

The Signs of the Times.

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"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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NEARER HOME.

A SWEET, sweet thought invades my mind
This eve, and 'mid the fading light
I feel the busy cares of day
Subside before the peace of night.
'Tis this: as sure as speeds the ship
Across the ocean's crested foam,
By just the journey of a day,
I'm nearer home, I'm nearer home.

And further from all pain or care,
From every human fear or cross,
Much less to know of woe and tears,
Or taste the cup of earthly dross.
Thro' many ills I've struggled on,
And passed the wayside's dusty loam,
By just the journey of a day
I'm nearer home, I'm nearer home.

And, oh, the rapture that it brings
To know I'm near my waiting crown,
And closer to my Father's feet,
Where all earth's burdens are laid down!
And now the night shade drifts athwart
The splendor of yon sunset dome,
And by the journey of a day
I'm nearer home, I'm nearer home.

—Sel.

General Articles.

Protestantism and Catholicism Uniting.

BY MRS. E. G. WHITE.

ROMANISM is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed.

The defenders of popery declare that she has been maligned; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility, for eight hundred years put forth by this haughty power? So far from relinquishing this claim, the church in the nineteenth century has affirmed it with greater positiveness than ever before. As Rome asserts that she has never erred, and never can err, how

can she renounce the principles which governed her course in past ages?

Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground in our country upon every side. Look at the number of her churches and chapels. Look at her colleges and seminaries, so widely patronized by Protestants. These things should awaken the anxiety of all who prize the pure principles of the gospel.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

In the days of Rome's supremacy there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known to mortals. Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release.

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heart-sickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which he has formed to bless and gladden man's earthly sojourn. The churchyard contains millions of victims who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures.

The Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of popery that existed in ages past exists to-day. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to embrace and honor is the same that ruled the world in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High.

Popery is just what prophecy declared that she would be,—the apostasy of the latter times.

It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the inviolable venom of the serpent. "We are not bound to keep faith and promises to heretics," she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

It is not without reason that the claim has been put forth that Catholicism is now almost like Protestantism. There has been a change; but the change is in Protestants, not in Romanists. Catholicism indeed resembles the Protestantism that now exists; but it is far removed from Protestantism as it was in the days of Cranmer, Ridley, Knox, and other reformers.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy word, light from Heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but men are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare

of human speculations, "science falsely so called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and employed in the service of truth and righteousness; but when they are idolized, and laid upon the shrine of Satan to be employed in the service of a false religion, then intelligence can accomplish greater harm than ignorance.

In the movements now in progress in this country to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority.

The spirit of the papacy,—the spirit of conformity to worldly customs, the veneration for human traditions above the commands of God,—is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them. Would the reader understand the agencies to be employed in the soon-coming contest? He has but to trace the record of the means which Rome employed for the same object in ages past. Would he know how papists and Protestants united will deal with those who reject their dogmas? Let him see the spirit which Rome manifested toward the Sabbath and its defenders.

The records of the past clearly reveal the enmity of Rome toward the true Sabbath, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday. For nearly forty years Sabbath reformers have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as in the days of papal supremacy. The assertion that God's judgments are visited upon men for their violation of the Sunday-Sabbath, will be repeated. Already it is beginning to be urged.

Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false Sabbath, and that they are preparing to employ the very means which she herself employed in by-gone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work, it is not difficult to conjecture. Who understands better than popery how to deal with those who are disobedient to the church?

The Christian world will learn what Romanism really is, when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. Throughout the land she is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. She is stealthily and unsuspectingly strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is soon to be given her. In the near future we shall see and feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.

More Precious Than Gold.

WHETHER the apostle refers to our faith, or the trial of our faith, as being "more precious than gold that is tried in the fire," is a little in doubt. Perhaps it includes both. Certainly the faith that is tried is more precious than gold; and, if the trial of our faith issues in the purification and strengthening of it, then we may safely and truly say that the trial is precious. Certainly it is not without reason that the apostle speaks of faith as being more precious than gold. A little attention to the passage in which this expression occurs (1 Peter 1:7), together with a comparison between it and refined gold, with which he brings it into competition, will reveal the correctness of the apostle's characterization.

Among all the precious metals, gold is the most precious. It is the standard of value among them all. The same may be said of faith. It is the most precious of all the graces of which a Christian may be possessed. It is the standard grace. Indeed it is the one grace upon which all others depend. Without it nothing we may have or do or feel can avail us at all with God. "Without faith it is impossible to please him." Into this grace all our works and other graces are to be mixed, in order that they may have currency. Gold among the precious metals is used to describe all the excellent things which are set forth for our contemplation.

So, if you want to characterize a man of God in the highest terms, you are only required to say that he is a man of faith. This was the one grace by which all the ancient worthies were designated. It was not the love which Abraham had which distinguished him, but the faith. It was not the love that made the Master marvel at the centurion, but the faith of the man. It is not our love that removes mountains, but our faith. It is not love that overcomes the world, but faith. It is the walk of faith that we are commended to, rather than the walk of love. It is not by love, but by faith, that the just live. We say this, not forgetting that, among the three graces Paul tells us of, love is "the greatest." Love is the greatest only in that it is the surviving faith, and will endure after the time when faith and hope are laid aside for the lack of further use, when all is fruition with the believer.

It is more precious because of its origin. Gold is from the earth, while faith is from Heaven. The faith of the Christian is the transfiguration of the natural faculty, which all possess, by being fastened to Christ. It is more precious, because it procures more and better things for us. It is true that the man who has gold can provide himself with almost all earthly good things; but with faith man can live, and rejoice without the things which gold will buy. With faith, especially with faith that has been tried in the furnace of affliction, a man is contented with such things as he has; he can rejoice even when he is sick and hungry. He can triumph and rejoice when all things seem to be against him.

Gold will buy him food, raiment, and all earthly good things. It will surround him with friends, and give him place and power in the world. But faith will put him in possession of forgiveness, justification, regeneration, and eternal life. Faith secures for him an inheritance which will outlast this life, and make him rich throughout eternity. With gold man can only trade with this world; but with faith man can hold high commerce with Heaven. Gold will gain for man access into high places, and presence among the great ones on the earth; but the poorest man who has faith may secure for himself the "heavenly places in Christ," and gain for himself audience and fellowship with the Father and with the Son and with the Holy Ghost. It will write his name among the worthies whose names are in the book of life,

and on the roll of honor which God himself makes.

It is more precious than gold, because it is more enduring. Few men in this world have been successful in winning much gold, and fewer still have been enabled to keep it. At last it must perish with all things earthly and temporal; but faith endures so long as life lasts, and introduces us into place and surroundings where the eternal wealth of God is. A man with never so much gold must leave it at his death bed; but faith never forsakes a man until it has put him safely across the dark river and handed him over to God, a saved soul. The more we spend our gold, the less we have of it; but the more we expend of our faith, the more it increases.

Afflictions and trials diminish the value of gold, by rendering us incapable of enjoying what it might otherwise secure for us; but trial only makes faith to shine out with more resplendent beauty, and heightens its value. Gold often leads man into sin and death; but faith leads a man always away from sin and always into life. Gold will rust and corrode and drown men in perdition; but the tried faith of God's people will be formed unto "praise, honor, and glory, at the appearing of Jesus Christ." Rich in gold and a stranger to God, might be the brief biography of many a man in this world, while "rich in faith and heirs of the kingdom," is the inspired biography of the poorest of this world who have sought and found Him who is revealed to, and made over to our faith. Let us covet this best gift, and increase it by using it, and rejoice in its purification by every trial which God sends upon us.—*Independent*.

A Strange Medley.

