a deplorable lack of proper restraint and judicious discipline. The most bitter feelings, the most ungovernable passions, are excited by the course of unwise and ungodly teachers. The minds of the young are easily excited, and drink in insubordination like water.

The existing ignorance of God's word, among a people professedly Christian, is alarming. The youth in our public schools have been robbed of the blessings of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing, the heinous character of sin, and the certainty of punishment, are not impressed upon the minds of the young.

Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into school-books. In some in-



stances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness that are horrible to contemplate. Many of our public schools are hot-beds of vice.

How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine co-operation must be fervently sought. And we shall not seek in vain. The promises of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man, soul, body, and spirit, and the glory of God through Christ.

### Are the Ten Commandments the Old Covenant?

A FAVORITE line of opposition to the Sabbath of the Lord has been followed by not a few in late years, through a false position upon the doctrine of the covenants. They maintain that the old covenant made at Sinai with the then recently liberated Hebrews, is the ten commandments, and, learning from New Testament statements that that covenant is no longer obligatory, conclude that the Sabbath, being the subject of one of those commandments, is not a requirement under the gospel. The object of this article is to show that this position is wholly unscriptural, and therefore wholly wrong, and that the true doctrine of the covenants establishes Sabbath obligation in the new dispensation.

First, as to the meaning of the word *covenant*. It is "a mutual agreement in writing and under seal; a contract; stipulation; a writing containing terms of agreement."—*Webster*. Under *contract*, he says: "An agreement between parties, imposing obligations and conferring rights upon each; covenant; compact; stipulation; obligation; a formal writing containing such agreement."

From this definition it is seen that the word has two meanings: (1) an agreement or contract, and (2) a writing containing the terms of such agreement or contract. A covenant complete and entire comprehends these two ideas, although each part separately may be spoken of as a covenant. An agreement or contract is in its very nature a *promise*, as we may see at a glance. There can be no agreement made unless a promise is made; this is so in the very nature of things. When one agrees to do a thing he at the same time *promises* to do it, and so Mr. Webster defines *promise* to mean: "A declaration by one person to another, which binds him who makes it to do or forbear a specified act."

So, then, *agreement*, *contract*, and *promise* are, in their nature, the same. I have said that the ten commandments are not the old covenant. Then what is that covenant, according to Bible teaching? I believe the phrase "the old covenant" is not found in the Scriptures, but the word "old" is used in Heb. 8:13 relative to a covenant. This is "the first covenant" mentioned in the next verse (chap 9:1), and in verses 15 and 18 of the same chapter. This last verse gives us the clue as to what the first or old covenant was. "Whereupon neither the first testament was dedicated without blood." The apostle goes on to speak of a transaction recorded in Ex. 24. Going back to that chapter we read (verse 8): "Behold the blood of the covenant, which the Lord hath made with you."

We are here referred to a transaction still

further back. The Lord *had* made a covenant with them before this time. We go back to chapter 19 and there read of a transaction between the Lord and the people, answering to the first meaning of the word covenant. An agreement, a contract, and promises were there made. Read verses 1-8. This was shortly after the people had left Egypt. Jer. 11:3, 4; 31:32; Heb. 8:9. It was at Horeb or Sinai. Deut. 5:2, 3; Gal. 4:24. Here is where the old or first covenant or testament was made, and the time when an agreement was entered into. The Lord promised the people great blessings if they would obey his voice and keep his covenant. This they promised to do. Here a contract was made. A few days afterward the Lord's voice was heard proclaiming to the people the ten commandments.

These were the *conditions* of the covenant or contract. Here was a "mutual agreement" entered into, "to do or forbear specified acts." The *acts* to be done or to be forborne were what the voice of the Lord, which the people promised to obey, proclaimed, viz.: the ten commandments. Not long afterward, this "mutual agreement" was put in writing and sealed or dedicated with blood. Ex. 24:3-8; Heb. 9:18-21. Here we have the completion of the old covenant of which we write. It was not the ten commandments; they were the *conditions* upon which the promised blessings of the covenant were suspended. These commandments were written by the Lord. Ex. 24:12; 31:18. They were the writing "containing terms of agreement," and in this sense, therefore, they answer to the term "covenant," and in this sense only are they associated with the old covenant. Deut. 9:9, 11, 15.

That the ten commandments are not the old or first covenant itself is plainly evident from the following facts:—

1. They existed *long before* the old covenant did. This covenant, as we have shown, came into existence at Horeb or Sinai (Deut. 5:2, 3; Gal. 4:24), *after* Israel came out of Egypt. The ten commandments were known by all, observed by some, and violated by others, long before this time. Proof: 1 John 3:4; Rom. 5:13; Gen. 4:7, 8; 6:5, 11-13; 13:13; 2 Pet. 2:6-8. Abel (Heb. 11:4; 1 John 3:12), Lot, and Noah were righteous. 2 Pet. 2:5, 8; Gen. 7:1. Abraham, also (Gen. 15:6; Gal. 3:6), kept God's *commandments, statutes, and laws*. Gen. 26:5. This, then, was the way the righteousness of these ancient believers in God was manifested. They *kept his laws and commandments. The ten commandments are such*. Neh. 9:13. The righteous character of Abel, Noah, Lot, and Abraham was shown, therefore, in keeping the ten commandments, "the synopsis of all religion and morality."—*A. Campbell*. Cain, the antediluvians, and the people of Sodom, being the opposite in character, violated them. So the ten commandments, being known long ages before the old covenant was made, cannot be that covenant.

2. The Sabbath, especially, which is almost if not wholly the sole occasion for the peculiar position taken upon the covenants by a class of its opponents, was observed by the people *before* the old covenant was made. This is plain from Ex. 16. The preliminary work of making the old covenant was not entered on till we come to chapter 19, about a month after. So the Sabbath existed and was kept before the old covenant was made, and therefore does not owe its existence to that covenant. If it could exist *before* the covenant was made it could also exist *after* that covenant was dissolved.

3. The old covenant was made *with* the people. Ex. 24:8; Deut. 5:2, 3; Jer. 31:32. "With" implies *co-operation*. The people assisted in the making of the old covenant. They co-operated with the Lord in the matter. This is very evident from the nature of a covenant. As we have seen, it takes two or more to make a con-

tract, or covenant. This was done in the making of the old covenant. Ex. 19:5-8. The Lord must, from the very necessity of the case, have the help of the people. Did he have their help in making the ten commandments? Was it necessary that he should have such help? These questions themselves suggest the difference between these commandments and the old covenant. Had the Israelites refused to enter into the making of the covenant, there would have been none made. Would their refusal to help make the ten commandments have resulted in there being none made? By no means.

4. The old covenant was *concerning* the ten commandments and was not the commandments themselves. Ex. 24:8. Moses read in the hearing of the people and they said, "All that the Lord hath said we will do, and be obedient." Verse 7. The Lord had said or spoken the ten commandments a short time previously. Ex. 20. The agreement in Ex. 19 was a part of what was written. Paul, in Heb. 9:19, says Moses "spoke *every precept* to all the people." The ten commandments must have been written in the book. They were written there at one time at least, according to the apostle in Gal. 3:10. The curse was upon *every one* that continued not in *all things* which were written in the *book of the law*. In verse 13, it is stated that "Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Verse 14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ." What was in the book of the law affected the Gentiles, and caused the death of Christ. This was certainly the moral law of ten commandments. The old covenant was made *with* the people *concerning* the words the Lord had spoken to them—the ten commandments.

Now a covenant made *concerning* certain words is surely not the words themselves. The covenant had a relationship to the words, but was not the words. The words were the conditions of the covenant, and not the covenant itself. So the ten commandments and the old covenant are not the same thing. A conversation *concerning* the Constitution of the United States is not the Constitution itself. By the same logic, a covenant or contract made *concerning* certain words cannot be the words.

5. The old covenant was made with the natural seed of Abraham, with the people who came out of Egypt. Deut. 5:2, 6. *It was not made with their forefathers*. Verse 3. This shows positively that it was not the ten commandments. The fathers *did have them*. Gen. 26:5; 18:19. The old covenant they did not have. They had no knowledge of it, but they did have knowledge of the ten commandments. Abraham, Isaac, Jacob, Joseph, and others, says the apostle, "obtained a *good report* through faith." Heb. 11:39. But faith without works is dead. Jas. 2:16-26. And as they received a good report, it could only have been by perfecting faith by good works. Does anyone suppose their faith led them to be idolaters, blasphemers, liars, murderers, Sabbath-breakers, and the like? The apostle, in Heb. 11, sets forth their lives in his discourse on true faith, as worthy examples for the Christian believer to imitate. Should we imitate the ones whose lives are not regulated by the precepts of the law proclaimed on Sinai? Never.

6. The old covenant was established upon *promises*. Heb. 8:6. This shows the real nature of a covenant. A covenant we have before shown is necessarily of the nature of a promise. Were there no promise, or promises, there could be no covenant, or contract. In the old covenant the Lord *promised* the people to confer upon them great blessings, upon conditions. The people *promised* to comply with the conditions. Here were mutual *promises* made. The ten commandments are not in their nature so many promises. They are moral requirements, and do not rest upon promises. They



are the conditions of the promises God made to the people when he made the covenant with them.

7. The old covenant vanished away. Heb. 8:13; 9:15-17. *The ten commandments have not.* Matt. 5:17-20; Rom. 3:19, 31; 13:8-10; 1 Tim. 1:9, 10; Jas. 2:8-12.

8. When the old covenant was made with the people, they did not hear the voice of God at all. When the ten commandments were spoken, the people *did* hear the voice, and it was *very* loud. Ex. 19:9, 16, 19; 20:18. The whole mount quaked. Ex. 19:18; Ps. 68:8. The earth shook. Heb. 12:25, 26.

9. Because of disobedience on the part of the people the old covenant was abrogated and came to an end. Heb. 8:8, 9. Disobedience does not bring to an end the ten commandments, but they still remain to condemn the transgressor. Jas. 2:9. Therefore these commandments and the old covenant are not the same.

10. Under this new covenant, the law—ten commandments—is written in the heart. Jer. 31:33; Heb. 8:10; Rom. 7:7, 22, 25. The ten commandments are the basis of both covenants. Ex. 20:3-17; Deut. 4:10-13; Matt. 5:17-20. The gospel rests upon the law. What is the gospel? The good news of salvation. Salvation from what? From sin. What is sin? Transgression of the law. 1 John 3:4. The law is the ten commandments. Matt. 19:17-19; 22:36-40; Jas. 2:8-11; Rom. 2:17-22. Therefore the gospel of the new covenant rests upon the ten commandments.

11. If one should break, and teach others to break, the ten commandments, he would forfeit his right to eternal life. Matt. 5:19, 20. One cannot only teach with impunity, that the old covenant may be neglected as a means of salvation, but that it is vain to look to it for such blessing. Heb. 9:15.

We are now prepared to answer the question that heads this article: Are the ten commandments the old covenant? We answer emphatically, *No*. N. J. BOWERS.

### How to Hold the Young People.

UPON no practical question are many pastors more exercised (as the Scotch phrase is) than the question, How shall the young people of my congregation be drawn more closely to the church, and be developed into a healthy spiritual life? All manner of devices have been attempted; and again and again the well-intended experiments have ended in failure. The cardinal blunder that has been too often made is that the church of Christ is bound to furnish amusements to her young people, and that they are to be constantly bribed, like spoiled children, with confectioneries and convivialities. No time need be spent in exposing the folly of a course which depraves spiritual character, dishonors the church, and ends in disappointment and disgust. Everything that makes the youthful portion of the spiritual household self-indulgent and worldly-minded is directly damaging. Why transplant a young man out of the world into the church if he carries the old soil with him, and yields the same old fruit? In these days the church is quite too much tempted to go "one mile" into worldliness, without teaching the next generation how to go into it "twain."

The vital thing to be done is to hold the young to the church by the same tie that holds them to Christ; and the chief aim should be to strengthen that tie. Literary clubs are good things in their way and place; but their aim is not to develop Christian graces, and the church must be careful how it organizes its sons and daughters for the profit of the head, with no reference to the heart. There might be a demand for some things in the way of mental culture among the poor, uneducated lads of a mission school, that an ordinary church is not bound to furnish to its well-educated young folk.

Social entertainments may be wisely introduced occasionally, as condiments are set on the same table with bread and beef; but woe to the eater if there is nothing else there but pepper and mustard! Old Lyman Beecher used to work off his nervous excitement with a violin, but that is no reason why a minister of God should be a professional fiddler. Right in this direction of social amusement lies the danger; how to use the social instinct without abusing it requires both grace and "gumption."—*T. L. Cuyler*.

### Privilege and Obligation.

JOHN tells us that our fellowship is with the Father and with his Son Jesus Christ. This is an announcement of great honor and privilege. It tells of intimate friendship, confidence, and partnership with God. There are many fore-shadowings and illustrations of this truth in the Old Testament. Enoch walking with God, speaks of the intimacy and fellowship between God and his beloved follower of those far-off days. To be the disciple of any eminent and good man is a privilege. To be his daily companion and walk with him, and be taken into his confidence is a privilege that any one of us might covet.

What fellowship there must have been between God and Enoch! Who can tell it? What high and holy converse must have passed between them! No doubt the theme of creation and redemption made up a large part of the matter of their conversation. For three hundred years the fellowship continued on the earth, and, without doubt, it has not been suspended in Heaven. Nor was the pleasure on Enoch's side alone; for we read that the patriarch had this testimony, that "he pleased God." God was a delight to his soul, and he was a pleasure to God.

In later times we have the story of Abraham, who was styled the "friend of God." Abraham was taken into God's confidence to such an extent that when God was about to destroy Sodom and Gomorrah, he paused, and said: "Shall I hide from Abraham that thing which I do?" That, indeed, was a testimony to the high regard in which he was held by the Lord. Among other of the patriarchs this same kind of intimacy existed. Noah, Daniel, and Job are mentioned as being intimate in their fellowship with God; so intimate, indeed, that he said even their prayers would not avail in a certain case.

It is a great thought that man should be the friend of God; but that he should be the intimate and confidant of Jehovah is a truth that, but for the word of God, which bears witness to the truth of it, no man would for a moment presume to think. God as our Creator, Redeemer, and even our Father, is not so striking a fact. In all these relations there is a certain something that suggests awe and reverence, rather than close companionship. Even the filial relation, when God is the Father, is one in which a certain reverential distance is proper. But when God takes us into close fellowship with himself, and calls us friends, it is a thought that may well call out from us the greatest wonder.

If God revealed himself as the friend of his people in Old Testament times, it is much more freely set forth in the New Testament. Just before Jesus went away he said to his disciples: "Henceforth I call you no more servants, but friends." He had, earlier in his ministry, distinguished John the Baptist by calling him "the friend of the bridegroom." "Ye are my friends." Certainly this is the highest title he could bestow upon them.

Do we receive it? Have we appropriated it, and do we rejoice in it? And are we striving to be worthy of it? To have fellowship with the Father and with the Son is the saint's highest privilege. Few, we fear, get beyond the apprehension of mere redemption relation to

God, and fewer still get into the comfort of an experimental knowledge of the fatherhood of God. It is only an elect few who seem to have taken Abraham's and Enoch's and Daniel's and Noah's and Job's place under New Testament conditions, and become the friends of God. And yet this is for all of us. Alas! that we do not press into it.