THE latest "Official Year Book of the Church of England," which is issued "under the function of the archbishops and bishops of the Church of England," whatever that may mean, gives a short record of the "church literature published during the past year." A correspondent of an English church paper calls attention to the list, of which he disapproves, containing, as it does, the works of Father Benson, the head of the Cowley Fathers, the late Dr. Neale, founder and confessor of the East Grinstead Sisterhood, and the Roman Catholic Abbé Duquesne. One of the books mentioned is the "Priests' Prayer Book," which contains forms for blessing *holy salt*, *holy water*, and *holy ashes*, in addition to which forms are supplied for blessing crosses, crucifixes, medals, monastic dresses, and many other articles. An examination of many volumes on the list reveals that they teach nearly every false doctrine of the Church of Rome, including "auricular confession," "priestly absolution," the "real and objective presence," the "sacrifice of the mass," and "prayers for the dead." Of the "guilds," which are said to be one of the modern developments of renewed spiritual activity within the church, there is a list, including a guild of all souls, which has for its special object the offering of masses and prayers for the dead. Such a state of affairs as this signifies must be grievous indeed to the many hundreds of soundly evangelical clergymen and thousands of evangelical lay members of the Church of England. The church seems to be a great tree, large enough for all the birds of the air, which it appears to invite to build their nests upon its boughs.—*Observer*.

WHAT is death but a night's sleep? For as through sleep all weariness and faintness pass away and cease, and the power of the spirit comes back again, so that in the morning we arise fresh and joyous, so at the last day we shall rise again, as if we had only slept a night, and shall be fresh and strong.—*Martin Luther*.

"In thee, O Lord, do I hope." Ps. 38: 15.

Will versus Reason.

REASON is king of a properly ordered mind. It is natural and right that we have a will, and a strong will; but it must be kept in its proper place, and be always directed by king Reason; for will, however strong, must always be subordinate, never the ruler.

But what is the will? Simply the preference, the choice of the mind, the wish, the desire. In an excitement about a newly discovered copper mine, an old gentleman remarked, "I do not believe what I hear about it; for people tell things the way they want them to be." Sure enough, the copper mine turned out to be what the old gentleman expected, a creature of the will, and nothing more.

When the will has usurped the throne of reason, the working of the mind is something like this: "I want the pope to be infallible; therefore the pope is infallible." "I want what my church teaches, to be truth, therefore my church teaches only truth." "I want what is called present truth to be error; therefore it is error." "I want the Bible to teach so and so; therefore the Bible does teach so and so."

The devil and his angels have from the beginning inspired men with perverse wills, and men have in all ages set up their wills against "the will of God." The truth may be presented to such will-trammeled minds in the clearest light, and the error may be exposed in all its hideous deformity. Still the stubborn will upon the throne will not yield. It will silence reason, stifle conscience, call folly evidence, and evidence folly.

The Jews in the days of Jesus enthroned their will upon the seat of reason. They erected splendid tombs in honor of prophets whom their forefathers had murdered, and lamented the wrong deeds of their ancestors, just as this generation looks back sadly on the bloody scenes of Rome and her daughters. History has condemned these wicked deeds, and even the same class of will-trammeled men accepts the decisions of history. But those very Jews mocked the truth and persecuted its lovers as this generation is now doing.

All that the Jews asked was "a sign from heaven." The Saviour, not wishing to make a mere showman of himself, did not repeat any of his miracles, nor perform a new miracle in answer to their temptation. But he referred them to his resurrection, as the climax of just such proof of his Messiahship as they demanded, "a sign from heaven."

But this generation does not ask a sign from heaven. If they did they would be pointed to a future event as the Jews were. Men now say, "Give us Bible proof, and we will believe." But when clear and forcible Bible proof is presented, and the error exposed in open daylight, the stubborn will usurps the place of reason and says, "No, I will not have it so: for it is not as I want it to be." This generation has as clearly gone back on its own word as the Jews did at the resurrection of Jesus. But will a future event to which we point, as did Jesus, work a general change of belief? No, for human nature is the same to-day that it ever was.

The proverb,—

"Convince a man against his will,
He'll have the same opinion still,"

Is true only of will-trammeled minds. Convince an honest mind against its will, and that mind will acknowledge its conviction; for an honest man cannot allow his will to decide for him.

Says the prophet, "The heart is deceitful above all things." We need not go to the lunatic asylum to see that the mind deceives itself. We may go to a neighbor who reasons correctly on mathematics and all ordinary affairs of life, and present proof on proof that "the seventh day is the Sabbath of the Lord," and find that on that point the man violates every rule

by which he acts in all other things. He allows his will, not his reason, to decide.

Says the psalmist, "I said in my haste, All men are liars." He had seen not only many willful liars, but many others who preferred a lie to the truth.

O poor fellow-man! Can you say more against the Bible than the Bible says against you? You ought to know that the Bible speaks the truth against you, however humbling the truth may be to your pride. But do not retaliate because the Bible speaks painful truth against you. Humble yourself "under the mighty hand of God, that he may exalt you in due time."

EPSILON.

Cleaving unto the Bible.

It was a sad confession made by king Josiah when he said: "Our fathers have not kept the book." Too many thus err, not cleaving unto word of the Lord, to do all that is written in this the holy Scriptures, but virtually giving them up, if not openly renouncing or denouncing them. This is indeed a cause for lamentation, on account of consequences which must follow the surrender of what is so invaluable and indispensable as God's written revelation. By every possible consideration it should be held fast, and no hold upon it should be at all loosened. Some one has said concerning the Book of books: "Out of it have come all pure moralities. Forth from it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow; and even the innocent child has breathed his last happy sigh with his fingers between its promise-freighted leaves."

There is unchanging permanency in that which the Lord has spoken, so that there may be unhesitating adherence to it, with full assurance that it will eternally abide. The eminently evangelical prophet, Isaiah, could say: "The grass withereth, the flower fadeth; . . . but the word of our God shall stand forever." Jesus said: "Heaven and earth shall pass away, but my word shall not pass away." Nothing in the universe is more enduring than the truth set forth in the Bible. It is everlasting in that there is something to hold to which will remain when all pertaining to this world has ended.

Viewed also as a means of grace, the word of God should be closely adhered to, and never let go by those who would be partakers of the grace which will be crowned with glory. The psalmist said: "The law of the Lord is perfect, converting the soul." Jesus prayed for his disciples, saying: "Sanctify them through thy truth; thy word is truth." Paul said: "Faith cometh by hearing, and hearing by the word of God." James exhorted those to whom he wrote: "Receive with meekness the ingrafted word which is able to save your souls." Whatever is so vitally serviceable as these expressions more than imply, should be firmly held, and never given up.—*Watchman.*

RECENTLY a concourse of German pilgrims were at the vatican, and read an address to the pope. In this Leo XIII. was called Peter, and the faithful stated that he was now in the bondage of Herod. It is certainly a strange captivity, when the captor can be visited and addressed in this manner in his own resident city. When this address was read, the pope was surrounded by fifteen cardinals, thirty bishops and archbishops and a full royal pageant.—*Independent.*

"JUDGE me, O Lord; for I have walked in mine integrity; I have trusted also in the Lord; therefore I shall not slide." Ps. 26:1.

Patient Waiting.

It is the long fight which brings out character and educates men to make the best use of the victory when it is achieved. A sharp, short, brilliant campaign often results in a great waste of success and loss of opportunity because the victors have not gained the steadiness and wisdom to hold success with a strong, wise hand; the men who come out of the long campaign scarred and travel worn know the cost of victory, and spend their hard-won fortune temperately. In every man's affairs there come times of waiting; the problem cannot be solved, it must be worked out; the difficulties cannot be banished by energetic action, they must slowly fade as the mists roll away from the sky of one who has been anxiously watching for the sun through long and weary days of cloud and rain.