This high privilege is not one for abstract enjoyment, or æsthetic spiritual joy only. It involves obligation. "Ye are my friends if ye do whatsoever I have commanded you." Of the conspicuous friends of God mentioned in his word they were all devoted servants as well. They were chosen for great service. Whosoever is the friend of God must be a "worker together with" him. Friendship or fellowship is a great privilege; but it involves great obligation, and we would with the apostle urge our readers not to "receive *this* grace of God in vain," but walk worthy of this high calling, both in all manner of godliness and holy conversation, and in utter and entire consecration. The friends of Jesus Christ cannot be the friends of this world, for this world is the enemy of Christ. The sequence of friendship with God is far-reaching, and is worth the careful study of every earnest Christian.—*Independent*.

### An Index of Character.

THE society which an individual voluntarily keeps affords a sure index to his character. "Birds of a feather flock together." Like seeks its like. Persons of similar views and feelings seek each other's society, and take pleasure in associating with each other. When a person chooses the society of the ungodly, we may justly conclude that his views and feelings are in harmony with theirs. But whatever moral difference may exist between individuals, continued association, as a general thing, removes it, and assimilates them to the same moral likeness. Especially is this the case with young persons whose principles are not fully established. They are easily influenced, and if their associations are improper, they are easily led astray. "Evil communications corrupt good manners;" and the only way to escape such corrupting influence is to abandon improper associations. Hence we are required, if we would be the children of God, to come out from the world and be separate from sinners, and utterly refuse to participate in their evil deeds. Here is one of the greatest dangers to which young converts are exposed. They find it difficult to break off their association with the ungodly; but if this is not done, they are soon entrapped by the enemy, fall back into their former habits, and are again led away by the error of the wicked. The duty of separateness from the world is one which few Christians fully appreciate and observe. While in the world, they should remember that they are not of the world. Every Christian, like the psalmist, should be a companion of them that fear God.—*Methodist Recorder*.

"If any man will come after me," says Christ, "let him deny himself, and take up his cross daily, and follow me." How many professing Christians there are who appear to forget that the service of Christ involves a daily cross bearing—a daily following of the Master! The service of Christ is not a thing of "fits and starts," of occasional pious impulses or pious acts, but a steady, undeviating aim in all things to please him, to imitate his example, and to do his will. It is a daily service, a daily bearing of the cross, a daily following of the Master. There must be no shrinking from trial, no faltering in the discharge of duty, no turning aside from the way. Having named the name of Christ, we should be careful in everything to avoid even the appearance of evil, and always remember that they that continue unto the end—and they only—shall be saved.—*Self*.



## The Assyrian Empire.

(Concluded.)

In the year 731 B. C., Tiglath-Pileser again overran Babylonia, and in 729 B. C. offered sacrifices to the Babylonian gods in Babylon and all the principal cities. He was succeeded B. C. 727 by Shalmaneser IV., having re-established the power of Assyria throughout Syria, Palestine, and Phœnicia, to the borders of Egypt.

Shalmaneser reigned six years. His most important act was his invasion of Israel and siege of Samaria. 2 Kings 17: 3-6; 18: 9-12. He was succeeded in 722 B. C., by Sargon.

Sargon warred successively in Susiana (Elam), in Syria, in Armenia, Egypt, Ethiopia, Kurdistan, Media, and Babylonia. About 711 B. C., he took Ashdod (Isa. 20: 1), and went on from there and invaded Egypt and subdued Ethiopia. Isa. 20: 3-5. Having completely reduced Syria, humiliated Egypt, and struck terror into the tribes of the north and east, he determined on a great expedition against Babylon. About the same year that Sargon took his seat on the Assyrian throne, Merodach-Baladan took possession of Babylon and established his authority there as king. While Sargon was engaged in his Syrian and Egyptian wars, Merodach-Baladan held undisputed sway in Babylon, but in his twelfth year, which was Sargon's twelfth year also, Sargon, as stated above, made his great expedition into that country. Merodach-Baladan, however, did not even await the invader, but left Babylon and fled to his own former city, Beth-Yakin, on the coast of the Persian Gulf, near the mouth of the Euphrates. There Sargon attacked him, defeated his army, and drove the troops into their own dyke, in which many of them were drowned. Merodach-Baladan took refuge within the walls of the city, which Sargon besieged, took, plundered, and burnt, and took Merodach-Baladan prisoner, and carried him captive into Assyria.

"The power of Babylon was broken. Henceforth the Assyrian rule is maintained over the whole of Chaldea and Babylonia, with few and brief interruptions, to the close of the [Assyrian] empire. The reluctant victim struggles in his captor's grasp, and now and then for a short space shakes it off; but it is only to be seized again with a firmer gripe, until at length his struggles cease, and he resigns himself to a fate which he has come to regard as inevitable."—*Seven Great Monarchies, Second Monarchy, chap. 9, par. 149.*

"Indeed, it may be said that from the invasion of Tiglath-Pileser to the revolt of Nabopolassar, Babylonia ceased to have any separate existence. It was governed by Assyrian kings, or the viceroys they appointed, and the only attempts to recover independence were made under the leadership of the Chaldean chiefs. It becomes nothing more than an important province of Assyria."—*Encyc. Brit., art. Babylonia and Assyria, par. 9.*

In B. C. 705, Sargon was succeeded by his son Sennacherib, "the greatest of all the Assyrian monarchs." This was the Sennacherib of whom so much is said in the Bible. He reigned twenty-four years. About the time of his accession, Merodach-Baladan escaped from his Assyrian prison, and fled to Babylon, and again assumed the title of king, but Sennacherib soon followed, and overran the country, and Merodach-Baladan escaped into Susiana. About B. C. 700 Merodach-Baladan returned to Babylon, and, in conjunction with a certain Susub, again organized a revolt. Sennacherib again proceeded to Babylon, and again Merodach-Baladan fled, this time to an island in the Persian Gulf, and abandoned to Sennacherib's mercy his brothers and all of his partisans. After this he is never heard of more. Babylon was captured, burnt, and ruined by Sennacherib, and its inhabitants sold into slavery.

Sennacherib was succeeded in B. C. 681 by his son Esar-haddon (Isa. 37: 38). To

prevent the revolts that were so frequent in Babylonia, Esar-haddon determined to rebuild Babylon and make it the second capital of his empire. Accordingly he restored many of the people who had been carried away, brought back the captured gods, rebuilt the walls and temples, built a house for his son, and a palace for himself. And this is why it was that when the "captains of the host of the king of Assyria" had taken Manasseh of Judah captive, they "carried him to Babylon." The king of Assyria was at Babylon, and the "captains of the host must carry their captive king to the king of Assyria, who was at Babylon, and Esar-haddon was this "king of Assyria" to whom Manasseh was carried (2 Chron. 33: 11). In the reign of no other king of Assyria, except perhaps Esar-haddon's son, would a captive have been carried to Babylon.

Esar-haddon was succeeded by his son Asshur-bani-pal, in the year 668 B. C. Asshur-bani-pal was the "grand monarch" of the grand empire of Assyria. "In his reign the Assyrian dominions reached their greatest extent," and Assyrian art reached its highest development. Then it was that the Assyrian stood in the grandeur and glory, afterward described by the prophet of God:—

"Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters. The cedars in the garden of God could not hide him; the fir trees were not like his boughs, and the chestnut trees were not like his branches; not any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him." Eze. 31: 3-9.

"In the middle part of this prince's reign, Assyria was paramount over the portion of western Asia included between the Mediterranean Sea and the River Halys on the one hand, and the Caspian Sea and the great Persian Desert on the other. Southwards the boundary was formed by Arabia and the Persian Gulf; northwards . . . it did not extend so far as the northern frontier of Armenia. Besides her Asiatic dominions, Assyria possessed also at this time a portion of Africa, her authority being acknowledged as far as the latitude of Thebes. The countries included within the limits thus indicated, and subject, during the period in question, to Assyrian influence, were chiefly the following: Susiana, Chaldea, Babylonia, Media, Matiene or the Zagros Range, Mesopotamia; parts of Armenia, Cappadocia, and Cilicia; Syria, Phœnicia, Palestine, Idumæa, a portion of Arabia, and almost the whole of Egypt."—*Seven Great Monarchies, Second Monarchy, chap. 9, par. 252* (ninth from the end). See also *Labberton's Historical Atlas, Map 3.*

Asshur-bani-pal reigned forty-two years, till about 626 B. C. He was succeeded by his son Bel-zakir-iskun, who soon found his empire threatened on three sides—Media, Babylonia, and Egypt. Media was now organized into a powerful monarchy under Phraortes, and advanced upon Assyria from the east; Babylonia threw off the Assyrian yoke; and Psammetichus of Egypt invaded the Assyrian dominions on the west and laid siege to Ashdod. This danger to his empire was promptly met by Bel-

zakir-iskun. He immediately raised two armies, one of which he placed under the command of Nabopolassar (Nabu-pal-uzur), and sent it to subdue the revolted Babylonia; the other he, in person, led to meet the coming forces of Media. Nabopolassar so effectually performed his appointed service as to merit and receive from his sovereign the honorable title of "King of Babylon." Bel-zakir-iskun met the Medes, drove them back, and pursued them into their own country, where he finally brought them to bay in the plain of Rhages, and inflicted upon them a crushing defeat, in which the Median king was slain.

Phraortes, however, was immediately succeeded by his son Cyaxeres, who continued the war and finally succeeded in driving the king of Assyria out of Media, and in his turn invaded Assyria, and threatened a siege of Nineveh, but was just then recalled to his own country by the ravages of barbarians from the north. As the barbarians of Germany afterward poured down upon the Roman Empire, so now the barbarous Scythian hordes poured into Media. "On they came . . . like a flight of locusts, countless, irresistible—swarming into Iberia and Upper Media—finding before them a garden, and leaving it behind them a howling wilderness." Cyaxeres met them, was defeated, and was compelled to make terms with the invaders, and to pay an annual tribute.

But the Scythians did not confine themselves to Media. They swept down through the passes of the Zagros Mountains into Assyria. "The tide swept on. Wandering from district to district, plundering everywhere, settling nowhere, the clouds of horse passed over Mesopotamia, the force of the invasion becoming weaker as it spread itself, until in Syria it reached its term through the policy of the Egyptian king, Psammetichus." "Psammetichus went out and met these barbarians, and by rich presents tempted them to turn aside and not invade Egypt." The power of the Scythians continued about fourteen years, when finally Cyaxeres invited all the chiefs to a banquet, got them all drunk, put them all to death, and then succeeded in driving their hordes back into Scythia.

During these years Bel-zakir-iskun died, and was succeeded by Asshur-emid-ilin, the Saracus of the Greek writers. Assyria had been greatly weakened by the invasion of the Scyths; more so, indeed, than had Media; and immediately enemies rose up on all sides. Nabopolassar, who had now for about fifteen years been consolidating and strengthening his power at Babylon, determined to possess that province, in his own right. To make success certain, he entered into an alliance with Necho, king of Egypt, who in 612 B. C. had succeeded Psammetichus, then, by virtue of this alliance, sent an embassy to Cyaxeres of Media, asking him to join in a triple alliance, and all together attack the Assyrian Empire.

The king of Media was only too glad of such a golden opportunity to complete the enterprise from which he had been turned by the Scythic invasion, and, without a moment's delay, accepted the proposition. And to more closely bind the alliance, the king of Media gave, in marriage, his daughter Amyitis to Nebuchadnezzar the son of Nabopolassar. In the year 610 B. C., these united powers invaded Assyria. Necho came out of Egypt, hurrying on to join the other powers (2 Kings 23: 29; 2 Chron. 35: 20, 21), when Josiah king of Judah went out to stop him. Josiah was slain, his army defeated, and Necho pushed on to the Euphrates, laid siege to Carchemish (2 Chron. 35: 20), an Assyrian fortress, the center of a province, and the link that connected Assyria and Syria. He captured Carchemish, and occupied it with his army, thus at one stroke severing all the Assyrian territory west of the Euphrates. Necho fixed his headquarters "at Riblah in the land of Hamath," and exercised his power as suzerain



over the kingdom of Judah and the provinces round about. 2 Kings 23:33-35.

Nabopolassar and Cyaxeres both went up against the king of Assyria himself, and besieged Nineveh. Saracus, after exhausting every means of resistance, burned himself in his palace, and Nineveh was destroyed.

Thus perished forever, the Assyrian Empire, after an independency of more than a thousand years, and an ascendancy of about six hundred and ninety years.

There followed a division of the territories that had formed the Assyrian Empire. West of the Euphrates fell to Necho; the northern mountainous region was annexed to Media; and all the rest was held by Nabopolassar as king of Babylon. And so arose the kingdom of Babylon of the Bible. A. T. J.

NOTE.—The authority which we have mainly followed in this sketch of the Assyrian Empire, is, "The Seven Great Monarchies of the Ancient Eastern World," by Canon Rawlinson. In connection with this, we have consulted the "Encyclopedia Britannica," ninth edition; "The Ancient Empires of the East," by Prof. A. H. Sayce; "Ancient History of the East," by Lenormant and Chevallier; and "Ancient History from the Monuments, Assyria," by Mr. George Smith, of the British Museum; especially have we followed Mr. Smith in the order of events from the death of Asshur-bani-pal to the division of the empire among the allied conquerors.

#### Christ's Coming a Motive to Holiness and Usefulness.

THE second coming of the Redeemer is urged, in various forms of words, as one of the most powerful motives to virtue, godliness, and benevolence. But this motive, to a great extent, is lost sight of by many preachers, and in its stead death is set forth as the principal motive to repentance, conversion, and faith in Jesus.

The coming of the Lord is used as a motive to watchfulness. "Blessed are those servants whom the Lord when he cometh shall find watching." Luke 12:37. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4-6.

The coming of the Lord is used as a motive to patience and stability. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Jas. 5:7, 8.

The appearing of Christ is made use of as a motive to mortification, or self-denial. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth." Col. 3:4, 5.

The appearing of the Saviour is used as an incentive to sobriety, righteousness, and godliness. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

The appearing of Jesus is used as a motive to purity. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

The coming of Christ is used as a motive to love of the brethren. "And the Lord make

you to increase and abound in love one toward another, and toward you; to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:12, 13.

The grace that is to be brought to believers at the revelation of Christ, is referred to as a motive for girding up the loins of their minds, or to have their minds in a suitable frame and condition; for sobriety, or calmness, or composedness, and continued hope. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13.

The appearing of Jesus is used by Peter as a motive for sustaining the church, or the body of believers; for nourishing them with sound and Christian doctrine, and putting them on their guard against false teaching; for doing whatever is necessary to their growth in knowledge and holiness. "Feed the flock of God which is among you, taking the oversight thereof. . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:2-4.

The revelation of the Saviour's glory is employed by the apostle as a motive to encourage believers to endure suffering or persecution for the sake of Christ. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:13.

The great end to be gained by the trials of believers will not be fully manifest till the Saviour's appearing. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto the praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1:7.

The coming of the Lord is used as a motive to our abiding in him, to our continuing true and faithful, steadfast and unmovable. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28.

And the nearness of the Lord's coming is used as a motive to moderation, to calmness of soul, to the shunning of party strife, or violence; to equanimity, economy, and frugality. "Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5.

From these motives and incitements we would draw an exhortation to hope,—perfect hope; for he who has promised to come will not much longer delay. We are waiting and looking with expectation.—*Quarterly Journal of Prophecy.*

#### Copying My Lord's Likeness.

LEAVING my desk and books early one forenoon in Florence, I wandered out into the piazza, which was glowing in the fervent rays of the bright Italian sun, and making my way across the Arno, landed at length in the gallery of the Pitti Palace, so justly celebrated for the wondrous gems of art that adorn its walls. Having been a familiar visitor to the place, and feeling somewhat in a passive, listless mood, my eye caught sight of an artist in an inner room, whose quiet, earnest occupation immediately fixed my attention. She had planted herself before a picture, which, by some strange oversight, I had scarcely noticed previously. It was rather small in size and quiet in coloring, and represented ideally the countenance of our blessed Lord. A look of deep, unspeakable sadness sat on the features, but the eyes glistened with the most intense yearning and compassion. After gazing for awhile at this most moving picture, I began to watch the artist who was copying it. I could not but admire the care and patience she displayed in adding touch to touch with such a watchful, earnest,

loving purpose, ever turning her eyes to the beautiful original, and absorbed in the task of endeavoring to reproduce, as faithfully as in her lay, a likeness of its loveliness.

A train of thought was awakened in me as I watched her. Not in this manner, but in another and a nobler way, am I too called on to produce a likeness of my blessed Lord. Not in lines and color on a canvas, but in the lineament and features of my character, is my own soul to be conformed to the reality of my Saviour's living self. Shall I ever succeed unless animated by a spirit of deepest love and admiration? Can I become like him unless I be much with him, gazing on his glory and beauty, who is the chiefest among ten thousand and altogether lovely? Should I not ever compare myself with his bright example, and strive earnestly to be in all things as he was? The copy this artist will produce will, after all, be valueless compared with the priceless original; but to those who cannot see that original, it will convey some faint idea of what its beauty is. So to the world that sees not Christ, knows him not, and cares not for him, to that world am I called upon to be a revelation of him, so that in me they may see a witness, faint and far-off though it be, to the glory of the only begotten Son of the Father, full of grace and truth. Fill me with thy love, O Christ! Do thou ever dwell in my heart till, when thou shalt appear, I shall be altogether like thee, when I shall see thee as thou art.—*Evangelical Christendom.*

#### Lost.

A FRIEND recently related a very peculiar and suggestive experience in getting lost on the island of Nantucket. He was one of a gunning party whose camp was on a desolate part of this ancient domain. One afternoon he wandered off alone in the pursuit of game, and success stimulated him to continue the hunt until the twilight was fading into darkness. Laden with wild fowl, he turned his steps toward the distant shelter. At length a light appeared, but, upon looking again, it came and went, instead of having a steady glow, and he concluded at once that it was a revolving beacon on the coast, the location of which he knew. Changing his course, he traveled towards another light-house—into the gloom which enshrouded his path—till, exhausted, he was compelled to part with the burden of game and thread his way back to the point of departure from the light which he first saw; and he heard, ere long, the welcome voices of his comrades. One of their number, while preparing supper, had removed, at intervals, the lamp from the window to the fire, which caused the deception, made him turn his back upon it and follow a light which led him farther and farther from the camp.

There are two practical points in this narrative, of special moral significance. Men must be careful what lights they follow. The lost hunter reproached himself because he did not survey more closely the horizon and become sure of his course, as he might have done before leaving the homeward track. The other suggestion is, that every person who holds a lamp should be cautious how his light shines. Christ put this warning into two letters in their connection, "Let your light so shine that men, seeing," etc. And surely it is a fearful fact that, in all ages, many in the visible church, by the false light of an empty profession and inconsistent life, lead the bewildered and benighted, the too willing to be thus misguided, into the darkness which has no morning.—*Sel.*

EVERY man has his faults; but to have faults and not attempt to correct them, is the greatest fault a man can have.

THERE is something wrong within, among all those who are afraid to look within.—*Secker.*



## The Sabbath-School.

ON account of circumstances over which we had no control, we are unable to furnish the Bible lesson for this week. We very much regret to be obliged to make this break in the series. Our readers, however, will find abundant matter not only for thought but for action, in the article immediately following, from the pen of Mrs. E. G. White.

### Sabbath-School Duties in the Camp-Meeting and at Home.

DEAR brethren and sisters who assemble at our camp-meetings, we wish to address to you a few words in the interest of our Sabbath-schools. This is one of the important branches of the work, and should not be left to chance, or to hap-hazard management. If these schools are conducted as they should be, the efforts made in the pulpit to present the truth in a manner to win souls may be deepened; and if the labor bestowed is followed up by interested workers in the Sabbath-school, much good will be accomplished. But it is not enough to have the Sabbath-school move like well-regulated machinery. There should be practical workers; the teachers should be of that class who have a living connection with God, who have an appetite for study themselves, who will give time and moral earnestness to their work, and who will not be satisfied unless they see something accomplished.

There should be a living, growing interest in storing the mind with Bible truth. The precious knowledge thus gained will build a barrier about the soul. Although assailed with temptation, there will be a firm trust in Jesus, through the knowledge of him who hath called them to glory and to virtue. Let the teachers enter heart and soul into the subject-matter of the lesson. Let them lay plans to make a practical application of the lesson, and awaken an interest in the minds and hearts of the children under their charge. Let the activities of the scholars find scope in solving the problems of Bible truth. The teachers may give character to the work, so that the exercises will not be dry and uninteresting.

Teachers do not make as earnest work as they should of the Sabbath-school exercises; they should come close to the hearts of the scholars, by aptness, by sympathy, by patient and determined effort to interest every scholar in regard to the salvation of the soul. These exercises should become altogether what the Lord would have them.—seasons of deep conviction of sin, of heart reformation. If the right work is done in a skillful, Christ-like manner, souls will be convicted, and the inquiry will be, "What shall I do to be saved?" In some Sabbath-schools, positions are given to persons who have no aptitude to teach. They have no earnest love for souls. They do not half understand the practical bearings of the truth themselves. How, then, can they lead the children and youth to the living fountain? Let the teachers themselves drink deep of the water of salvation; and then angels of God will minister to them, and they will know just what course the Lord would have them take to win the precious youth to Jesus. It requires aptitude, a will, perseverance, a spirit such as Jacob had when he wrestled in prayer and exclaimed, "I will not let thee go except thou bless me." When the blessing of God rests upon the teachers, it can but be reflected to those under their charge. Never place the youth under individuals who are spiritually indolent, who have no high, elevated, holy aspirations; for the same mind of indifference, Phariseism, of form without the power, will be seen in both teachers and scholars.

Let parents do their part, not only helping the children in their study, but becoming familiar with the lessons themselves. The Bible is our text-book. Parents, teachers, and scholars need to become better acquainted with the precious truths contained in both the Old and the New Testaments. We must come up to a higher plane of action. Let the spirit of Jesus vitalize the souls of the workers. Then their plans and methods of labor will be of that character to win souls to Jesus Christ. In our large churches, where there are many children and youth, there is great danger of so managing the Sabbath-school that it will become a mere form, mechanical but spiritless. It lacks Jesus. Do not allow all your strength and energy to be given to worldly, temporal things during the week, and so have no energy and moral strength to give to the service of Christ on the Sabbath. There is earnest work to be done just now. We have not a moment's time to use selfishly. Let all we do be done with an eye single to the glory of God. Never rest till every child in your class is brought to the saving knowledge of Christ.

It is important that the exercises in our camp-meeting Sabbath-schools be conducted with order, promptness, and efficiency. Then the right mould will be given to Sabbath-schools in the different churches, as the people return to their homes. Do not allow business and other interests to crowd out the Sabbath-school interest, so that it shall be considered a matter of no special consequence.

Very much can be done for the education and moral and religious training of our youth by well organized, properly conducted Sabbath-schools. Time and attention should be given to this branch of the work; for its importance in its influence upon our youth cannot be estimated. But our teachers need to be converted men and women, who know what it means to wrestle with God, who will not be at rest until the hearts of the children are tuned to love, praise, and glorify God. Who will be the earnest workers for souls in our Sabbath-schools? Who will take the youth separately, and talk and pray with them, and make personal appeals to them, beseeching them to yield their heart to Jesus, that they may be as a sweet savor to Christ? As we view the magnitude of the work, and see how little it is appreciated, we feel like groaning in spirit and exclaiming, Who will accept these grave responsibilities and watch for souls as they that must give an account? We are Christ's representatives upon the earth. How do we fulfill our mission? Christ's representatives will be in daily communion with him. Their words will be select, their speech seasoned with grace, their hearts filled with love, their efforts sincere, earnest, persevering, to save souls for whom Christ has died. Let all do their utmost to work for the salvation of the dear children and youth, and by and by they will listen with joy to the words of Jesus, "Well done, good and faithful servant, enter thou into the joy of thy Lord." What is this joy?—It is beholding the redeemed saints saved through their instrumentality, through the blood of Jesus Christ.—*Mrs. E. G. White, in S. S. Worker.*

### Well Stated.

THE New York *Observer* sums up its lesson-notes on the International lesson about Elijah and the prophets of Baal, with the following sound, practical suggestions:—

1. In corrupt times it is the false teachers who are honored and well fed.
2. Though seemingly many, there are really but two ways in which men walk in this world.
3. It is never safe or right to follow the fashion in religious opinions; since every man must give an account of himself, each must think and decide for himself.

4. God asks for no blind faith or unreasonable service; there are good reasons for following him, and it is in view of these that he would have us act.

5. It is whole-hearted, undivided service which God desires; no other will he accept.

### NOTES ON THE INTERNATIONAL LESSON.

AUGUST 16. 1 KINGS 18:30-46.

#### "The Lord, He Is the God."

It will be remembered that the lesson for last week was upon the scene of Elijah's calling all Israel to the point of decision between the Lord and Baal; how that all Israel, and the four hundred and fifty prophets of Baal, came to him at Mount Carmel, and there the test was to be made, by which the people should decide as to whom they would follow. The prophets of Baal prophesied from morning till noon, "But there was no voice nor any that answered." Then they cried louder and "cut themselves after their manner with knives and lancets till the blood gushed out upon them" till the time of the evening sacrifice (about three o'clock), but still "there was neither voice, nor any to answer, nor any that regarded."

THEN "Elijah said unto all the people, Come near unto me. And all the people came near." Then he repaired the altar of the Lord, that had been broken down, and took "twelve stones, according to the number of the tribes of the sons of Jacob;" with these he built the altar of the Lord; then prepared his sacrifice and commanded water to be brought and poured upon the sacrifice and the altar until it ran over and down and round about the altar and filled the trench that he had caused to be digged.

"AND it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God."

In last week's lesson we also showed that just before the Lord comes the people will be brought to just such a test upon their obedience to the Lord, in keeping the Sabbath of the fourth commandment, against the decree of Church and State in favor of Sunday, as was Israel against the decree of the ancient Jezebel in favor of Baal; that every man must decide whether he will "worship the beast and his image," or whether he will "worship him that made heaven and earth, and the sea, and the fountains of waters." We called attention to the fact that there is now a party working for a union of Church and State, for the express purpose of compelling the people to keep Sunday; and that against this the Lord sends a message of warning, and also calls upon all men to keep the commandments of God and the faith of Jesus.

WHEN the people all gathered before Elijah, they seemed to be wavering. It seems that they could not make up their minds what they should do. Although the narrative is very brief, it is plain that the attention of all the people had been called to the conflict that was going on between Jezebel and the prophets of the Lord, between Baal and Jehovah.

For (1) Jezebel had cut off all the prophets



of the Lord that she could find, and those who escaped were obliged to take refuge in caves, and there were 7,000 persons scattered throughout Israel who had not worshiped Baal. It is impossible that all this could have been carried on without the attention of all Israel being called to this great subject.

(2) Ahab had made such a diligent search for Elijah that it was impossible that the subject of controversy could have been hidden, for when Obadiah finally met Elijah, he said: "There is no nation or kingdom, whither my lord [Ahab] hath not sent to seek thee; and when they said, He is not here; *he took an oath of the kingdom and nation, that they found thee not.*" 1 Kings 18:10.

(3) The prophets of Baal were working in the interest of Baal, throughout the nation of Israel; for when Elijah did show himself to Ahab and gave the challenge and told him to gather Israel and the prophets together, we read: "So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel." Of these there were four hundred and fifty, and of the prophets of Ashera, the female companion of Baal, there were four hundred. From all these things it is plain that this thing "was not done in a corner," and we may safely conclude that the subject had been thoroughly discussed by all Israel.

This is further shown by the very first words that Elijah spake to the people, when they had assembled. Said he, "How long halt ye between two opinions?" It is plain therefore that the people were acquainted with the two views of the subject, although there was hesitancy in decidedly adopting either.

On the one side was Jehovah, who had brought their fathers out of Egypt; who had planted them in Canaan; who had been with Samuel, and Gideon, and Barak, and Jephtha; who had led the host of Israel round Jericho, and had thrown down its walls; who had caused the waters of Jordan to stand still while Israel passed over; who had led them through the wilderness, and had fed them with bread from heaven, even with angels' food (Ps. 78:25); the God of Abraham, Isaac, and Israel; the Creator of heaven and earth; the lover of a world of sinners. On the other side was Baal, the embodiment of shame, with the wicked, licentious, cruel, shameful Jezebel as his grand patron, and the promoter of his worship.

Oh! how were it possible for there to be "two opinions"? How could it be that they would not only recognize "two opinions," but actually "halt"—hesitate—between them? Was it because they were worse than any other people that have ever been? Not at all. It was simply because they were human. Let us see for a moment what there was to draw them toward Baal.

First of all, Baal worship was *fashionable*, it was popular. Remember that Baal-worship was sun-worship. It was just as fashionable, just as popular, then to worship Baal as it now is to keep Sunday. The king, the queen, the court, the rich, the powerful, the mighty, all worshiped Baal; and after these all the middle classes, and all the common people, all, all were for Baal—except only seven thousand out of all the multitudes of Israel. There were a few scattered here and there throughout the nation who refused to accept anything as worthy of an opinion but that the Lord was God, and that his commandments were yea and amen and must be obeyed, and these were held as fanatics.

Then, too, a person could not prosper at all, unless he worshiped Baal. All the patronage and all the power of the kingdom with the queen at the head, was exerted in favor of Baal. So much so indeed was this, that it was even dangerous not to follow the way of Jezebel and Baal. It was at the risk of life itself that the

faithful seven thousand served the Lord. More than this, when by all these considerations they were induced to forsake their duty to God and their respect for his commandments, the restraints of conscience and the law of God were loosed, for Baal demanded nothing of this kind. No self-denial was ever asked of the worshippers of Baal; no pleasure, be it what it would, was ever denied to the followers of Baal.

Then, it was just as fashionable to go to a feast in the house of Baal, as it now is to go to a festival in the house of the Lord. Then it was just as honorable to bow the knee to Baal in the house of Baal, as it now is to gamble in the house of the Lord. Then it was just as entirely proper to offer the young women to the highest bidder, in the temple of Baal, as it now is to put them up and sell them at auction, or sell their kisses, to the highest bidder, in the house of the Lord. And then, for the servant of the Lord to reprove those, was to make himself as unpopular, and as much of a troubler of Israel, as it now is to reprove these. Then, it was counted just as stubborn fanaticism to acknowledge Jehovah in the first commandment, as it now is to acknowledge Jehovah in the fourth commandment.