There are times when our affairs are taken out of our own hands and we are compelled to stand aside and wait patiently for the slow movement of progress. We have sown the seed, but we cannot force it to immediate harvest; we must let Nature set her shoulder to our work and do it for us. Growth is the most natural process in the world; the only really normal and healthy process; and yet it is the hardest for which to wait. When our projects move slowly, we chafe and fume in discontent; when our affairs get entangled, instead of quietly waiting for the unraveling of the snarl, we continually thrust our hands into the tangle, and make it tenfold worse. This is a world in which the best things are grown, not made; and he, who wants the best and most enduring things must be willing to pay the price of patience for them. Wait patiently, and rejoice that you have things worth waiting for.—*Christian Union.*

In theology Dr. Miner, of Boston, is an aggressive Universalist; always ready to reply or attack where the claims of his particular theology are questioned. And without question there is room for the claim he and his co-workers make, that the theology of his church has carried the day in circles, sweeping all denominations. Preachers and theological professors in New England, who but a few years ago stoutly resisted the installation of pastors who in the smallest and lowest expression disputed the orthodox doctrine of future punishment, have now become open defenders or forbearing friends of a hope for such as die impenitent, that the offers of the gospel may be given them beyond the grave. Dr. Miner is very eloquent in maintaining that, so far as many of the evangelical ministers are concerned, they are Universalists, to all intents and purposes.—*Plymouth Rock, in Christian at Work.*

THE *Cumberland Presbyterian* has very decided views in regard to preaching. It says: "If preachers do not denounce sin there is no use of preaching. The modern pulpit is emasculated for the want of courage to cry aloud and spare not. The preaching that is most popular is by no means most productive of good results. People that cannot stand plain, pointed, soul-searching preaching are generally living in some forbidden sin. The member who gets mad because the minister pours his anathemas upon dram drinking, gambling, dancing, and cheating, is usually himself guilty of some one or all of these sins. Preaching to please is not preaching; it is truckling, cringing, and fawning. Some ministers waste more time slaughtering the heretical sects or errorists than they spend preaching repentance and the forgiveness of sins."—*Sel.*

A WISE man will use his hours of solitude for deepening his knowledge; and when he has won all that he can from solitude, he will turn to society, to receive the breadth and readiness which solitude never can give.

The Babylonian Empire.

WE have seen how the destruction of the Assyrian Empire was accomplished, and how that empire was divided among the three allied powers,—Media, Babylonia, and Egypt, and their kings, Cyaxeres, Nabopolassar, and Necho. The marriage of Nebuchadnezzar, the son of the king of Babylon, to Amyitis, the daughter of the king of Media, firmly bound and faithfully maintained the alliance between these two powers.

But there was nothing of this kind to favor the king of Egypt. Necho was not left very long to enjoy the portion that pertained to him in the partition of the empire. As we have related, this triple alliance was formed and the invasion of Assyria was begun about the year 610 B. C. The march to Nineveh, the siege, and the settlement of the division of the empire, seem to have occupied about two years. Thus for three full years, to B. C. 607, Necho was left undisturbed in his possessions from the Euphrates, westward. In the year 607 B. C., Nabopolassar associated Nebuchadnezzar with himself, as king, on the Babylonian throne. Then it was decided to add the possessions of Necho to the Babylonian dominions. Accordingly, the same year Nebuchadnezzar marched out of Babylon against Necho. At the crossing of the Euphrates at Carchemish, he found the Egyptian army drawn up to meet him. A great battle was fought, which was utterly disastrous to the Egyptians, who "fled away" in confusion.

"Nebuchadnezzar closely pursued his adversary as far as the frontier of Egypt; but having learned, whilst before Pelusium, that his father was dead (604), he retraced his steps to take possession of a throne that, so recently established, might be shaken by a change of kings. Under these circumstances, says Berossus, the Babylonian historian, he put the affairs of Egypt, Syria, and the adjacent countries, in order; and leaving in charge of his trusted generals the numerous prisoners he had taken, as well as the command of the garrisons left in the conquered provinces, he departed with a small escort, crossed the desert by forced marches, and thus arrived speedily at Babylon, where the chief of the caste of the Chaldeans resigned into his hands the government he had administered since the death of Nabopolassar."—*Ancient History of the East, book 4, chap. 5, sec. 2, last par.*

Then says the graphic writer of the Kings:—

"The king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt unto the River Euphrates all that pertained to the king of Egypt." 2 Kings 24:7.

With reference to the Babylonian Empire, as an empire, it may fairly be said that Nebuchadnezzar was its real founder, for all the conquests that were ever made by the Babylonians after the establishment of their independence upon the destruction of the Assyrian Empire, were made by Nebuchadnezzar, even while his father lived. Yet, because of the establishment of that independence by Nabopolassar, the history of that kingdom which grew into the Babylonian Empire, properly enough begins with him. However, when the Assyrian Empire fell, and the allied kings made the division of its territory, Nabopolassar did not date the beginning of his reign from the year of that division, 610 B. C.; but he dated it from the year that Bel-zakir-iskun, king of Assyria, bestowed upon him the title of "King of Babylon," as his reward for bringing again into subjection that revolted province. So that the beginning of the history of the kingdom of Babylon of the Bible and of Nebuchadnezzar is in the year 625 before Christ.—See "Seven Great Monarchies," Fourth Monarchy, chap. 8, par. 1; "Ancient History of the

East," book 4, chap. 3, sec. 5; "Ancient Empires of the East," chap. 2, par. 43.

And thus we are brought to the establishment of the kingdom of Babylon of the Bible, and to the accession of Nebuchadnezzar as ruler of that kingdom.

Just here another most important personage comes into notice. In that same expedition against Necho, which we have already sketched, Nebuchadnezzar besieged, at Jerusalem, Jehoiakim, whom Necho had made king of Judah. 2 Kings 23:34; 24:1; Dan. 1:1. Nebuchadnezzar took the city, and "Jehoiakim became his servant." Nebuchadnezzar also took "part of the vessels of the house of God," and "certain of the children of Israel, and of the king's seed, and of the princes," and had them carried to Babylon in 607 B. C. Among the captives that were carried to Babylon from this expedition was DANIEL, who was soon raised by the Lord to the dignity of a prophet of God; and by the king to that of ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon; and upon the illustration of whose sublime prophecies we are now to enter.

Of the prophecies of Daniel, the Son of God said, "*Whoso readeth, let him understand.*" Matt. 24:15.

In the very first verse of the book of Daniel, is introduced Nebuchadnezzar, king of Babylon. Then it is related how he took Jerusalem and carried some of the people captive to Babylon, and how that certain ones of these who were "well favored" were chosen, whom they might teach the learning of the Chaldeans. In the first verse of the second chapter it is said that "Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him;" and in verse twenty-eight, same chapter, we find Daniel declaring to the king that "There is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days."

That which troubled the king, in connection with his dream, was that he could not recall what he had seen. And of all the real or reputed "wise men" of Babylon, none but Daniel, and he only by being shown it in a night vision, could bring it again to his mind. But when Daniel related the dream, the description was so accurate that Nebuchadnezzar immediately recognized it to the full. Daniel said:—

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:31-35.

As we have seen, Daniel had told the king that, in this, God was making known to this king what shall be "in the latter days." He therefore immediately proceeded to tell the king the meaning of all this. He said:—

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." Verses 36-38.

There is a passage in Jeremiah that corre-

sponds with this and explains it somewhat more fully:—

"In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me: Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him." Jer. 27:1-6.

When Nebuchadnezzar first took Jerusalem, in his expedition against Necho, Jehoiakim served him three years and then he turned and rebelled against him. Nebuchadnezzar returned and again besieged the city, took it, and bound Jehoiakim in fetters and carried him to Babylon, and made Jehoiachin king in his stead. Jehoiachin soon rebelled, and Nebuchadnezzar was compelled to again come against Jerusalem. This time he stripped the temple of the Lord of all its gold and all its treasures, and carried away to Babylon Jehoiachin and all his court, and 10,000 of the people, leaving only "the poorest sort of the people of the land," and made Zedekiah king in Jerusalem. Zedekiah served the king of Babylon eight years and then rebelled. In the ninth year of his reign, Nebuchadnezzar again laid siege to Jerusalem. After a siege of a year and a half the city was taken, and the temple and all the great men's houses were burned with fire, the walls of Jerusalem were broken down "round about," and Zedekiah, with many more of the people, was carried to Babylon, and Gedaliah was made governor over the very few poor people that were left in the land. In about two months came Ishmael, and ten men with him, and murdered Gedaliah, "And all the people, both small and great, and the captains of the armies, arose, and came to Egypt; for they were afraid of the Chaldees." See 2 Kings 24 and 25; 2 Chron. 36; Jer. 52.

Uphrahet, the Pharaoh-hopra of Jer. 44:30, was at this time king of Egypt. He received ambassadors from Zedekiah, and sent an army to help him in his rebellion against Nebuchadnezzar (Eze. 17:15, 17; Jer. 37:1-10; 39:1-10). Uphrahet was defeated, however, but he had done enough to incur the severe displeasure of the king of Babylon, and then when he received and harbored the murderers of Gedaliah, whom Nebuchadnezzar had made governor, his insolence could be borne no longer, and Nebuchadnezzar desolated Egypt.