And this fashionableness, and popularity, and worldly honor, and worldly advantage, and abundance of pleasures, were what caused the people then to halt between two opinions as to whether they would follow the Lord or follow Baal, just as it now causes people to halt between two opinions as to whether they will keep the Sabbath of the Lord, or keep the Sunday of the papal church.

"How long halt ye between two opinions?" If the Bible says that "the seventh day is the Sabbath of the Lord," keep it; but if the Bible says that the first day is the Sabbath of the Lord, then keep that. What matters it though four hundred and fifty prophets, with the second Jezebel (Rev. 2:20) at their head, all say that Sunday—the first day—is the Sabbath; until they point to a verse in the word of God that says plainly, The first day is the Sabbath of the Lord—until then their word on that subject is no more to be taken as the truth than was the word of the four hundred and fifty prophets of Baal that Baal was God.

THERE is no disguising the fact that this Sabbath question is fast gaining the lead of all public questions. The great multitude, as governments, and as nations, are rapidly wheeling into line in support of the claim that Sunday is the Sabbath and must be so kept under penalty of law. There are a few, a little company, who, in opposition to this, maintain that the seventh day is the Sabbath of the Lord, and must be so observed. And this question, as to which day is the Sabbath, is not left for our decision, any more than the question as to who was the true God was left to theirs in the day of Elijah. The Lord himself has decided this question as well as that. And after the manner of Elijah we say to all: Write these two questions, 1. Is the seventh day the Sabbath? 2. Is the first day the Sabbath? Then which ever one that the word of God in the Bible says is the Sabbath, let that day be the Sabbath. And that holy word answers, with no uncertain sound, to every man in the wide world, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

A. T. J.

### Present Duty.

It is the one duty of the hour that we are to recognize as our duty for the hour. To ascertain that duty, to distinguish the one real duty from the many apparent duties, may require a careful balancing of various interests, and of conflicting feelings and relations; but, when that immediate duty is ascertained, it must be recognized as, for the time being, above all else; as practically standing alone, the only present duty of our lives. Then, we must move on in that direction, even though we seem to be moving to sure destruction, or to the disregard of interests and of loved ones dearer to us than life itself. We may seem to be risking our influence, endangering our good name, compromising our position, neglecting important enterprises, causing needless discomfort to others, failing to improve the great opportunities of our life course, bringing discomfort to ourselves, and yielding that which it would be a priceless privilege to enjoy;—but there is no proper alternative to us; this is the one thing for us to do. And, so sure as God is true, if we do go forward fearlessly, it will ultimately be found that the doing of this duty is perfectly consistent with every other duty of our lives.—S. S. Times.

THE world can never be converted *en masse*, nor by human machinery, however well devised and arranged. If men are ever converted, they must be converted, as individuals, and the influence that is brought to bear upon them to lead them to Christ is individual influence. The way to advance the cause of Christ is for every man to perform his individual duty, work faithfully in his own sphere, and do all he can in the circumstances in which God has placed him, to bring others to a knowledge of the truth. It is the individual workers, the lonely toilers, that do the most for God and humanity. Their names, perhaps, are seldom seen in the papers; they are not prominent in conventions, associations, and institutes; they have little to do with the popular, sensational movements of the day; but they may be found visiting the sick, supplying the wants of the poor and needy, comforting the disconsolate, lifting up the degraded, and, like the Master, going about doing good. These are the men that are doing efficient work in advancing the cause of Christ, blessing society, and saving the souls of their fellow-men.—Sel.

EVERY well-wisher of children wishes them to grow in grace; but not every well-wisher is willing to give them time to grow. You cannot make a boy of six as wise as a man of forty, by simply reading to him the maxims of Confucius; you must plant the principle of wisdom in his heart, and let it grow with his growth, and gain strength with his strength. You can make a perfect little image of a man in an evening with a jack-knife and a piece of wood, but, after all, your man is only a wooden one. That is not the model on which you would construct the men your boys are going to be. Give them time, then, to grow. Act for them as if you wish them to be oaks whose trunks and limbs are compacted with each year's slow growth; not as if you wish them to be mushrooms, springing up in a night, and falling to pieces at the first rough touch.—Sel.

I KNOW of more than one mother and teacher whose Bible goes with them from sitting-room to kitchen, keeping close company with the work-basket or kneading-board, whichever happens to be on duty. Praise the Father for such women! He will "thoroughly furnish" them unto acceptable service for him. Whatsoever he calls them to do, will be done "heartily, as unto him."—Sel.

WHAT can the school accomplish for children who are suffered to be disobedient, selfish, and self-willed at home?—Northern Advocate.



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 13, 1885.

## The Church. No. 16.

THE reader will understand that, in speaking of baptism as an initiatory rite, we do not mean that that is the *object* of baptism. This is spoken only in reference to its *place* in the gospel work—to its relation to other duties and ordinances.

When we speak of receiving a person into the church, all will understand that we speak of a local or individual church, as it is not possible to take a vote of the church at large in such cases. The responsibilities of church membership, therefore, must be considered principally in a person's relation to that individual church of which he is a member. A man may be a Christian without belonging to any church, provided he has had no opportunity to become a member of any church; but that does not entitle him to church privileges, nor does it render him subject to church discipline. We trust it has been shown to the satisfaction of every one that the church is of the Lord's arrangement; that it is an organized body; and that the duty of discipline is imperatively laid upon it. But the duty of organization and discipline belongs of necessity to local bodies.

This being so, it follows that the privileges of church membership are conferred only within the bounds of that church of which a person is received as a member. The vote of any one church to receive a person as a member, does not constitute that person a member of any other church. This is recognized by all, and the proof of such recognition is found in the fact that such person cannot remove or transfer his membership to another church without a vote of dismissal from his own church, and a vote of acceptance by that other church. And again it follows of necessity that a member of any one church cannot *claim the right* of communion with any other church. The privilege may be conferred as a matter of Christian courtesy, and it may be quite proper under certain circumstances to confer it; but it ought to be carefully guarded, as it is liable to great abuse. The following came under our notice:

Brother A was a member of the church of B, but he was frequently more or less at variance with somebody in his church. This was of such continuance that a state of distrust between him and his brethren became almost chronic. But a strong sympathy sprung up between him and some of the members of the church of C, and he made it in his way to be with the church of C on quarterly meeting occasions, thus absenting himself from the communion of his own church and partaking with the church of C. And this occurred not a few times.

This proceeding was all disorderly. It was disorderly for Brother A to absent himself from the communion of that church of which alone he was a member. It was disorderly for the church of C to admit him to its communion, time after time, when it could but know that he intentionally absented himself from his own church. And it was neglect of duty on the part of the church of B to suffer such a state of things to continue without calling him to account. It may be said that courtesy to Brother A required the church of C to extend this privilege to him when he was present. But we say that courtesy to the church of B would have required the church of C to inquire into the reason of

such a course on the part of this member. If courtesy is demanded, it should be extended toward the side of unquestionable right, and not toward the side which is questionable in its every feature.

And this shows the abuse which is liable to attend a *general invitation* to members of other churches, even of "the same faith and order," to partake of the communion. It will often occur, under such invitations, that members of other churches will be present, whose standing may well be questioned; and sometimes those whose standing is *questioned* at their own homes. But it is generally the case that those are the very ones who consider their standing first rate, and think that they have undisputed right to church privileges wherever they are, and the church giving the invitation cannot know their actual standing; cannot know that they are doing injustice to the church whose members they are accepting without sufficient knowledge of their cases.

But some kind-hearted and well-meaning brother may ask: If there would possibly be unpleasant feelings, were the member to partake of the Lord's Supper with his own church, would it not be better that he should partake where such unpleasant feelings would not exist? By no means. Quarterly meetings—occasions of the ordinances—ought to be very profitable seasons to every church. On such occasions, if unpleasant feelings exist, they should be *healed*, and not covered by dodging. And how can the church, which confers the privilege under such circumstances, know but that if the transient member had been in his place in his own church, ill-feelings might have been removed and wrongs made right? How can it know that it has not been instrumental in confirming and strengthening wrongs in a sister church? There is as great obligation to cultivate and maintain friendly and brotherly relations between the churches, as between the individual members of the churches.

We would lay it down, then, as a rule, that the privilege of communion is, by right, under the control of the churches individually; and that the fact that a person is a member of a church, does not prove that he has a right to commune with any other church. Disregard of this rule opens the way for great abuses. The following statement has often been made, because it refers to facts of actual occurrence:—

A member of a church being subject to discipline, refuses to hear the church, and of course fellowship is withdrawn from him. Without any confession or any change of feeling, he goes to another church where, it may be, he has personal friends, and is received as a member. Returning to the church to which he first belonged, on the occasion of a quarterly meeting, he demands and receives the privilege of communion as a member of another church, this church all the while knowing that he has made no confession of his wrong, and is therefore unworthy of the privilege. If any inquire if we would not admit him out of respect to that other church of which he is a member, we answer: Not by any means. If the other church received him without knowing his standing, or that he had forfeited the right of membership, it would indorse our action in rejecting him when it learned the facts, if it had the Spirit of the gospel. But if it received him knowing the facts, then it has violated the rules of the gospel, and subjected itself to censure for subverting discipline.

Here the question may be raised: Do we not in this deny the independence of the churches, by denying them the right to judge of the qualifications of their own members? We have already, in another place, noticed this point. But we answer: We do indeed deny the right of any church to act independently of the rules laid down by Christ and his ambassadors. We have considered the words of Christ, that if his instructions were followed, and a member would not hear the church, he was to be

considered as a heathen and a publican, and the action of the church, under such circumstances, shall be ratified in Heaven. If this be so, what is the standing of that church which disregards this action, and upholds the insubordinate member in his sin? For no one can deny that, to receive a man to membership in such a case, is to confirm and strengthen him in his rebellion against discipline. And the church of which such person was formerly a member, should duly report the case to the Conference to which the erring church belongs.

If the positions herein taken be true, and we think none can deny them, then the practice which is advocated by some, of indiscriminate communion with all churches, and on all occasions, cannot possibly be justified. And if baptism is an initiatory rite, without which a person cannot be a member of a church, and therefore cannot be entitled to church privileges, we can have no legal right to commune with, or to admit to our communion, those who have not been baptized, even though they may be members of some church. And it is a fact not disputed among us, that a person who has not been *buried* with Christ by baptism into death, has not been baptized. The formula may have been observed as far as speaking all the words is concerned, yet if the *action* of baptism be lacking, there is no baptism. And if no baptism, then no church membership; and if no church membership, no church privileges. This is sufficient to show the inconsistency of partaking of the communion with those who, however much we may esteem them otherwise, recognize and admit of church membership without baptism.

There are yet some other phases of this subject which must be reserved for future notice.

## The Sabbath of the Decalogue.

In the third article by Dr. Dobbs, on the Sabbath question, we find the following:—

"The Sabbath of the Sinaic decalogue was essentially and designedly a ceremonial institution of the Mosaic law, and as such was given and confined to that people whom the Lord their God had brought out of the land of Egypt. It was a sign between God and Israel only."

In the next paragraph, he says:—

"Some good brethren, while assenting in the main to my proposition, have thought the use of the word 'ceremonial' unfortunate and misleading. I class the Sabbath institution with the other positive rites of Judaism. To my mind, the Sabbath is no more spiritual nor moral than are the passover and the new moon festival observances, commanded in the law of Moses. It, as well as they, was but a part of the 'shadows' which were to 'pass away' when the 'body' should come."

In answer to the Doctor's statement that to his mind there is nothing spiritual or moral about the Sabbath, we would quote the words of Paul, in 1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This scripture has direct application in this case, for the apostle plainly declares that the one who refuses submission to the law of God, is not spiritual, but carnal. Rom. 8:7. The same apostle plainly declares that "the law is spiritual;" that "the law is holy, and the commandment is holy, and just, and good." Rom. 7:12, 14. If the law is spiritual, then the fourth precept of the law is spiritual.

It is impossible to separate the fourth commandment from the rest of the decalogue. It is, as a whole, the moral law. The psalmist was speaking of the law as it was pronounced from Sinai, when he declared that it "is perfect" (Ps. 19:7), and he certainly referred to the words which were spoken amid the thunders of Sinai, when he said, "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:160.

Is the decalogue ceremonial and shadowy? If



the fourth commandment is, the whole must be. When God said, "Thou shalt have no other gods before me," what did that typify? When God said, "Thou shalt not take the name of the Lord thy God in vain," what portion of the work of Christ was shadowed forth? Can any one tell? The truth is, there is not a single one of the ten commandments which has in it anything whatever of a ceremonial nature. Think a moment, reader. Did you ever hear anybody mention anything in the life, sufferings, or death of Christ, of which the Sabbath was typical? No one ever attempted to show in Christ's work the antitype of the Sabbath. The antitype of every portion of the ceremonial law may be traced in the work of Christ, but not so with the moral law. That is not a shadow, but the *substance* which, when trampled upon, made it necessary for Christ's work to be performed. The apostle says, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19.

Some men *claim* that the Sabbath was given as a type of the saint's eternal rest. We have never seen any proof of such a thing, and we do not accept the statement as true; but if it were true, it would show that the Sabbath is still binding on mankind, for the saints have not yet received their eternal rest, and the shadow can never stop until it reaches the substance.

The declaration of our Saviour, in Matt. 5:17, 18, is of itself sufficient to show that the law of God is not typical or shadowy: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Till all what be fulfilled? Till all the prophets be fulfilled. Christ's coming to earth was, as he said, in fulfillment of prophecy, for unto him all the prophets gave witness. Acts 10:43. But Christ did not at his first coming fulfill all that the prophets had spoken, for David, prophesying of him, said: "My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of Heaven." Ps. 89:28, 29. Here is a prophecy that cannot be completely fulfilled as long as the days of Heaven exist,—in other words, it reaches to eternity,—and therefore since not a jot nor a tittle can pass from the law till *all* be fulfilled, it is evident that the ten commandments will exist in full force, without the slightest change, as long as eternity endures.

Now what about the statement that the Sabbath was given because God brought the Jews out of Egypt? The falsity of that assertion has already been shown, by the fact that the Sabbath was given to man in Eden. If it was given in Eden, and was kept centuries before the Egyptian bondage, as we have already shown, then it was not given to commemorate the deliverance from that bondage.

There was something given which, while it served as a shadow of something good to be done for the race, commemorated the deliverance from bondage. This was the passover, described in Ex. 12. But the passover was eaten in the night, and therefore Moses said: "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations." Ex. 12:42.

The objector, as he reads this, will think of Deut. 5:15, which reads thus: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." That passage can afford no help to the opposers of Sabbath observance. Mark it well. It does not say that the Lord *gave* them the Sabbath

day because he brought them out of Egypt, but that for that reason he commanded them to *keep* it. There is quite a difference. The Sabbath was given to man at creation. When the children of Israel were in hard and cruel bondage in Egypt, they had grievous tasks placed upon them, and their taskmasters would not allow them any respite. They were not allowed to keep the Sabbath. Moses demanded of Pharaoh that he should let the people go, so that they might serve the Lord. Pharaoh refused, and the Lord compelled him to let them go. When God, with a wonderful exhibition of his power, had brought them out of bondage, that they might serve him, what could be expected but that he would command them to do so.