"The haughty king of Babylon was not yet satisfied; he aspired to the conquest of Phœnicia, coveting its immense riches. For a long time, too, the grand utterances of the prophets had announced to the people of Tyre, now in the sixth century of their supremacy over other cities, the misfortunes impending over them. 'Behold,' said Ezekiel, 'I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.' Eze. 26:7-9.

"The Tyrians resisted for a long time, with the constancy and obstinacy they had already

shown against Sargon, and the siege of their city lasted thirteen years. But at last Tyre was carried by assault, by the king of Babylon in person (574), who treated the Tyrians as he had the Jews, and carried into Chaldea the most distinguished families of the country. The colonies Tyre then possessed on the northern coast of Africa and in Spain, such as Carthage, not yet independent, and Gades (now Cadiz), recognized the suzerainty of the conqueror of the mother country. . . . Tyre once taken, Nebuchadnezzar, before returning to Babylon, attacked the people of Idumea, Moab, and Ammon, who had associated themselves with the last Jewish attempt at revolt, and compelled them to submission. He made also a campaign in Arabia, passed victoriously through Hedjaz, and Nedjid, and penetrated as far as the Sabeian kingdom of Yemen. These wars, predicted by the prophets, terminated the series of Chaldean conquests in Western Asia."—*Ancient History of the East, book 4, chap. 5, sec. 3, par. 5, 6.*

A. T. J.

(To be concluded next week.)

Joyful Service.

IF you want to know the character of a house, ask the servants—especially the old servants. If you want to know what sort of a condition the public services are in, sometimes you will hear various accounts of them. But it is different with the service of our Lord. Ask the old servants, and you will get the best account of it. There may be servants who have tried it for a little while and become froward and willful. Those who have been at it longest have the best things to say about it. Ask such an one as Paul the aged. Observe the cheerfulness of the latest epistles of Paul. You have a good deal about his trouble and suffering in the mid-time, but when he came to be Paul the aged, when he is writing his pastoral to Timothy and Titus, he is extremely cheerful and consolatory. He has been long in the service. Ask the Apostle John, who began in earliest life and lasted longest in earthly service. You will hear how he had not found it an easy service—nobody does who goes thoroughly through with the Lord. John had, after the Master left, been arrested and threatened along with his friend at Jerusalem. Afterwards he had been exiled, as we know, to Patmos, for the word of God. He had lost his own brother James, and his dearest friend, Simon Peter, by martyrdom in the service of Jesus Christ. But what does he say of it at the end? Look at his epistle: "His commandments are not grievous." He came more and more to see, as all aged Christians do see more than they saw it in youth, how thoroughly reasonable is this service; how good it is; how right it is—nay, how blessed it is.

John had heard his Master saying, and put his "Amen" to it at the end of his service—"My yoke is easy, and my burden is light." It may be a question, having regard to the context, whether, when our Lord says, "Take my yoke upon you," he just meant the yoke assigned to us, or the yoke that he had borne, and which he called us to share. Take the latter meaning. Just as when he says to the disciples, "My peace I give unto you," he intends not merely a peace that he can confer, but the very peace that possessed his own soul in the midst of his tribulation, and says: "That peace I give unto you. In the world ye shall have tribulation, but in me you will have peace."

So in regard to those obligations of duty; he calls those who come to him to follow him in the way, and to bear the yoke with the courage and the burden he endured when he was here as the Father's elect servant. So we are not merely commanded, by the thought that God has a right to give his orders, and we cannot take a higher place than to be his serv-

ant, but we have, as has been again and again pointed out, to follow the Master, who himself has served, and knows all the difficulties of the service.

It gives a master great power over his workmen when they know quite well that he is not a mere amateur in the thing himself; not merely master because he has money enough to employ them, but is a master who has done the work himself and knows it better than they do; has done it well, has done it thoroughly, and joins them in the work, and says, "Come and work with me; what you do not know how to do, I will show you." It is such a Master whom we serve.—*Dr. Donald Fraser.*

Romish Dupes of To-Day.

ROME, Canada, and Peru bear testimony to the fact that the dupes of Romish priests are not all dead. Nor have all had their blind eyes opened. Madame Bompiani writes of puerile scenes of idol worship in Rome, scenes not of the middle ages but of to-day. A Canadian correspondent tells us that when the body of the deceased Archbishop Bourget lay in state, "priests and nuns remained near it to direct those who came to touch the prelate's hands and vestments for various pious objects, many believing it possible to obtain deliverance from disease and pain by the process of touch. It has been stated that 'no less than three million articles of different kinds were brought into contact with the remains of the reputed saint.'" This statement of our correspondent confirms a former item on the subject, which appeared in our columns. We can only say that if each article thus magnetized or vitalized, or whatever it was, should heal somebody, the archbishop will have accomplished more in his death than he could hope to have accomplished in a century of life.

A recent telegram from Chorillos, Peru, says: "Yesterday was the Feast of St. Peter, and the image of the saint, accompanied by a silent and respectful crowd, embarked in a fishing boat and was furnished with fishing-lines. After sailing twice around the bay, a large fish was caught, and the image was then returned to its pedestal in the Chorillos church."

The telegram is a little indefinite. It does not positively assert that the image did the fishing, but since it was furnished with the lines we presume it was intended that we should believe that the image caught the fish. We are hardly prepared to accept the account as true, for one fish is anything but an apostolic haul. Yet upon reflection we remember that Peter and his *confrères* once toiled all night and caught nothing, so that one fish was about all that could be expected from a wooden image of the apostle. But there is a very serious side to all this. We have here threefold testimony that the Romish church still trades upon the superstitions of her credulous followers. Could superstition be banished from the world, that apostate church would speedily learn that the hope of her gains was gone.—*N. Y. Observer.*

Patient Waiting.

"I WAITED patiently for the Lord, and he inclined unto me, and heard my cry." In some things we are a good deal like David. In other things he and we are quite unlike. We commonly touch him at the point of his weaknesses and failures, rather than at the point of his strength and fidelity. Here is a point where most of us are *not* just like David. All of us have cried unto the Lord; but not all of us have waited patiently for the Lord to answer our cry. Patient waiting is not a common attribute of childhood. Impatience and restlessness are the ordinary spirit of children—young or old. Our children are apt to be impatient. We are apt to be impatient as God's children. But this thing is true: if any of us have waited patiently

for the Lord, our experience has been like that of David. We have found that the Lord has inclined unto us, and heard our prayer. Patient waiting on the Lord is not an easy thing to do; but it is one of the best things in the world for any child of God to do. It brings the patient waiter into the likeness of David so far. It pleases God. It secures everything that impatience could secure for us and a great deal more. Why shouldn't we wait patiently on the Lord?—*H. Clay Trumbull.*

Never a Failure.

NO TRUE life ever was a failure. It may not have been spent in the performance of what the world esteems great and noble deeds; and, according to the world's estimate, it may not have been a success. But any life spent in the faithful performance of the duties of the position in which God has placed it, is a noble life, and will receive from him the highest commendation. It is not the kind of work we are called to do, but the spirit in which we engage in it, and the manner in which we perform it, that gives character and importance to our acts. The meanest service, performed in a proper spirit for Christ, in his estimation is sublime. Or if, in the providence of God, we are deprived of the privilege of doing, and are called only to suffer, if we patiently endure as seeing him who is invisible, under the discipline of suffering our own characters will be ennobled, our example and influence felt for good, and the sufficiency of divine grace magnified, and life, at last, instead of being a failure, will prove a grand success. We should not regard our position, whatever it may be, as insignificant and unimportant. No position is insignificant in which a man may serve and honor God. Whatever our calling may be, we should regard it as a high calling in Christ Jesus. What we do we should do as unto the Lord. A life spent in his service, in any way, is a noble life, and will lead to an exalted end.—*Sel.*

Individual Work.