The fact that God at that time *commanded* them to keep the Sabbath is no evidence that a previous command had not been given to do the same thing. If it were, then it would appear that it was never wrong to steal, nor to do any other thing forbidden in the ten commandments, until the deliverance from Egypt, for we read in Lev. 19:36, 37, as follows:—

"Just balances, just weights, a just ephah, and a just hin, shall ye have; I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes and all my judgments, and do them."

Even Dr. Dobbs would scarcely claim that there was anything shadowy or ceremonial in dealing justly, or that the obligation to do so has passed away. Then why should he make that assertion in the case of the Sabbath? The Sabbath was in no sense a memorial of the deliverance from Egypt; but the fact that God had miraculously delivered his people so that they might serve him, made it eminently proper that he should renew his command to them to keep an already existing institution.

E. J. W.

### "Who Was Melchizedek?"

HOW MANY times this question has been asked, and how many quires of paper have been used up in vain attempts to answer it! The number almost equals the number of those who have ever thought about the matter. Some, in answer to the question, will have it that he was Shem, and others insist that he must have been our Lord in disguise. And, strange to say, when a person has one of these ideas in his mind, it is almost impossible for any one to rid him of it.

Now to us the discussion over this question has always seemed something strange. We cannot yet conceive how it is possible for anybody with even a slight knowledge of the Scriptures, to be bothered over the matter, for the Bible tells us who Melchizedek was, in just as plain terms as could be desired. For the benefit of all who are troubled over the question, "Who was Melchizedek?" we will give a direct answer from the Bible. Turn, if you please, to Gen. 14:18-20. There you will read:—

"And Melchizedek *king of Salem* brought forth bread and wine; and *he was the priest of the Most High God*. And he blessed him [Abram], and said, Blessed be Abram of the Most High God, possessor of Heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thy hand."

Here we are told, not only who he was but an incident in his life. He was both king of Salem and priest of the Most High God, and in that capacity he blessed the patriarch Abraham as he was returning from the slaughter of the five kings. He also received from Abraham a tenth part of all the spoil. See also Heb. 7:1-4.

If this does not satisfactorily answer the question, we do not know what would. Take other instances: Who was David? Answer, He was king over Israel, and a prophet of God. Who was Moses? He was

a prophet, and the leader and commander of the children of Israel. In the wilderness of Sinai, he went up into the mount; and God spoke to him face to face. Who was Paul? He was an apostle, called of God to carry the gospel to the heathen. All must admit that these answers tell plainly who David and Moses and Paul were. And in like manner, to say that Melchizedek was king of Salem, and priest of God, fully answers the question, "Who was Melchizedek?"

Suppose that in answer to the question, "Who was Moses?" I should say, "He was John the Baptist;" or that if some one should ask, "Who was David?" the answer should be given, "He was Hezekiah;" or that if when speaking of my neighbor Mr. Jones, I should be asked who he is, and should answer, "He is Mr. Brown;" what would be thought? People would think that my mind was wandering. To us it seems just as absurd to say that Melchizedek was Shem, or that he was Christ, as it would be to say that David was Paul, or that Mr. Jones is Mr. Brown.

To be sure, we have a more full record of Moses and David and Paul, than we have of Melchizedek, but what of that? We have by no means a complete record even of their lives. It is not necessary that we should know all of a man's history, in order to know who he was. Of Enoch we only know that he walked with God and was translated; yet no Bible student ever raises the question, "Who was Enoch?"

"But," some one will say, "we know the parents and descent of these men, and of Melchizedek's parentage we know nothing." How many are there who can tell who Elijah's parents were? or who were his descendants, and how old he was when he was translated? No one knows. We are told only his office and some of the incidents of his life, just as in the case of Melchizedek. The school-boy, in his reading, chances to find references to a man by the name of Paulding. He will ask, "Who was Paulding?" His teacher, or the Biographical Dictionary, will answer, "He was one of the American soldiers who, in 1780, captured Major Andre." We know nothing of his parentage, and are told only one incident of his life, yet we do not straightway conclude that he must have been Anthony Wayne.

"Yes," says the objector, "but the Bible says that Melchizedek had no parents." If that were so, it ought to put a stop to the folly of calling him either Shem or Christ, for we know who Shem's father was, and we know the age of Shem when he died. Likewise, of Christ, we know that as to his earthly life he was born of the virgin Mary, and that before he came to earth he was known, as he is still, as the "only begotten Son of God." But the Bible does not say that Melchizedek had no parents. King James' version reads, "Without father, without mother," but this, in the Revised Version is correctly rendered, "without genealogy," thus agreeing with the margin of the old version, "without pedigree." His ancestry is not given, and in this he differs from the Levitical priests, in that their descent must be traced to Aaron. This was that which made his priesthood a type of Christ's. Christ has no predecessor nor successor in his priestly office, and therefore he is set forth as the antitype of Melchizedek, who stands as the sole representative of his order.

The type and the antitype, the shadow and the substance, cannot be identical. Christ is a priest "after the order of Melchizedek," and therefore it is impossible that they two should be one. Every attempt to go beyond the record and show the origin, descent, etc., of Melchizedek, is in reality an attempt to show that his priesthood was not a type of the priesthood of Christ. Let us give ourselves wholly to "those things which are revealed," and not waste time in vain attempts to be wise above that which is written.

E. J. W.



## The Missionary.

### The Arrest of Jerome.

THE same council that condemned Huss to be burned, and deposed Pope John XIII., also apprehended and condemned Jerome of Prague, so called from the city in which he was born. Jerome was a few years younger than Huss, and of nobler birth. His real name was Faulfisch. He was endowed with great natural ability, and was full of life and ardor; not disposed to remain quiet in one place long at a time. He visited and became personally acquainted with all the universities in Europe. This enabled him to avail himself of the advantages of each, so that he gained a great reputation for learning.

At the Oxford University he became acquainted with the writings of Wycliffe, and at once enlisted with great enthusiasm in defense of the doctrines of the Reformation as taught by him. "Until now," said he, "we had nothing but the shell of science; Wycliffe first laid open the kernel." Although in some respects possessing superior qualifications, and enjoying peculiar advantages, his character seems wanting in those essential elements of firmness and discretion which characterized the movements of Huss, and gave permanency to his efforts. During his long and severe imprisonment, however, Jerome gained an experience which carried him through his final trial and martyrdom with all the fortitude and Christian forbearance manifested by those who went before, or have followed him to a martyr's grave.

While in Oxford, he transcribed several of Wycliffe's books and brought them home with him to Prague. Here he proclaimed, without hesitation or reserve, the views therein contained. In Moravia, Austria, Germany, and other countries, he also spread the doctrines of the Reformation. Notwithstanding Huss and Jerome were so unlike in their dispositions and methods of labor, they deeply sympathized with each other, and were warm friends to the last. "Dear master," said Jerome, as Huss was taking his final leave of Prague, "stand firm; maintain bravely what you have preached and written, against pride, avarice, and other vices of the churchmen, with arguments drawn from the Scriptures. Should this task become too severe for thee, should I learn that thou hast fallen into any peril, I will fly at once to thy assistance."

On learning of the arrest of Huss, he immediately hastened to Constance, with the hope of rendering some assistance to his beloved master. To this act he was prompted not only by his affectionate regard for Huss but also by the unwise complaint of friends in Bohemia that he had left his companion and brother in faith to contend alone, unsupported, against a host of enemies. It was, however, against the advice of Huss, who exhorted him to preserve himself for better times. He entered Constance disguised, but his friends there were terrified for his safety, and urged him to leave the city without delay. There is reason to believe that he gained access to Huss in prison, but only for a short time, and with no satisfactory results. It is said that the hopeless and suffering condition in which he found Huss, led him to flee from the city. He however only went as far as Uberlingen, a free city, about ten miles distant, where he was comparatively safe from sudden arrest.

From here he wrote to the emperor, and also to the council, demanding a safe-conduct, and soliciting a hearing in behalf of himself and Huss. In response to this the council summoned him to appear before them within a fortnight to answer to charges brought against him. "We grant you a safe-conduct to this place," said they, "but not back again." Not-

withstanding this threatening aspect, Jerome made another brief visit to Constance, and posted in all the public places, on city gates, doors of churches, monasteries, and palaces of cardinals, his appeal for a safe-conduct. After this, yielding to the entreaties of his friends, he turned his face toward Prague. On his way he gave free expression to his feelings concerning the council, etc., at one time going so far as to call it "a school of the devil, a synagogue of iniquity." As the result he was seized before he arrived home, while almost in sight of his own country, cast into prison, and bound in chains. One month later he entered Constance, loaded with fetters, and in a cart.

On his arrival he was surrounded by a multitude, at the head of which was Louis, Duke of Bavaria, who began to pull and drag him about by his chains, and in this cruel and savage manner he was led like a wild beast through the whole city. After this he was taken to a convent to be examined. Among other charges that were brought against him he was accused of having diffused errors in the different universities which he had visited, and at which the fame, if not the vanquishing force, of his eloquence had excited the envy of many who were there present. "Jerome," said a Parisian doctor, "when you came to Paris, you fancied yourself with your eloquence to be an angel from Heaven. You troubled the university, broaching in our schools many erroneous propositions with their corollaries, and especially in the matter of universals and ideas, besides many other things of a scandalous nature." "Master Gerson," replied Jerome, "I answer you, that in what I answered to the arguments of the masters, I answered philosophically, and as a philosophical thinker and a master of that university. And if I proposed anything which I ought not to propose, let me be instructed in what respect it was erroneous, and I will be corrected, and set right, with all humility."

At this point he was interrupted by a doctor of the university of Cologne, who arose and said, "When you were at Cologne you brought forward several erroneous arguments." "Will you mention, first of all, one error that I maintained?" asked Jerome. "None occur to me at present, but they shall be objected to you hereafter," was the reply of the disconcerted doctor. A doctor from Heidelberg now became Jerome's accuser. "When you were at Heidelberg," said he, "you maintained grave errors with regard to the trinity." "What I wrote and represented at Heidelberg," said Jerome, "I am ready to assert, write, and represent again. Let me know in what respect I have erred, and I will humbly recant the error." A murmur now arose in the assembly, several calling out, "Let him be burned, let him be burned." "If it be your pleasure that I should die," resumed Jerome, "in the name of God be it so." The clamor and tumult became so great that order could not be maintained, and the assembly broke up. S. N. H.

### Carson City, Nevada.

THE following brief statement of the result of the tent work this summer in Nevada, we take from a private letter written by Elder Briggs to an employe in this office:—

"The Lord's work here moves forward prosperously. Thirty have signed the covenant. We shall probably buy a small house to meet in, and we trust the company here will be left in good working order. Several of these new converts have made great sacrifices for the truth's sake. One man who has heretofore worked for \$35 a week, has left that position, and is working for \$9 a week, in order to keep the Lord's Sabbath. Five of those who have signed the covenant are, or have been, school teachers. How joyful those will be, who have kept the truth, even though it has been at a great sacrifice."

### The Popes and the Printers.

ABOUT 1525 A. D. there began a remarkable contest between the Romish Church and the Bible—between the printers and the popes. For many centuries the Scriptures had been hidden in a dead language, guarded from the public eye by the anathemas of the priests, and so costly in manuscript form as to be accessible only to the wealthy. A Bible cost as much as a landed estate; the greatest universities, the richest monasteries, could scarcely purchase a single copy. Its language and its doctrines had long been forgotten by the people, and in their place the intellect of the Middle Ages had been fed upon extravagant legends and monkish visions, the fancies of idle priests, the fables of the unscrupulous. The wonders worked by a favorite image, the virtues of a relic, the dreams of a dull abbot or a fanatical monk, had supplanted the modest teachings of Peter and the narrative of Luke.

Men saw before them only the imposing fabric of the Church of Rome, claiming supremacy over the conscience and the reason, pardoning sins, determining doctrines, and had long ceased to remember that there was a Redeemer, a Bible, even a God. A practical atheism followed. The pope was often a skeptic, except as to his own right to rule. The church and the monasteries teemed with the vices depicted by Rabelais and Erasmus. Then, in the close of the fifteenth century, a flood of light was poured upon mankind. The new art of printing sprung into sudden maturity, and great numbers of Bibles were scattered among the people. They were sought for with an avidity, studied with an eagerness, received with an undoubting faith, such as no later age has witnessed. Arrayed in the charm of entrancing novelty, the simple story of the gospels and the noble morals of the epistles, translated for the first time into the common dialects, descended as if newly written by the pen of angels upon the minds of men.

Every honest intellect was at once struck with the strange discrepancy between the teaching of the sacred volume and that of the Church of Rome. No religion, indeed, seemed less consistent with itself than that of mediæval Romanism. The Mohammedan of the fifteenth century still clung with tenacity to the minute requirements of the Koran; the Jew obeyed in every particular the injunctions of the decalogue; the Greeks and Romans had suffered few alterations in the rituals of Jupiter and Diana. But it was found, upon the slightest inspection, that there was no authority for the Romish innovations in any portion of the Scriptures.

There was no purgatory, no mass, no papal supremacy, no monasteries, no relics working miracles, no images, no indulgences to be found in the book that contained the teachings of Christ and his apostles. The inference was at once everywhere drawn that the theories of the Roman Church were founded upon imposture; and when, at the same time, the shameless lives of its priests and popes were brought before the public eye by satirists and preachers, its gross corruption was believed to be the necessary result of its want of truthfulness; its cruelty and violence seemed the offspring of its unhalloved sensuality and pride. The Bible alone could now satisfy the active intellect of France; the Bible awoke anew the simple church of the apostolic age.

To the Bible the popes at once declared a deathless hostility. To read the Scriptures was in their eyes the grossest of crimes; for they confessed by their acts that he who read must cease to be a Romanist. Not murder, robbery, nor any other offense was punished with such dreadful severity. The tongues of the gentle criminals were usually cut out; they were racked until their limbs parted; they were then forced to mount a cart, and were



jolted over rough streets, in agony, to the stake. Here they were burned amidst the jeers of the priests and the populace. Yet the Bible sustained them in their hour of trial, and they died ever with hymns of exultation. Great wars were undertaken to drive the sacred volume from schools and colleges. The Inquisition was invested with new terrors, and was forced upon France and Holland by papal armies.

The Jesuits were everywhere distinguished by their hatred for the Bible. In the Netherlands they led the persecutions of Alva and Philip II.; they rejoiced with a dreadful joy when Antwerp, Bruges, and Ghent, the fairest cities of the working-men, were reduced to pauperism and ruin by the Spanish arms; for the Bible had perished with its defenders. "There are above forty thousand Protestants in this town," wrote Sir Thomas Gresham from Antwerp in 1666, "which will die rather than that the word of God shall be put to silence." A few years later their heroic resolution had been fulfilled; they had nearly all perished by famine, disease, and the sword of Alva.

To burn Bibles was the favorite employment of zealous Catholics. Wherever they were found the heretical volumes were destroyed by active inquisitors, and thousands of Bibles and Testaments perished in every part of France. Yet the fertile press soon renewed the abundant fruit, and the skillful printers of Germany and Switzerland poured forth an incessant stream of French, Dutch, and English Bibles, besides an infinite number of tracts and treatises by eminent reformers. The demand for these books could never be sufficiently supplied. At Nuremberg, Mentz, and Strasburg there was an eager struggle for Luther's smallest pamphlets. Of his catechism one hundred thousand were sold. The sheets of his tracts, often wet from the press, were hidden under the purchasers' cloaks and passed from shop to shop.

The most hated and the most feared of all the agents of reform, in this remarkable period, by priest and pope, was the humble colporteur or Bible-seller. Laden with his little pack of Bibles, Testaments, and Protestant treatises, the godly merchant made his way from Antwerp or Geneva into the heart of France, and, beneath the hot summer sun or in the snows of winter, pursued with patient toil his dangerous traffic. He knew that if detected he must die; he felt that the keen eyes of inquisitors and priests were everywhere watching for his coming. Yet, often disguised as a peddler of ribbons and trinkets, he made his way into the castles of the nobles or the homes of the working-men, and cautiously exposed his forbidden wares. They were bought with eagerness, and read by noble and peasant. But not seldom the daring missionary was discovered and punished; his little stock of Bibles was dragged forth and burned by rejoicing priests, and the humble Bible-seller was himself sacrificed, in fearful tortures, to the dreadful deity at Rome.

Between the printers and the popes the war now began that has never ceased. The clank of the printing-press had to the ears of the Italian priesthood an ominous sound. "We must destroy printing," said an English vicar, "or it will destroy us." The Sorbonne of Paris denounced the printers in 1534, and burned twenty of them and one woman, within six months. A printer of the Rue Saint Jacques was condemned for publishing Luther's works; a book-seller was burned for having sold them. At last the Sorbonne, the council of the papal faction, in 1535, obtained a decree from the king for the total suppression of printing.

Robert Stephens was one of the most eminent printers and scholars of the age. From his accurate press at Paris had issued Latin Bibles and Testaments of singular excellence and beauty. But he was a Huguenot, and even the favor and protection of the king and the court could not shield him from the rage of the Sor-

bonne. It was discovered that in the notes to his Latin Bible of 1545 he had introduced heretical doctrines. He was prosecuted by the Faculty of Theology, and fled from France to escape the stake. His contemporary, the poet, printer, and scholar, Dolet, was burned for atheism, in 1546. Yet the bold printers in Protestant Geneva, Germany, and the Low Countries defied the rage of popes and inquisitors, and still poured forth an increasing tide of Protestant tracts and Bibles.

The press waged a ruthless war upon the antichrist at Rome. It founded the republic of Holland, the central fount of modern freedom; it reformed England and the North. It filled the common schools with Bibles, and instructed nations in the humanizing lessons of history. From age to age it has never ceased to inflict deadly wounds upon the papacy; until at length even Italy and Spain have been rescued from the grasp of the Inquisition and the Jesuits, and have proclaimed the freedom of the press. In the city of Rome alone, under the tyranny of an infallible pope, the printer lay chained at the mercy of his ancient adversary until a recent period; from the dominions of Pius IX. the Protestant Bible, the source of modern civilization, was excluded by penalties scarcely less severe than those imposed by Pius V.

And as once more the Italian priests prepare to renew their warfare against the printing-press and the Bible in the cities of free America, they will encounter, though with new arts and new arms, their successful adversary of the Old World. The printer once more defies the pope. He points to the ashes of his martyrs, scattered in the waters of the Seine or the Scheldt in the sixteenth century; to the prisons of Bologna or of Rome, so lately filled with the dying advocates of a free press in the nineteenth; to the crimes of Pius IX., no less than those of Pius V., as his gauge of battle.

More than thirty years of ceaseless persecution, filled with scenes of horror, of flourishing seats of industry sacked and blighted, of holy men and women martyred with incredible sufferings, of dreadful atrocities perpetrated in every town and village by the emissaries of the popes, had passed over the patient Huguenots before they resolved to take up arms in self-defense. Their gentle pastors, with persistent magnanimity, inculcated theories of non-resistance. Calvin himself, rigid and severe, still urged upon them obedience to their merciless kings. He was content to meet the savage barbarism of the Inquisition with spiritual arms.

From his stronghold at Geneva, he organized his Bible societies, and poured an incessant stream of reformed literature over every part of France. He cheered the martyrs with austere exhortations; his Bible-sellers were seen in every secluded path and by-way, stealing with fearless faith from congregation to congregation; his presses at Geneva were never idle; his "institutes" were scattered widely over his native land. During this period of suffering, the Huguenots continued to increase in numbers. Yet their congregations were often forced to meet in caves and forests, and to chant in subdued tones their sacred songs, lest their persecutors might break in upon them with fire and sword. Often the pious assembly was discovered in its most secret retreat, and men, women, and children were massacred by hordes of priests and brigands.—*Historical Studies.*

#### "Partners in the Concern."

IN Belfast there was a little boy, a chimney-sweep. He happened to be attracted by missions, and dropped in a mission box a sum not inconsiderable for him—the sum of two pence. One afternoon a friend of the boy's met him going along the street in an unusual condition, for his face and his hands were washed and he was dressed in his best clothes. And the boy

who was his friend said to him, "Halloa! where are you going?" "Oh!" he said, "I am going to a mission meeting." "What!" he said, "going to a missionary meeting? What are you going to a missionary meeting for?" "Well," the sweep said, "you see I have become a sort of partner in the concern, and I am going to see how the business is getting on." "Well, now, that is what I want. Let us be partners in the concern, and let us see how the business is getting on. Do not let us drop our sovereign or our shilling on the plate, and then wash our hands of it till some subsequent occasion, when we will repeat that process. Do not let us take leave of the missionary and never think more about him. Let us, indeed, be partners in the great work in which we are engaged, and let us know and remember that to us is given that marvelous honor, not merely of serving, but also of being partners with our great Master, who wills that all men should be saved and should come to the knowledge of the truth.—*Earl Cairns.*

#### The New York City Midnight Mission.

WHILE the city reader is enjoying his sound sleep at night,—and undisturbedly so, till, perhaps, in his lighter slumbers he catches a refrain from the bird orchestra, just as the auroral light is flushing the eastern sky,—a mighty work is going on about him. At eight o'clock in the evening services are held in the Florence, Cremorne, Women's Night, and other missions. Exhortations are made, hymns sung, and poor sinners are brought to Christ. And this happens not now and then, but *every night*. At half-past ten o'clock the services—and there is never one that does not bring forth testimony to a saving gospel—are brought to a close, and then the night work commences. From eleven o'clock till the morning is proclaimed by the cry of the newsboys with the morning papers, evangelists walk the streets on their errands of mercy. Here a poor fallen woman—not one but a dozen of them—are stopped, spoken to, urged to reform, and then a card is given them giving the address of the mission with the remark, "Whenever you get in trouble or want to change your life come and see us." In this way the two classes of night walkers come to know each other. Nor is it strange to know that these evangelists are always treated with respect. No word of scoffing is ever addressed to them, and not only so, but they can enter and are welcome to the dives and vile saloons where they labor to recover the lost sheep. It is a beautiful work, this work of the midnight missions. It is a constant, never-ceasing work, and great is the sum of the good which it is doing. There is a dainty Christianity which knows nothing of this work; which rather skips an account of it in the daily papers, and only wants to learn and read about "a clean Christianity." "A clean Christianity," indeed! As if the Master came to save the refined, the righteous, the cultured, and did not stoop to the lowly, take sinning women by the hand, and say, "Go and sin no more." There is nothing like the blessedness of uplifting Christianity, which, like the Master, goes forth to seek and to save those who are lost. It is in such work that the power of a living gospel is seen, and it is such work that puts to shame the daintier work sometimes affected by the over-refined, who are careful for nothing so much as an irreproachable rhetoric, a polished exterior, and a "clean Christianity."—*Christian at Work.*

RECEIVE Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded.—*John Flavel.*

A MAN running a race looks not at the admiring witnesses, but only at the mark.



## The Home Circle.

### BLEST.

Blest be the tongue that speaks no ill,  
Whose words are always true,  
That keeps the law of kindness still,  
Whatever others do.

Blest be the ears that will not hear  
Detraction's envious tale;  
'Tis only through the list'ning ear  
That falsehood can prevail.

Blest be the heart that knows no guile,  
That feels no wish unkind,  
Forgetting provocation, while  
Good deeds are kept in mind.

Blest be the hands that toil to aid  
The great world's ceaseless need—  
The hands that never are afraid  
To do a kindly deed.

—Sel.

### Her One Talent.

SHE is neither beautiful, graceful, nor specially accomplished. She is past the first rose-bloom of early youth, and her means is limited. Of the higher education, such as girls receive now at Wellesley and Vassar, she knows nothing, for, having been a delicate child, she studied in a desultory fashion with her father at home, picking up such crumbs of learning as fell from her brothers' table, when they were preparing for college.

Ten years ago, when she was married to Tom Dean, everybody said it was a wonder that Tom had fancied that plain little thing—Tom, who had only to choose, and he might have had the loveliest bride in three townships.

"What a pity," thought the wiseacres, "that young men will be in such haste! The other Dean boys have married so well, too!"

Ten years ago Lottie Dean realized that she was extremely unlike her brilliant husband. She did not, in fact, do herself justice, in her modest self-deprecation. She knew she had not Leila's charm of manner; that when Gertrude, with her rare coloring and starry eyes, came into the drawing-room, she herself grew shadowy and pale by contrast; and when Margaret, with her culture and wide, keen intelligence, was present, she, silent little Lottie, was more than ever a timid mouse in the corner. Yes, Lottie concluded, George and Harold and Louis had all more reason to be proud of their wives than Tom had to boast of his; yet here the brown eyes would grow soft and misty, and the sweet look on the sallow face well-nigh transfigure it; she loved Tom, and Tom loved her, and she would try, please God, to make him happy.

Ten years ago Lottie Dean had bemoaned to herself her lack in any striking peculiarity, any distinctive talent. "Some have so many," she thought; "I have not even one. Not one to fold away in a napkin, and take out, now and then, to look at. There never in this world was a creature so stupid as I."

Meanwhile, distressing as was the thought of her lack of ability and attainment whenever she dwelt upon it, she did not often sit down and brood over it sadly.

"There's one comfort, I can keep house tolerably," she whispered to herself, as she planned the delicate, dainty meals, abundant, well cooked, and well served; or as she arranged the homelike apartments, where no speck of dust or grimy spot was ever suffered to remain, but which still were not aggressively and forbiddingly clean—which invited a tired man to rest, and were not too fine to be littered with books and papers, if it pleased him to bring work home from the office, and write in the evening, with the little wife sitting by, her knitting or fancy-work in her hands.

Margaret, Gertrude, and Leila all had more trouble in the home management than Lottie had, for Lottie had the gift for guiding the

house without friction, and attaching her warm-hearted Irish girl to her with the grappling-hooks of real affection. And this is, in these days, a gift to be grateful for.

Tom observed one day, as he tucked his wife's little hand under his arm, on their way to a concert:—

"There's one talent you have, my darling, beyond any one else in the world; it's the talent of having time enough for everything."

The question of the talent had often come up between them, and was almost the only one on which they had a decided difference of opinion. So sure was the husband that Lottie was endowed beyond most of her sex, that he regarded her diffidence as a positive merit, and surveyed her with ever-increasing satisfaction, while, from the vantage-ground of a home so entirely his ideal that he accepted it as though it were a suburb of paradise, which by no possibility could do aught except grow constantly more beautiful, he went forth to the competitions of life, steadily successful in all his enterprises.

Society, observing that each year was bringing some new honor to Tom Dean, was pleased to see its predictions fulfilled, regretted that he had not the knack of making money faster, but admitted that a man couldn't have everything, and still held firmly to its early opinion—that he would have risen higher with a more aspiring wife to help him. Society was mistaken.

The quiet wife, who had time to love him, to share his hopes, listen to his views, consult with him as to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

For good husbands, being only human after all, are very apt to take good wives for granted, and it is not often in this world that any truly unselfish person gets all the credit to which he or she is entitled. Tom was better than the average of his sex.

He had characterized Lottie's talent happily, and definitely, too, when he said she always had time for everything.

It is rarer than you may imagine, unless you have given your attention to it, to find in this hurrying world a being of the elect few, who is at work without haste, but with an air of repose; who can pause in any engagement to listen to another's story of gladness or of sorrow, and who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity.

Then, too, to give freely of your best, without everlastingly boasting of the matter; to be kind and merry and cheerful, without making yourself the pivot of every conversation, and furtively seeking compliments; to please as a flower does, unconsciously; the power to be sweet, without carrying round a label marked suggestively—all this demands spiritual grace of a high order; and this Lottie possessed.

Granting that a woman begins life in her girlhood on this plane, and in her wedded life she does not lower her standard, she must of necessity develop into something stronger, better equipped, and every way more charming in middle life than she was in the crudeness of her immaturity. If, starting from her own home, she fulfills every obligation there, blithely and fully, not like a drudge, but gaily, she gradually widens the circle of her influence. She will, by degrees, become a social power.

This has come to pass in the case of my friend. I happened into her home one Thursday evening, lately, and as I was admitted I heard the hum of fresh, girlish voices, and saw the table in the sitting-room covered with pretty bits of feminine work. "Lottie's Sunday-school class," I said to myself, and presently I was in the midst of the bright circle. No, it was not her class; not, at least, the class I was accustomed to seeing round her, with eyes intent and heads bent eagerly forward, while she unfolded the lesson.

She presented me to the young ladies, and I gathered, not from anything in her manner, nor in theirs, but from scraps in the conversation, that they were saleswomen in the neighboring stores, just around the corner from Lottie's quiet home, and that three or four worked in factories down town. They were much interested in some stitches she was teaching them, and when by and by she went to the piano, played and sang, they ceased talking and listened in well-bred silence, and with what looked like intelligent pleasure.

After a while they had a little treat of cake and fruit, and at ten o'clock they said good-night to their hostess and each other, and went home.

"Lottie Dean, will you explain this proceeding?" said I, gravely.

"There is nothing to explain, dear. It's only a happening. I was shopping in R's one day, and I couldn't help seeing how pale and fagged out those poor girls were. I made acquaintance with one or two, asked them here, and they invited the others. The thing has grown. It does not trouble Tom, for I have them only on evenings when he has to be out, and I am making my pretty house of use to girls who haven't anything very pleasant to go home to at night. And," pursued Lottie, shyly, but with a brave uplifting of the eyes, "you know I always did think it was at least as Christian a work to keep young girls from temptation as to save the poor remnant of their ruined lives when once they had fallen."

With which sentiment I fully agree.

"Mrs. Dean cannot be induced to take part in our temperance work," had been said to me of Lottie, only a few days earlier, and I had replied that perhaps, though she took no large share in such a reform, she was in reality doing her part. I knew that Tom would be annoyed to have his wife in any way prominent or conspicuous before the public, and that Lottie was wise enough to respect his feeling in this matter.

But here she was, very unobtrusively doing much truer and more efficient service than many a woman eloquent in speech and "gifted" in prayer. Saying nothing about it, too! It was not Lottie's way to sound a trumpet before her.

Altogether, when I think of the sick-beds by which this little woman sits, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy home life which is hers, and the good she is doing silently, I am quite sure her one talent is bearing interest for the Master.—Margaret E. Sangster, in *Christian Union*.