EVERY one has his own work to do and his own cross to bear. God knows best what we are competent to perform and able to endure, and he assigns us our proper place in his vineyard. But we are not always contented with our lot. We would often prefer the place of others, regarding their work as easier and their burdens as lighter than our own. In this we commit two errors, first, in taking for granted what we do not know to be true, that the labor and suffering of others are less than our own. If we knew all about their work and their trials, we might come to a very different conclusion. Appearances are often deceptive, and are not always a true index to the reality. Were we able to change places with those whose condition we envy, we might soon be convinced of our folly and greatly regret our choice. In the second place, it is wrong for us to repine at our lot. Whatever God calls us to do or to suffer, we should cheerfully accept as the allotment of his hand. It may seem hard to us, but he knows what is best, and if we could see the end from the beginning, as he does, we would choose our present position. Instead, then, of envying others, and murmuring and complaining at our lot, let us learn, with the apostle, in whatsoever state we are therewith to be content, and faithfully perform its duties, and patiently endure its trials. This is true wisdom. To do otherwise would be great folly.—*Methodist Recorder.*

GIVEN a little soap and water a person with good lungs can make soap-bubbles without number, and some will be large and look very pretty. We frequently think of that when we see certain scientists promulgating theories great and marvelous, which are evolved from a very small basis of fact.—*Sel.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—SEPT. 12.

Inheritance of the Saints.—Concluded.

THE PROMISE FULFILLED.

1. By what means is the "gathering" of Israel effected?

"Israel" signifies "one who prevails," and since it is the overcomers (Israelites) that are to share Christ's kingdom (Rev. 3:21), we know that it is to Israel that Christ says at his coming: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. And these are gathered by the angels, as is told in Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

2. After the coming of the Lord, what must take place before they can be planted in their own land?

After the Lord comes, and Israel are "gathered," sin and sinners must be destroyed before they can be "planted" in their own land, to be no more afflicted by "the children of wickedness." The wicked are not destroyed until after a thousand years from the time when the righteous are gathered (See Rev. 20:4-9), and at this "perdition of ungodly men," the earth becomes the abode of righteousness.

3. When the earth is given to Christ for a possession, what will he do?

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9.

4. Where have we a vivid prophetic description of this event?

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:11, 15, 16, 21. Read also the intervening verses.

5. What Old Testament prophecy mentions the same thing?

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11:1-4.

6. When the wicked are thus destroyed, what is done to the earth?

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with

fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Pet. 3:7, 10, 11.

7. What is promised after the dissolving of the earth?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

8. Where is this promise found?

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19.

9. What can you say of the happiness of the people who inhabit that land?

"But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:18, 19.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21:4, 5.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

10. What of the employment of the people?

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65, 21:22.

11. How do we know that this is to be fulfilled when Israel are gathered and placed in their own land?

"Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:13-15.

12. What will be the character of the people at that time?

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee." Isa. 54:13, 14.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

13. What persons to whom special promises have been made, will then realize their fulfillment?

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11.

14. Why has the fulfillment of this promise been so long delayed?

"The Lord is not slack concerning his prom-

ise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

15. From the Lord's stand-point, has it really been long since the promise was first made?

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3:8.

16. When the promise is fulfilled, how will all creation stand related to God?

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

17. In view of the blessed promises held out to us, what exhortation should we constantly bear in mind?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the words spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:1-3.

NOTES ON THE INTERNATIONAL LESSON.

AUGUST 23. 1 KINGS 19:1-18.

"What Doest Thou Here?"

AFTER the scene on Mount Carmel, which was the subject of last week's lesson, Ahab went and told Jezebel all that had been done, and how that the prophets of Baal had been slain. "Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there."

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

Thus Elijah was compelled to flee for his life because of his faithfulness to the Lord and in the defense of his commandments. Remember, that with the exception of the rain of that same day, there had been no rain for three years and a half, and all the vegetation had dried up, as was shown in the lesson of August 2. And into this waste, desolate wilderness Elijah was compelled to flee for his life, and when he had gone a whole day's journey, "he came and sat down under a juniper tree, and requested for himself that he might die."

But what a singular reason it was that he gave for wanting the Lord to take away his life, "O Lord, take away my life; for I am not better than my fathers." Nowadays, in a great many, indeed in most, instances it seems

to be considered the very pink of perfection to be no better than our fathers were. Just as soon as the duty of keeping the Sabbath of the Lord is urged upon the people, then the plea arises, "Our fathers, for generations back, all kept Sunday, and they were good people and accepted of the Lord, and if we are as good as they were we shall be all right; if they are saved we shall be; if I can be as good as they were that is all I want."

ELIJAH reasoned not so. He had a better idea of the principles of righteousness, of duty, and of allegiance to God, than to offer any such beg-off as that. So has everybody a better idea of consistency than to reason so upon any subject of minor, or even common, importance. No person refuses to ride in a palace car because our fathers had nothing better than a lumbering stage-coach. No person refuses to ride on a steamer because our fathers never saw one. So likewise it is with all advancement in science, art, and human knowledge. Instead of refusing it men take every advantage of it, and try by all means to profit by it. And the man who makes a new discovery in the field of science, of philosophy, or of exploration of a continent, it matters not though his discovery upsets all the accepted theories of men, if his discovery bears the test of the truth in the field to which it belongs, men readily accept it, and the discoverer is honored, and rightly so, as a benefactor of his race in that he has enlarged the view, and added to the sum, of human knowledge.

THIS when the matter relates to things of this world. But when the subject is one that concerns the eternal destiny of men; when it is discovered by some one that in matters of faith and morals, men are wrong; then when the way of truth is pointed out, even though it bear every test of truth known to the Bible, that man is held up as a heretic, a propagandist, a troubler of Israel, an exciter of divisions among the people; then, a question upon which hang eternal interests, is calmly put aside with the observations that "Our fathers knew nothing of this, therefore it is of no interest to us; our fathers did not find it out, therefore it cannot be the truth; what matters it, though the Bible does say it is the truth, as it was not obeyed by our fathers, we need not obey it; if we are only as good as they, we shall be safe."

BUT let all such know that our fathers, who were good, did all that they knew, and were accepted of the Lord, in it. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. And unless we do all that we know, or all that we may know, we are not as good as they were. Therefore it is plain that we cannot be as good as our godly fathers were by simply doing what they did. To be accepted of the Lord they had to do all that they knew; to be accepted of the Lord, we likewise must do all that we know. And if in the advancing work of God in the world, points of truth, of which our fathers knew nothing, shine forth from the word of God, we must accept them, walk in the light of them, and live according to them, to be accepted of the Lord in this our day as our fathers were in theirs. "While ye have light, believe in the light, that ye may be the children of light." John 12:36. "And the law [of God] is light." Prov. 6:23.

AS ELIJAH, away in the wilderness alone, lay and slept under that juniper tree, "Behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold there was a cake baken on the coals, and a cruse of water at his head." Although the bitter Jezebel was seeking for his life, and though to escape her wrath, he has fled into the wilderness where he has neither food nor

water, yet an angel visits him, and he has the blessed privilege of eating food from an angel's hand. Blessed privilege, even though it be only bread and water. Bread and water, in the desolation of the desert, from the hand of an angel, is infinitely better than the richest dainties, in the luxury of kings' palaces, from the hand of a Jezebel.

ELIJAH laid him down again and slept, "And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." He did eat and drink and "went in the strength of that meat forty days and forty nights unto Horeb the mount of God." There the word of the Lord came to him, and he said unto him, "What doest thou here, Elijah?" "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

WE have shown, in previous lessons, the contest that there is to be between the beast and his image and those who keep the commandments of God, just before the coming of the Lord. We have referred to the National Reform Party, and its work of forming a union of Church and State in the Government of the United States, for the sole purpose of compelling all people to keep Sunday, in violation of the commandment of God. We have shown that, in opposition to this, God sends a message calling upon all to "keep the commandments of God, and the faith of Jesus." And when this union of Church and State is accomplished, that will be an image to the beast—the papal church. And from the history of all such unions, we may know what will be the inevitable result—persecution of dissenters.

WE are not left, however, to infer from what has been, what will be; the word of God tells us plainly what will be the result of such an action. That word says: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. . . . And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." Rev. 13:15-17. Then it will be with these who keep the commandments of God, as it was with Elijah, the representative of these. The new Jezebel then swaying the power of the Government, will seek their lives, to take them away. Then these will have to flee, as Elijah did, and they, as he did, will find drought in all the land, and "the rivers of water dried up," and all the pastures of the wilderness dried up. Joel 1:14-20; 2.

YES, and these too will find, amidst the desolation, as Elijah did, that "He shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11. These too, as Elijah did, will find even in the desolate wilderness that their "place of defense shall be the munitions of rocks," that bread shall be given them, and their waters shall be sure; that their eyes too, as his did, "shall see the King in his beauty; they shall behold the land that is very far off." Isa. 33:16, 17. And when found thus fleeing for their lives, if asked as was Elijah, "What doest thou here?" they can reply as he did, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, . . . and they seek my life, to take it away." But even though the new Jezebel shall seek to take away the lives of those who keep the commandments of God, yet the holy prophet says, "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the

number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

THE Lord calls, now, for those who will be "very jealous for the Lord God of hosts." He calls for those who will jealously regard his commandments, even at the expense of every earthly thing. He seeks now for those who will "keep the commandments of God, and the faith of Jesus," against all earthly powers. What doest thou here? Are you very jealous for the Lord God of hosts? A. T. J.

The Story of Naboth.

[INTERNATIONAL LESSON FOR AUG. 30—1 KINGS 21:4-19.]

AT Jezreel, about twenty-five miles from Samaria, Ahab had a palace. Hard by this palace was a vineyard belonging to Naboth. And Ahab said to Naboth, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

THE Lord had given commandment that the land should not be sold forever, "And in all the land of your possession ye shall grant a redemption for the land." Lev. 25:24. "So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers." Num. 36:7. Naboth simply proposed to obey the word of the Lord, and so told Ahab that he could not have his land. But even though the Lord had given no directions on the subject, it was clearly the right of Naboth to refuse to sell his land for the private purposes of the king. For if he had no right to refuse to sell, he had no rights at all in the matter, and was thus placed subject to the mere whim of the king. And if he was obliged to so yield to the wish of Ahab, even though Ahab had given him a better vineyard, what assurance was there that he would not shortly have to give up that vineyard at the wish of the king, as he had given this at the first. Not only by the word of God, but by every principle of justice and right, Naboth was in the right and Ahab in the wrong.

FREDERICK THE GREAT once wanted, for a part of his garden, an adjoining piece of ground upon which a wind-mill stood. He sent an agent to buy the ground and the mill. The miller sturdily refused to sell it. At last the agent said, "Not at any price? Could not the king take it from you for nothing if he chose?" The miller replied, "Have we not the Kammergericht [the Imperial Chamber of Justice] at Berlin?" That was as much as to say that, though Frederick wanted the grounds for his own private use, yet if he attempted to take them by force, the miller would appeal to him as king, and that, in justice to his subject, Frederick as king would not allow Frederick as a private person, to take the land against the wish of the owner. Frederick was wonderfully pleased at the answer of the lowly miller, and "Have we not the Kammergericht at Berlin" became a popular saying in Germany.

BUT Ahab was not a Frederick. "Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him. . . . And he laid him down upon his bed, and turned away his face, and would eat no bread." Throughout Ahab's whole career he appears as capricious as a spoiled child, with yet this shortcoming that he had no force of character even in his caprices, but was always ready to be ruled by whatever

(Continued on page 510.)

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 20, 1885.

The Church. No 17.

We have said that our test of church fellowship is "the commandments of God, and the faith of Jesus." Rev. 14:12. And it has been shown that we admit of no church membership without baptism. This is a gospel ordinance—a part of the faith of Jesus. And it has been shown, which indeed needs no proof, that there can be no right to church privileges without church membership. But this is only one side of our platform; but one part of our message. The commandments of God are primary; they are of paramount importance. And if we would not admit to our membership one who rejects an ordinance of the faith of Jesus, much less should we admit one who rejects the commandments of God, or any one of them.

We say the commandments of God are primary—are of paramount importance. But the tendency of the present time is to make them secondary; and even to make them of little or no importance at all. Many who profess to believe and to reverence the Scriptures, do not like to hear the preaching of the law. Even in those churches which were founded on opposition to the antinomian heresy, some ministers now reject the commandments of God. As an example, a Mr. Woodward of the M. E. Church in California, published a pamphlet in which he says explicitly that the ten commandments are not binding—that Christ abolished them. This work was indorsed by Dr. Stratton, president of the "University of the Pacific," and highly recommended by the *Christian Advocate* of San Francisco. And Dr. Stratton took pains to speak disparagingly, and even contemptuously, of those who advocate the observance of the ten commandments as Jehovah himself proclaimed them. But we are happy to say that the position taken by Mr. Woodward and his indorsers is not according to the Methodist faith as expressed by the standard authorities of that church. To show that we truly represent that church we give a few extracts. In a work on church doctrines we found the following words:—

"The Methodist Conference under Wesley in 1770, declared that the universal immorality then prevailing was because of the widespread opinion that Christ had annulled the moral law, and that evangelical freedom dispensed with the ten commandments."

"Wesley's Notes" on this conference drew forth upon him, and upon the work of the Methodists, severe criticisms from certain dignitaries of the established church. And these in turn brought out "Fletcher's Checks to Antinomianism," a work worthy of the careful reading of every searcher for Bible truth. And Dr. Clarke and all eminent Methodists have spoken decidedly on the subject, in perfect harmony with the position taken by Wesley and Fletcher. Bishop E. O. Haven wrote an excellent work on the ten commandments, entitled "The Pillars of Truth." Bishop Simpson delivered the best series of lectures that has ever been given in the "Yale Lecture Course on Preaching," in which he spoke as follows:—

"The law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Mount Sinai, while from its summit is heard the voice of God in those commandments which are un-

alterable and eternal in their character. The effect of these utterances will be, that consciences will be awakened and hearts will tremble. Some will say, with Moses, 'I do exceedingly fear and quake,' when they behold the majesty of the law, the purity of God, and their own impurity. Others may be repelled, and will say, 'Let not God speak to us any more.' Some will object to the sternness of the law, and will say, 'Prophecy smooth things;' but still that law must be preached. It brings the sinner to a recognition of his sins in having transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour, that he may see and feel that, deep as are the stains of his transgressions, the blood of Christ can wash them all away. There are many preachers who love to dwell on the gospel alone. They talk sweetly and beautifully of the fatherhood of God. This is well. It is more than well, it is essential. But sometimes they go beyond this, and declaim against the preaching of the law—intimate that it belongs to a past age, a less civilized society; that men can best be moved by love alone, and they rely wholly on its attractive power. Such a gospel may rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God, and then shall the rock be reached, and the building shall be through faith in Jesus Christ. The law without gospel is dark and hopeless; the gospel without law is inefficient and powerless. The one leads to servitude, the other to antinomianism. The two combined produce 'charity out of a pure heart, and of a good conscience, and of faith unfeigned.'"

Thus, according to Bishop Simpson, the work of Mr. Woodward, is built on the sand, though it is recommended by a D. D. and a *Christian Advocate*. According to the constitution of the M. E. Church, Mr. Woodward is not orthodox. But the fact that he has written in direct denial of the standards of the Methodist Church, and that he is indorsed by prominent men, and that his work is favorably received by so many, in his denomination, proves our assertion that even in those churches which stand in outspoken opposition to antinomianism, the tendency is toward a denial and rejection of the law. The more Mr. Woodward's work is indorsed, the stronger is the proof that the Methodist Church is drifting away from the basis on which it was founded, and from the landmarks by which it has constantly been guided until recently.

And what is true of this church in California, is true of it in other parts of the country. And it is true also of other denominations, as we could easily show.