### Warm-Hearted Hospitality.

To go into the house of a friend you have not seen for some time and have her meet you with cheery face and commence to untie your bonnet strings before she has got through saying, "How d'e do," and "I am so glad to see you," insisting you are going to stay to tea and part of the evening, supplementing it with, "I haven't a girl, mine has been gone for a week, but you'll have a chance to have one of my suppers, that's all," is proof positive that old-time hospitality isn't dying out, for all so many claim it is. It is far more resting to have such a visit than one you are invited purposely for, and be left in state in the parlor to amuse yourself with the albums, cards, and photographs, while your hostess, too careful for the things that perish, spends most of the time in getting the table in the order she wants it.

We all take pride of some kind in our homes; and we all like to be found at our best, I am sure, but, after all, isn't the warm-hearted reception worth more to us than anything else? —Christie Irving.

"Be not forgetful to entertain strangers."



## What Is Your Bible to You?

A LITTLE family incident has made me put this question to different friends. Every mother has a Bible; but what is it to her? to her children? Is that particular copy of God's word associated peculiarly in the children's minds with pleasant twilight talks; or quiet bed-time moments, when mamma, after listening patiently to their complaints or hopes or plans, after telling them "a real sweet story," bends her head over her most precious volume, and the children listen quietly "because mamma loves it so," if for no higher reason?

I happened of late to be in a home where a mother lost her Bible. She had hurried her children a little the evening before, and kissed them good-night with her Bible in her hand, going to help tell the poor and destitute of One who "for our sakes became poor." The next morning, as soon as her quiet time had come, that precious half-hour when, beds made and rooms dusted, mamma felt she had a right to feast herself upon the "pure milk of the word," my friend missed her Bible. It was holiday season, and soon every boy and girl was engaged in a search for it. Blossom, after looking about the sitting-room, climbed into her mother's lap and said, consolingly, "Never mind, mamma, it's God's book, and he won't lose it."

Diligent search was made, but for three days not a trace could be found of the precious volume. Meanwhile, Will, the oldest boy, brought his Oxford Bible. He looked shamefaced enough as he inwardly contrasted its freshness, though he had had it for five years, with his mother's marked and worn copy.

"Here's mine, mother," he said. I'd be glad if you'd mark it up just as if it were your own."

Another child remarked, "It's an awful sad New Year's, for mamma's lost her Bible."

I am glad to say the treasure was found at last; but in how many homes would the mislaying, or even loss, of the mother's Bible be such an event?

What is your Bible to you? I repeat it, that you may consider the question. Do you know its pages as you know the faces of your children, or your dear ones? Do verses here and there recall how God spoke to you at this or that? Is your whole life, in short, associated with your Bible?

But perhaps you will say, "I know this ought to be, but to me the Bible is dull and uninteresting. The beautiful parts are so familiar they have lost their flavor, while many portions are perfectly unintelligible to me."

Let me tell you how to regard it differently, so you will love it. Look at it as you do at your offspring—as *yours*. There are very few people who love all children, but every one is interested in his own. So with your Bible. Read it as a personal message to you from your personal Friend, and it becomes a new book.

Suppose, worried and tired, you open its pages to the fourteenth chapter of John, and read, "Let not your heart be troubled," and you hear the message as if spoken to you. You are troubled, and here is a loving Friend who lifts your face up toward Heaven and says, "Believe in me." But you can't believe? Then tell him so; he says, "Come," over and over again. Now will you not try to value your Bible more? Take this gift to the Giver that he may show you how to use it, and your Bible shall be the book of books to you—the great treasure among all your possessions.—*Hope Ledyard, in the Congregationalist.*

THE daily comfort of the family, and the mental and moral training of the children, are of more importance than frosted fruit-cake for company, or embroidered pillow-shams and mantel lambrequins in the guest-chamber.

A Dainty surprise will often tempt back a lost or wandering appetite.

## Health and Temperance.

## PURE AIR.

THROW open the window, and fasten it there;  
Fling the curtain aside, and the blind;  
And give a free entrance to heaven's pure air;  
'Tis the life and the health of mankind.

Are you fond of coughs, colds, dyspepsia, and rheums,  
Of headaches, and fevers, and chills;  
Of bitters, hot-drops, and medicine fumes,  
And bleeding, and blisters, and pills?

Then be sure when you sleep that all air is shut out;  
Place, too, a warm brick at your feet;  
Put a bandage of flannel your neck quite about,  
And cover your head with a sheet.

But would you avoid all forms of disease  
Then haste to the fresh open air,  
Where your cheeks may kindly be fanned by the breeze;  
'Twill make you well, happy, and fair.

Then open the window and fasten it there;  
Fling the curtain aside, and the blind;  
And give free admission to heaven's pure air;  
'Tis life, light, and joy to mankind. —Sel.

## "It Doesn't Hurt Me."

"It doesn't hurt me," is the rejoinder most frequently made when individuals are remonstrated with regarding the use of tea, tobacco, or liquor, or respecting the continuance of any other hurtful practice. The drunkard says, "Liquor does not hurt me." Says the tobacco-user, "Tobacco does me no harm." Says the young lady who eats mince-pie and pickles, mustard and pepper-sauce, rich pastry and confectionery, visits theaters, attends fashionable parties, and indulges in fashionable suppers, when remonstrated with for the reckless manner in which she squanders her health, "Oh, it's so charming, and it doesn't hurt me."

It is easy enough for all these persons to see that the things they do are fatally injurious to other people, though they will not admit any such influence in their own cases. The drunkard sees every day of his life the ruin to body and soul, for both this world and the next, which liquor works; and he calls his chum a fool for getting drunk and wasting his time as well as his health. The young lady sees many of her young lady friends dropping one after another into early graves, while others survive for a time only to mope out a miserable existence, with ruined constitutions—health, beauty, and happiness sacrificed at the shrine of fashion; yet she still persists that the commission of the very same follies does her no harm. So do most of us, in one way or another, every day of our lives, commit the most absurd and inconsistent actions. Notwithstanding the spirit is willing to obey the dictates of reason and common sense, the flesh is weak, and we are continually yielding to habit and depraved desires.

One of the best lessons which any human being can learn is that in most particulars he is but a counterpart of every other member of the human family; that he is amenable to the same laws as his fellows. Nature never grants any indulgences, and never pardons any infraction of her laws. She is an inexorable judge, and demands the full expiation of every transgression of her regulations, no matter who the culprit may be, high or low, rich or poor, king or peasant.—*Good Health.*

THERE are some good omens; the liquor dealers are getting tender-hearted; they are indulging in veritable lachrymals over the suffering endured in Kansas and Iowa by those whose "property"—consisting of breweries and saloons—has been ruined by the prohibitory laws. Let them weep; perhaps they may yet become so tender as to pity the wives and children whom they have beggared by their accursed traffic.—*Pacific Health Journal.*

THE fumes of burning camphor will drive away mosquitoes.

## The Table, and Moral Character.

THE table! how vast an influence it exerts on human life and character; how much of the weal or woe of humanity clusters around it! In determining our physical, mental, and moral conditions, no other one thing in all the material universe has so vast a power as that which we take daily in the shape of food and drink.

Much, very much, of the sickness, suffering, and premature death in the world; much of its vice, immorality, and crime, can, if traced to its starting-point, be found to originate here. Anxious days and sleepless nights are spent by parents in their earnest endeavors to devise some means to subdue the peevishness and fretfulness, the obstinacy or the immorality, of their children, only to find, alas! their admonitions unheeded, their agonizing prayers of no avail; they little dreaming that the causes of this perverseness lie, in a great measure, within their own control; that these unhappy mental and moral manifestations are caused by a disordered condition of the bodily functions, produced by the improper kinds and quantities of food which they have allowed them to eat.

That abnormal conditions of the body never exist without more or less influencing the mind, no arguments are needed to prove. Take, for instance, the drunkard while under the dominion of alcohol. Of what avail are his own resolutions, or the prayers, the tears, the earnest entreaties of friends, to stay the fierce, ungovernable passions which rage within him, or to rouse him from the dull, leaden stupor into which the demon of drink often plunges its victims? What are moral influences then? So many "wisps of straw" to bind the Samson of evil. But remove the cause, then your appeals to his better nature may be of some avail; while it remains, never.

It is but speaking the simple truth to say that fully one-half the evil and misery that exist in the world have their origin in improper dietetic habits. The starting-point of intemperance, in ninety-nine cases out of a hundred, is in the stimulating or gross food and drink received at a fond mother's table in infancy and boyhood, producing, in time, a craving for stronger stimulus, found at last in the intoxicating cup.

And to that table, too, may be traced the origin of a majority of the countless diseases which people our cemeteries, and make this bright world of ours really a "vale of tears."

All over the land are scattered, by hundreds and thousands, wretched invalids—poor, miserable dyspeptics, to whom life is a burden, and existence a bane—consumptives, lingering with one foot in the grave, who to-day might have been doing the work of strong and earnest men and women, had they and their parents but realized the truth of this. And to too many of them, years and years, yea, a life-time of earnest effort in the "better way," are barely sufficient to undo the wrong which need never have existed.

Health reform does not seek to curtail the gustatory pleasures of the table, but rather to enhance them. No drunkard can enjoy his glass of brandy as the teetotaler does his cup of clear, cold, sparkling water.

So, those who live upon rich and stimulating food are really losers, instead of gainers, in the pleasures of the table. The spices, condiments, and seasonings, universally employed, so far destroy the natural flavor of food that the taste of persons habitually accustomed to their use, becomes so perverted that they can no more detect the real delicate flavor of the food itself than the drunkard can appreciate the excellence of pure water; and their enjoyment is not to be compared in steady, lasting endurance to that of those who live upon a truly hygienic diet, as all who have tried it thoroughly can testify.—*Mrs. M. M. Jones.*

STINGY or lazy people never make good cooks.



## Heart Disease.

WHEN an individual is reported to have died of "disease of the heart," we are in the habit of regarding it as an inevitable event—as something which could not have been foreseen or prevented—and it is too much the habit, when persons suddenly fall down dead, to report the "heart" as the cause; this silences all inquiry and investigation, and saves the trouble and inconvenience of a repulsive "post mortem." A truer report would have a tendency to save many lives. It is through a report of "disease of the heart" that many an opium-eater is let off into the grave, which covers at once his folly and crime; the brandy-drinker, too, quietly slides around the corner thus, and is heard of no more; in short, this report of "disease of the heart" is the mantle of charity, which the politic coroner and the sympathetic physician throw around the graves of "genteel people."

At a late scientific congress it was reported that of sixty-six persons who had suddenly died, an immediate and faithful post mortem showed that only two persons had any heart affections whatever; one sudden death only in thirty-three from disease of the heart. Nine out of the sixty-six died of apoplexy, one out of every seven; while forty-six, more than two out of three, died of lung affections, half of them of "congestion of the lungs"—that is, the lungs were so full of blood they could not work, as there was not room for air enough to get in to support life.

It is, then, of considerable practical interest to know some of the common every-day causes of this "congestion of the lungs"—a disease which, the figures above being true, kills three times as many persons, at short warning, as heart disease and apoplexy together. Cold feet, tight shoes, tight clothing, costive bowels, sitting still until chilled through and through, after having been warmed up by labor or a long and hasty walk; going too suddenly from a close, heated room as a lounge, or listener, or speaker, while the body is weakened by continued application, or abstinence, or heated by the effort of a long address—these are the fruitful, the very fruitful causes of sudden death in the form of "congestion of the lungs," but which, being falsely reported as "disease of the heart," and regarded as an inevitable event, throw people off their guard, instead of pointing them plainly to the true causes, all of which are avoidable, and very easily so, as a general rule, when the mind has been intelligently drawn to the subject.—*Sel.*

## Eating When Sick.

It is the custom among a certain class of people, when a member of the family falls sick, to begin at once to ask, "Now, what can you eat?" Every one has heard the old story of the man who always ate eighteen apple dumplings when he was sick. On one occasion, when engaged upon the eighteenth, his little son said, "Pa, give me a piece?" "No, no, my son," replied the father, "go away, pa's sick." When a young man has surfeited, in season and out of season until exhausted nature gives way, and a fever is coming on, the good mother is in trouble. She anxiously inquires, "Now, John, what can you eat? You must eat something! People can't live without food!" Then come toast and tea, etc. The stomach is exhausted, and no more needs stimulating, or food, than a jaded horse needs the whip! What is needed is rest, complete rest. Nine-tenths of the acute diseases might be prevented by a few days' starvation when the first indications appear. I don't mean complete abstinence in every case, but perhaps a piece of coarse bread, with cold water for drink. If such a policy was generally adopted, what ruin would overtake the medical profession!—*Dr. Dio Lewis.*

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

## News and Notes.

## RELIGIOUS.

—The Wesleyans have 6,000 communicants and 20,000 adherents in Ceylon.

—Monsignore Capel places the number of Catholics in this country at 8,000,000.

—General Booth thinks that his Salvation Army will number 20,000,000 in 1900.

—Mohammedan citizens of London are making arrangements to build a mosque in that city.

—The city mission of Berlin circulates no less than 75,000 printed sermons on Sunday morning.

—The smallest salary a minister in the Presbyterian Church of Australia is permitted to receive is \$1,500.

—The Austrian Government has decided to reconsider the laws recently made, forbidding Sunday labor in Vienna.

—The Religious Tract Society, of England, has translated and published "Bunyan's Pilgrim's Progress" in seventy languages.

—The British and Foreign Bible Society determined last year to issue an edition of the New Testament at two cents a copy. In nine months 950,000 copies were sold.

—A revised version of the Scriptures in French is now in course of publication at Neuchatel. The work is under the direction of a committee presided over by Professor Godet, the eminent commentator.

—In the two States of Vermont and New Hampshire the loss to the Free Will Baptist denomination since 1844 has been 94 churches, 63 ministers, and 6,529 communicants, being one-third of its total strength.

—The New York *Tribune* states that among the nineteen petitioners for a liquor store opposite St. Paul's Lutheran church at Sixth Avenue and Fifteenth Street, were several members of the church, the sexton, and two deacons.

—The *Christian at Work* says that at the funeral of the late Dr. Irenaeus Prine, "the journalistic, medical, legal, mercantile, and religious professions were largely represented." We did not suppose it was as bad as that. We thought that at least a few of the religious profession might be found among doctors, lawyers, journalists, and merchants.

—A dispatch from London says: "Church and State will be the leading question at the coming election, both the church and the clergy, by their conduct, almost daily helping the Radical cry of 'Divorce Church and State!' The newspapers continue to bring charges against the clergy for drunkenness and loose morals on one hand, and bigotry and clerical oppression on the other."

—The editor of a religious paper in a town a few miles from Oakland is attending meetings in Washington Territory, and writes his editorials from there. In a recent one we find the following: "As our wagon is waiting, we close this, though we are full of the subject, and also of a chicken dinner, abundantly provided by Mrs. —." Perhaps that pastor thinks that he can properly "feed the flock" by giving them an account of what he has had to eat.

—A London paper says that at a late meeting of the St. Luke's vestry, the accounts for the expenses in connection with the recent election of vestrymen were presented. These included £26 for refreshments during the day. One member of the vestry moved to reduce this sum by one-half. He protested against the great amount of drinking that went on, and wanted to know why the poor-rates should be burdened with bills for vestrymen's beer. His fellow-vestrymen treated this impertinent question with silent contempt, and as his amendment found no seconder, the subject dropped.