We will now illustrate the relative position and importance of the commandments and the faith—the law and the gospel—by the following occurrence:—

Several years since, a minister of an antinomian denomination (the Disciple) declared in a sermon that, even if the ten commandments were binding, we find duties and institutions of the gospel of much greater importance. Soon after he made this statement, one of his own members, whom he himself had baptized, committed murder, thus breaking one of the ten commandments. We had the privilege of asking him this question before a congregation: "Here is a man who has been baptized, who has embraced the gospel as you teach it, and now has broken one of the ten commandments. Is he therefore a better man than he would be if he had kept the commandment, and never been baptized?" He had to confess before the people that he was not better, but would have been a better man if he had kept the commandment and never been baptized. And why was this so? It was because *violation of one of the ten commandments neutralized his baptism*. The gospel is necessary because the law has been transgressed; but the gospel is of no effect to him who persists in disobeying the law.

This is truth, beyond dispute. And it follows, as we have asserted, that the law is paramount. And, therefore, if it is right to reject from our fellowship him who rejects the ordinances of the gospel, much

more is it right to reject him who rejects the commandments of God, or any one of them.

The conclusion is easily reached, and it is unavoidable. We cannot admit to church membership any one who is a rejector of the law of God, and if not to church membership, then not to church privileges. If it would be inconsistent to admit to our communion, or to go to the communion of, those who are not baptized, it is most assuredly inconsistent to partake of the communion with those who do not keep the commandments of God.

Some persons (mistaken ones, we think,) have urged that if we commune with those who are not baptized, we shall increase their confidence in us, and so increase our influence over them, and thereby lead them to accept the truth on this subject. But the opposite is the truth. In like manner, and with equal inconsistency, have some urged that by keeping the Sunday they will retain their influence over Sunday-keepers, and thereby lead them to keep the Sabbath! A little reflection should teach them that their example will neutralize all they may say in favor of the truth. And nobody will highly regard a truth which you advocate in words but disregard in your life. By uniting in church privileges with those who are in material errors we indorse their standing, and so confirm them in error. Experience has shown that this has always been the effect of such a course. The following paragraph we copy from "Howell on Communion," as an illustration of this fact:—

"The father, I suppose we may so call him, of open communion, was the justly celebrated John Bunyan, author of the Pilgrim's Progress, and numerous other reputable works. He was pastor of the Baptist Church in Bedford, England. This venerable church admitted Pedobaptists, and as they were allowed all other privileges they could not be denied membership, or what was the same thing, the right of suffrage in the church-meetings, for it would be preposterous habitually to commune with a man and then not permit him to vote in ordinary matters, relating to the order and instruction of the congregation. The Bedford church was not so *illiberal*. But the consequences were fatal. The Pedobaptist party soon became the most numerous. On the discovery of this fact, they immediately took effectual measures, routed the Baptists, took possession of the meeting-house, called a Pedobaptist pastor, and from that time have generally held possession. 'Such was the state of the church,' says Mr. Kinghorn, 'with which he was long connected, that on his death they chose a Pedobaptist; and from the year 1688, in which he died, to the year 1788, when Mr. Joshua Symonds died (one hundred years), the ministers who succeeded him were Pedobaptists, except the last, who, some years after his settlement with the church, changed his sentiments and became a Baptist. This took place in 1772, and though Mr. Symonds continued at Bedford, it was on condition that he should not introduce the controversy [on baptism] into the pulpit, nor into conversation, unless it was first mentioned by others. We have also been informed that one instance occurred in 1700, and another in 1724, in which the church refused to grant a dismission to members who desired to unite with Baptist churches in London, because they were strict communion churches.' Mr. Symonds was succeeded by Pedobaptist ministers. Here is a practical illustration of the advantages of open communion."

If it were true that our influence over others is increased by communing with them, and that they are thereby led to examine and embrace the truth, then we might with reason expect to find those churches most influential and prosperous which practice open communion. But such is not the case. The "Free Will Baptists" have made thorough trial of promiscuous communion, but they have not been as influential and prosperous as their brethren who had to bear the reproach of the title of "close communion." And this justifies our remark that free communion does not attract to an important truth held by us, but rather relieves the conscience of those not holding the truth. Instead of helping them we injure them by such a practice.

"TEACH me, O Lord, the way of thy statutes."

Camp-Meeting in Eureka, Cal.

CONSIDERING that the cause is so new in Humboldt County the attendance was good at the Eureka camp-meeting. The number camping upon the ground was nearly 100. Some in the city of Eureka lived at their homes. As it was in the season of haying in that county, some were necessarily detained at their homes. The brethren counted up fifty Sabbath-keepers in the county who did not attend. We think some of them might have attended had they made a strong effort; but some were new in the faith, and probably did not realize the difference between our camp-meetings and others. Hereafter this will not be the case.

The meeting was truly a *good one*—all that we could hope for. Early prayer-meeting as usual, at 5:30. At 8, prayers in companies in the tents. At 9, instruction was given in Sabbath-school work, class records, etc., and in church records, and questions were answered. At 10:30 each morning, except Sabbath and Sunday, Bible-lessons were given on the prophecies, the Sanctuary, and the Atonement. At 2:30 and 7:45 P. M. preaching. At 5 P. M. there was also instruction on special subjects, or meetings for the young; and at 6, meetings for the children. It might seem that these were too many meetings to be profitable, but they were so varied as not to be at all tedious. The interest in all the exercises increased from the beginning to the close.

Sabbath-school was held upon the ground each Sabbath; the first was good, though but little time was afforded for preparation. Seventy-seven were in attendance. The editor of the SIGNS acted as superintendent, and reviewed the senior division; Elder E. R. Jones took charge of the B division, and Elder Loughborough of the C division. Sister Ella Baxter acted as secretary. The contributions amounted to \$5.05. The second Sabbath the organization was improved; more classes were formed. There were ninety-six members; seven classes in the A, two in the B, and four in the C division—thirteen classes in all. It was a model school for order, and might be so considered in every respect, for scholars and teachers brought together from so many different places, and most of them having but a limited experience. The contributions amounted to \$10.95, making \$16 for both schools, all of which was given to the State Association.

The children's meetings were under the charge of Elder Loughborough, assisted by others as he chose, and did much to benefit the meeting as a whole by fixing the minds of the children on sacred things. The interest in them increased from the first.

On the afternoon of the last Sabbath twenty-seven came forward for prayers; of these eleven were baptized in the bay on Monday morning, and a few others were received into the church, having previously been baptized.

It was voted to have a camp-meeting in Humboldt County next year, and that a camp-meeting fund be raised for that part of the State. For this purpose \$393 were subscribed, and \$74.50 paid down. This is as it should be; it will secure the camp-meeting, and save trouble and expense to the Conference, by keeping in that county much material which would otherwise need to be shipped from Oakland each year. It should be the same in Nevada and in Los Angeles County.

We do not know that we ever attended a meeting of this kind which gave greater satisfaction to the brethren and sisters than this one in Eureka. All appreciate the instruction given on the various subjects. The class exercises on Bible subjects were conducted by Elder Loughborough and the editor of the SIGNS; black-board instructions to church clerks were given by Elder Loughborough and illustrations of Sabbath-school records by the editor. Questions on Sabbath-school work were answered by all the ministers present.

The closing meeting, August 10, was a service of praise, and a good season. Though, during most of the time of the camp-meeting, we suffered greatly with an ulcerated tooth, we had special cause for thanksgiving that we were enabled to keep up our writing for the SIGNS and do our full share of work in the meetings.

After another smooth sea passage we arrived in Oakland, Thursday, August 13, accompanied by Brn. Loughborough and E. R. Jones, who will go to the Nevada camp-meeting, which begins August 27.

The Sabbath a Sign.

LAST week we quoted a paragraph which stated that the Sabbath was a ceremonial institution, given to commemorate the deliverance from Egypt, and that it was only a sign for the Jews, a distinguishing mark. The first statement we considered, showing its fallacy; this week we have briefly to consider the Sabbath as a sign. We shall quote the texts referred to by Dr. Dobbs.

Ex. 31:13: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

Eze. 20:12: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Eze. 20:20: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

These three verses tell us plainly what purpose the Sabbath served as a sign. Strange to say, it was not a sign between the Jews and the Gentiles, not a mark of national distinction, but that the people might know the God of Heaven. Each one of these verses tells the same thing. It was a sign by which they might know the Lord. But mark: It was the Sabbath when *hallowed* that enabled them to know the Lord. The Sabbath institution, a mere theory, could have no such effect; but when they *kept* the Sabbath, they could know the true God—the God that would sanctify them. Heathen gods could not sanctify; and since the people could not know the true God unless they kept the Sabbath, it follows that keeping the Sabbath was necessary to sanctification. And this is just as true now as it was then.