—The *Hebrew Journal* says, "It is, after all, not our human conception of God, nor the manner in which we worship him, but the consciousness that there is a God, and that we depend on his guidance and providence, that constitutes the essence of religion; and herein every worshiper of divinity is alike, no matter as to the form of worship. 'Have not we all one Father? Has not one God created us?' The *Independent* quotes this with approval, and says that the *Journal* "is giving us all lessons in charity." So, then, "charity," in the modern religious sense, is to admit that Catholics, Protestants, Mormons, Mohammedans, and deists are equally correct. How long will it be before the mantle of "charity" is thrown over the devils? We understand that they also have a clear consciousness that there is one God.

## SECULAR.

—The Afghan question is not yet settled.

—The Porte has made contracts with Krupp for \$3,500,000 worth of guns.

—Nine presidents and ex-presidents of the United States have died since Lincoln's first election.

—The times are so hard in Japan that the city of Kioto is said to be infested with 30,000 beggars.

—A terrible wind and rain-storm passed over Charleston (A. T.) August 6, damaging mill property to the extent of about \$20,000.

—David K. Udall, the leading Mormon bishop of Arizona, was convicted, August 6, of perjury. Perjury and polygamy go well together.

—An agent of the Mormon church proposes to settle 300 fresh European converts upon land in Delaware and Jackson counties, Ala.

—August 6, Police Judge Rix, of San Francisco, ordered five sloggers to be committed for trial in \$1,000 bonds. May the good work go on.

—Storms of great violence swept over the central and northern parts of Spain, August 3, destroying much property and injuring many persons.

—It is said that it will take six months to bring the surplus grain of eastern Oregon and Washington to Portland, at the rate of twelve trains daily.

—The heaviest storm ever known at Nogales, Arizona, occurred August 5. The violent hail and heavy rain filled the streets with running water like a river.

—The British bark *Isabel* arrived at Port Townsend, Washington Territory, from Yokohama with a cargo of 950 tons of tea, which goes East on the Northern Pacific R. R.

—It now turns out that those parties who won gold medals at the New Orleans Exposition will have to forward eighty dollars each to pay for the medals, or go without them.

—According to the San Francisco *Bulletin* of August 5, Professor Dennis Buttler, with hands and feet firmly tied, recently swam East River, a distance of a mile, in nineteen minutes.

—A woman who was recently returning to England on a visit, after being out about three days, in consequence of severe seasickness, rushed for the deck and threw herself overboard, and was not seen afterward.

—A plague seems to be prevailing on the Isthmus of Panama. A dispatch to the *Chronicle* (S. F.) of August 6, says of Colon, a city of about 10,000 inhabitants, "There are sometimes as many as twenty-five deaths a day."

—There seems to be a strong war feeling in Russia; and a Parisian paper states that "an alliance has been concluded between Great Britain and China for mutual action in the event of war between England and Russia."

—Minister Denby was conducted by a police sergeant and a *Chronicle* reporter through the Chinese quarters in San Francisco. After a visit to the lodging departments, Mr. Denby said, "I never saw such wonderful economy of space."

—The unpleasantness existing between Postmaster-General Vilas and the steamship lines to Australasia may result in much damage to this part of the country on account of the trade in fruit that will be checked should the lines stop running.

—President Cleveland received, August 4, a delegation from the cattle men of Cheyenne and Arapahoe reservations; but refused to modify the order already issued, that all cattle be removed from these reservations within forty days.

—The cyclone on the Atlantic Coast, Monday, August 3, appears to have been one of the most destructive on record. Some six or eight lives were lost, some sixty persons were injured, and \$500,000 worth of property was destroyed.

—Cholera has commenced its ravages in Marseilles and other French cities; but it seems to be doing its deadliest work in Spain, where the number of deaths August 3, were 1,701; August 4, 1,570; August 5, 1,638; August 6, 910, incomplete; August 7, 1,662.

—Dispatches from Kashden, Asiatic Russia, say that a great earthquake has visited that region. It damaged most of the houses in the town of Bishcezek, and ruined the cities of Suluk and Belvoosk. Fifty-four persons were killed and sixty-four injured.

—A gang of over eighty negroes have been committing fearful outrages in the vicinity of Huntington, Pa. Two families in the country, one keeping a tavern, and the other a saloon, were robbed and most outrageously tortured, one woman being left naked and nearly dead.



## Memento of Garfield.

SOME time ago Mrs. Garfield gave Ex-President Hayes a memento of her husband, which is kept with zealous care in Hayes's Fremont house. It is a small brass calendar, with the months, days, and years on little cylinders, to be turned as time goes on. This was always on Garfield's desk, and he used it for years in his Washington library. He took it to the White House, and made it a rule to turn it each morning, thus reminding himself of the right date before beginning the day's work. On the morning of July 3, he turned the cylinder and finished some business before going to his death at the depot. The little calendar was never regulated from that day, and remains now as he left it on that fatal morning, marking "Saturday, July 3, 1881."—*Chicago Times*.

THE Chinese were the first inventors of printing, the first inventors of gunpowder and the magnetic needle. They were first to hatch eggs of fowl by steam, and to hatch fish eggs artificially; the first to have chain pumps and artesian wells. Their great wall and grand canal were made in the remote ages of the past; their penal code is two thousand years old; and their civil service examinations, which we are just learning to imitate, they have had for the last thousand years. China is ahead on bridges, the largest in the world being her structure at Lajang, over an arm of the China Sea. It is five miles long, built entirely of stone; has three hundred arches seventy feet high, and a roadway seventy feet wide. The parapet is a balustrade, and each of the pillars, which are seventy-five feet apart, support a pedestal on which is placed a lion twenty-one feet long, made of one block of marble. When our barbarian forefathers were wandering about the northern coasts of Europe, ignorant of letters or any of the fine arts, the literary Chinaman, dressed in silks and satins, was lounging on his sofa and drinking tea from painted porcelain cups.—*Sel.*

JEWISH LONGEVITY.—Facts have been collected to prove that the average length of life is greater among Jews than Christians, under similar circumstances. In London it is stated that the death rate of Christians is fourteen per cent., of Jews only ten. It has been shown that in Frankfurt the Jews live eleven years longer than the Christians, and that of those who reach the age of seventy years, thirteen are Christians and twenty-seven are Jews. In Prussia, from 1822 to 1840, it has been ascertained that the Jewish population increased by three and a half per cent. more than the Christian, there being one birth in twenty-eight of the Jews to one in twenty-five of the Christians, and one death in forty of the Jews to one in thirty-four of the Christians.—*N. Y. Observer*.

THE public hiring out of children to the lowest bidder still obtains in the Swiss canton of Berne. A heart-rending case of this kind is reported from Biel, where the public crier, despite the tears and entreaties of the widowed mother, "placed" her four young children of ten, eight, six, and two years for twenty-eight, thirty-one, forty, and seventy francs respectively for the remainder of the year, thus separating the whole family for fear lest the wretched woman become a burden upon the town. And that is done in republican Switzerland!—*Sel.*

A MONEY-LENDER in Bristol recently sued a butcher for £20 due on a promissory note. It transpired that the rate of interest was 130 per cent. As the note was a written contract, the judge could only give judgment for the plaintiff, but he indicated what he thought of the transaction by ordering payment at the rate of sixpence per month. It was calculated that ten years would elapse before the Shylock would be reimbursed the amount he had to pay for court fees.—*Sel.*

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The closing chapters give a vivid picture of the warfare of the church, her final redemption, and vividly describe the triumph of the people of God, the destruction of Satan and all his followers, and the renewing of the earth, which ends the awful controversy between the Son of God and the Powers of Darkness.

Earnest Christians of all classes and creeds will find in it encouragement and instruction in the delineation of the struggle maintained by men raised up of God in each successive age to preserve the pure and true religion, and they will see that the world has been led to accept one after another of Satan's devices, until her teachers are corrupted with false doctrines and with infidelity.

The period of history covered by this volume, is one of the deepest interest to all classes of readers.

The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 13, 1885.

## Camp-Meetings in 1885.

IOWA, Des Moines, .....	Aug. 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
COLORADO, .....	" 21-27
TENNESSEE, .....	" 21-27
KENTUCKY, .....	" 14-20
TENNESSEE, .....	" 21-27

A TELEGRAM from Brother W. C. White, received August 7, stated that he and his party would sail from Boston on the 8th. When this reaches the most of our readers, the party will be in Europe.

IN looking over the last number of the *Review*, we find in the "Progress" department, reports of two hundred who have recently begun to keep the Sabbath. That is a pretty good report for one issue. The cause is indeed progressing.

WE hope that our people are beginning to plan for the California camp-meeting in September. Time passes rapidly, and the meeting will be upon us almost before we are aware of it. The first thing to be done, if it has not already been done, is to make up your minds that you will go. Make up your minds so firmly that nothing but sickness can keep you from going. When the decision is once fully made, the preparation will be comparatively easy. No one can afford to stay away.

## News from Australia.

THE Australian steamer being one day late, the SIGNS was partly printed when the mail arrived, but we stop the presses to insert this note concerning the work and workers in Australia.

Elder Haskell writes that they are all well and of good courage, and that the prospect is favorable, —fully as good an opening for tent labor as in the United States.

The canvassing work is already prospering finely. Brother Arnold was taking, at the time the letter was written, from three to eight orders a day for "Thoughts on Daniel and the Revelation." He has sent an order to the Pacific Press for another lot.

One word to our people in California. Elder Haskell incidentally mentions, in his letter, that fruit is very scarce and exceedingly dear. It is almost impossible to get any. Now fruit is unusually plentiful this year in California, and very cheap, and we believe many of our brethren will count it a privilege to put up some to send to them. Of course the fruit must be dried. What is sent will be a direct contribution to the cause of God, for it will materially lessen the expense of the mission. Send your donations to the Pacific Press, and they will be properly forwarded.

We also received "copy" for the SIGNS, some of which will appear next week.

## Historical Articles.

IF any of the readers of the SIGNS do not give the historical articles by A. T. J. a careful reading, they will miss a great deal. Although the articles are entirely independent of one another, they are in reality the first of a series, in which the writer will

place the prophetic records side by side with the historical records which show their exact and literal fulfillment. Every lover of the Bible must be interested in these articles, because they show beyond all controversy the divine origin of that book; and those who are engaged in teaching to the world that the prophecies indicate the speedy return of our Lord, will value these articles above all price, when they have read them.

To those who design to attend the course of Biblical instruction at Healdsburg College this winter, we would say, Save all the papers that contain these articles. In the course in prophecy the testimonies quoted in the articles will be needed. And to every one we would again say, Read them all carefully; they are interesting now and will be far more so in the future.

## Healdsburg College.

ON account of the general complaint of hard times, we felt somewhat anxious in regard to the opening of the College, for fear the attendance might not be as good as at the opening of former sessions. Our fears, however, were not realized, for our enrollment is fully equal to that of the first week of last year, the most prosperous session of our school.

Prof. Brownsberger has returned from his Eastern visit very much improved in health. He feels confident that with faithfulness on the part of teachers and students this year can be made one of which we may all justly feel proud.

Prof. J. S. Osborne, who has been elected to fill the vacancy occasioned by the resignation of Prof. Ramsey, is also here and fully installed in his new position. He comes well recommended as an educator of excellent attainments, having taught in some of the best schools of Kansas and Michigan. He was at one time professor of mathematics in Battle Creek College.

The classes are fully organized and have settled down to their work with an earnestness that betokens success. We only regret that others who contemplate coming to College this year cannot be here now to start in with the classes that have already been formed. Those who enter at the beginning of a term are usually the ones who are the most successful in their studies. In many respects the first few weeks are the most important part of a school term. Those who can possibly do so should enter at once, and thus avoid the necessity of entering classes that have made considerable advancement. By doing so they will save time and means, as it will insure greater success in their school work.

W. C. GRAINGER.

Healdsburg, August 7, 1885.

## "New and Novel."

THE following from the *Daily Palladium*, of Richmond, Indiana, May 21, 1885, tells its own story:—

"The question has been frequently asked of late what is meant by 'The Roll?' and so much interest was felt in the explanation that the United Presbyterian church was filled last evening by an eager, anxious audience to witness the *denouement*. A temporary stage had been erected, and at the signal the audience witnessed the first act—the unrolling of the curtains. This was followed by rolling a procession of wheelbarrows across the stage, and later by a number of the actors taking a roll across the stage. The opening was ludicrous and caused roars of laughter, putting the audience in good humor for enjoying the excellent programme that followed: Piano solo by Professor Weisbrod, quartette singing, clarionette quartette, whistling chorus, imitation of mocking bird, by Abner Dalby. An army camp scene was excellently portrayed, representing camp life and picket duty.

"The entertainment concluded with a very laughable representation of bachelor's hall. Half a dozen bachelors were engaged in domestic duties, sewing on buttons, making bread, mending pants, darning socks, etc., relieving the monotony by a dissertation

on married life. While thus engaged, the assessor enters and inquires for Benjamin Barnyard Myrick. Ben being cornered had to give an inventory of his personal property, including money at interest, bank stock, etc. His money standing out was a quarter he had loaned Rev. Mr. Gilchrist, and he was the unfortunate possessor of 5,555 shares of stock in the Richmond National Bank. This allusion to that defunct institution brought down the house. The entertainment was new and novel, and was much appreciated by every one present."

Yes, that is decidedly "new, and novel." But oh, the misery of it! Oh, the shame of it. That the cause of the blessed Christ, and the place of his worship, should be so prostituted!

## Renewals.

A LARGE number of three and six months' subscriptions run out in August and September. We trust that you have found the SIGNS interesting and profitable reading. We shall be pleased to continue the weekly visit of our paper to you, and we make you the following liberal offer:—

For \$1.00 we will send you the SIGNS OF THE TIMES from the date your letter is received at this office to January 1, 1886, and will mail your choice of either one of the following books: "Sketches from the Life of Paul," by Mrs. E. G. White; "The Life and Words of Christ," by Cunningham Geikie, D. D.; "The History of the Waldenses," illustrated; or, "The Early Writings of Mrs. White."

The above books are so well known that no words of commendation are needed. Please write name and full address plainly, stating which premium book is desired.

PUBLISHERS.

## South Lancaster Academy.

WE have just received the annual catalogue of this institution, which we are happy to acknowledge as a rival of our Healdsburg College. By the catalogue we learn that there has been an average yearly attendance of one hundred during the four years since the school started. All the ordinary branches are taught, and the total expense for tuition, lodging at the Students' Home, washing, and lights, is the remarkably small sum of \$14 per month of four weeks. Thoroughness in all departments is the motto of the school, and the name of Prof. C. C. Ramsey, late of Healdsburg College, at the head of the faculty, is a guaranty that this motto will be faithfully followed. From long acquaintance with the Professor, we can confidently predict a good future for the South Lancaster Academy. The next term opens September 9.

## Testimonies, Nos. 31 and 32.

THESE two volumes are universally admitted to be the most interesting and important of the series. They are bound in cloth, and will not form a part of the set of four volumes; that set includes only numbers 1-30. Those who have none of the series, should by all means possess these, and those who are about to get those, will want these to complete the list. Taken all together, the 32 numbers furnish an amount of reading matter which for valuable instruction cannot be equaled. Price, each, 50 cents.

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