Right here we have one strong evidence that the Sabbath was designed for all men. Thus: It is very certain that God wants all men to acknowledge him and to give to him the reverence and homage which is his due. It is hardly necessary to quote Scripture proof of this, since none will deny it. We will refer to one or two. "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. Paul also said that God "commandeth all men everywhere to repent." Acts 17:30. This repentance is to be "toward God." Acts 29:21. Now if all men everywhere are called upon to show repentance toward God, it is evident that it is the duty of all men to know and serve him. Again, those who know not God are to be punished with everlasting destruction. 2 Thess. 1:8, 9. It is evident, then, that it is the duty of all men to know God.

But the texts above quoted, say that it was only by keeping the Sabbath that the children of Israel could know who was God. If it was the keeping of the Sabbath that caused them to know the true God, it must be the keeping of the Sabbath that insures a knowledge of God to other people: Therefore since God wants to be known by all, he wants his Sabbath to be kept by all.

But how is it that the keeping of the Sabbath can perpetuate the knowledge of the true God? Read the words of the Lord concerning the Sabbath, in Ex. 31:17: "It is a sign between me and the children of Israel forever; for in six days the Lord made

heaven and earth, and on the seventh day he rested, and was refreshed." Now we have it. The keeping of the Sabbath causes our thoughts to turn to the creation, and thus we remember the true God, for it is his creative power that distinguishes him from false gods. "For all the gods of the nations are idols; but the Lord made the heavens." Ps. 96:5. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:11, 12. Now the only thing whatever to keep this truth prominently before the minds of men is the Sabbath. That and that alone is the memorial of the creation.

Some may say that the works of creation are ever before us, and that we can ever keep the Creator in mind. But God foresaw that without the Sabbath man would not remember him, and the result has demonstrated his wisdom, for the people who disregard the Sabbath, very soon forget God. Without the weekly rest, in which they can meditate upon God's great power, they will soon cease to think of him at all; but the proper keeping of the Sabbath insures continual remembrance of God; for the Sabbath, to be kept properly, must be remembered throughout the week.

"But," says one, "the Sabbath, after all, was a sign only to Israel." This brings us to a brief consideration of why the Israelites are especially mentioned, and why it was that only the Israelites were gathered about the base of Sinai, to hear the law. Two reasons may be given:—

1. Of all the people on earth, the Jews alone retained the knowledge of the true God. Abraham had been called to separate from his heathen relatives, in order that he and his descendants might not, by heathen associations, be turned from their allegiance to him. God called Abraham for the same reason that four hundred years before he had chosen Noah,—because he alone was righteous. The people of the country in which he and his descendants were sojourners, were those who had sold themselves to the devil, and the Egyptians, to whom the Israelites were in bondage, were gross idolaters. In all the earth there was but one people, and that was Israel, that could have been induced to hearken to the voice of God. The law was therefore intrusted to them, with repeated injunctions not to forget it, in order that the knowledge of God might not become wholly extinct. Their duty was to hold up its light so that the nations might see it, and thus some be led to glorify God.

2. Because Israel alone had preserved the knowledge of the true God, he made a special promise to them, on condition that they should continue in his law. This was the first covenant, and when that was broken he made another, not with the Gentiles, but with the same people—with the house of Israel and Judah. Jer. 31:31-34. The promises of God are to none but the Israelites (Rom. 9:4), and therefore all who are saved must be of Israel. Rom. 11:26. The heavenly city, into which the redeemed shall enter, has but twelve gates, and on these gates are the names of the twelve tribes of the children of Israel. Rev. 21:12. We can readily see the reasonableness of this, when we remember that "Israel" signifies, "one who prevails," for none but the overcomers, those who prevail, can expect a place in the kingdom of God. And in this we find the strongest proof that God designed the seventh-day Sabbath to be kept by his people in all ages, because it is to be a sign between him and his people Israel forever.

E. J. W.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-10.

The Missionary.

The Cause in Australia.

It has now been one month since we reached Australia, and two months since we left San Francisco. We have availed ourselves of every source of information that we could, to learn about the country and the customs of the people. Our object has been to understand the best methods of labor in beginning the work here. Arriving in the midst of winter, and it being an unusually rainy season, there seemed to be but little else that we could do. As soon as we located, Brethren Scott and Israel commenced colporteur work, and holding Bible-readings. Thus far success has attended their efforts as much as could be expected. It is a kind of labor that is appreciated among the common people and will give access to their hearts.

There is not that personal independence among the people here that there is in America, therefore it will be harder for them to take their stand when an unpopular truth shall demand it. When these islands began to be settled, foreign missionaries also came. These very naturally have a strong influence over the people, therefore any new doctrine that might be brought in is thought to be an intrusion upon their rights. When the Pilgrim Fathers first came to America, they had in view freedom of conscience. They desired to establish a religion without a pope, and a nation without a king. But when men departed from the ideas which they brought with them from their mother country, it was something that they did not appreciate. They did not receive new doctrines very readily. When one of their members thought that the Bible taught immersion for baptism, and commenced to practice the same, he was banished to the western part of Massachusetts. There he would have frozen to death had not the providence of God favored him and his party. This was carrying out their free spirit according to their ideas. Unfortunately this seems to be the spirit that characterizes reformers, when they become established in their own ideas and ways.

But as long as the people regard the Scriptures as the highest authority, there is hope that God will still work for them. In these colonies this spirit seems to prevail. Here the Bible is a sacred book. It is the only book that we can rely on as a sure guide in these last days of peril. There is another feature of this people that is certainly commendable. As a whole, they are the greatest readers of any people in the world. Their free library in Melbourne ranks among the first in all the countries of the world. It is patronized by over one thousand readers a day. There are also many papers published here, and they too are extensively read.

The labor which has already been put forth has awakened in some an interest to read and to investigate the truth. When we arrived here, we found two that were keeping the Sabbath. We have already become quite well known in the suburban towns and in some parts of the city. Subscribers could be more readily obtained for a paper published here, than for one that is published in a foreign country. But it does not seem to be so with bound books. The people have a desire to read that which is published in other countries. They are anxious to obtain other people's ideas. In all of the principal towns in this country there are libraries, and books placed in them are sure to be read. They do not ask the question, "Have any of the rulers believed on him?" but, practically, it is the sentiment expressed in the action of many. The influence of leading men has much to do with the sentiment and feelings of the people. The longer we remain here the more interested we become, to see the work established in these colonies. We have no doubt

but that God has a people here, and when they once take their stand they will be as firm and ardent in their faith as those in any other part of the world. This is characteristic of the people. The English are warm-hearted and possess an ardor that is truly commendable. Already a goodly number of publications have been sold, and some subscriptions have been secured for the SIGNS OF THE TIMES. But the inquiry is everywhere raised, "Why do you not publish here?" It is home production that is encouraged in every branch of industry.

New South Wales has more favorable postal laws than Victoria. Any publisher can mail papers free to all of the other colonies. This includes Tasmania, New Zealand, and the Fiji Islands as well as the other colonies in Australia. There are other smaller islands, settled by the English-speaking people, that are also included in this free postage from the publisher. But in Victoria it costs one cent to send papers to subscribers whether in or out of the colony, and two cents to *re-mail* a paper published in America. We have as yet been unsuccessful in the renting of rooms where we could set up the form to print a paper. But this we are in hopes to accomplish before a great while.

There are other advantages that New South Wales presents for publishing, and as headquarters for the work in Australasia: it is a free port, and anything that is brought from America will be brought free of any duty, and direct to Sydney. But large steamers cannot come within three miles of Melbourne, so that all freight has to be transferred from a large steamer to a smaller one as they enter the river. The duty is very high on many things that Americans would want. There is twenty-five per cent duty on manufactured articles.

The climate is better here than in New South Wales, it is not as hot in summer, and it is warmer in winter. There is also more enterprise here. But on the other hand, Queensland, on the north of New South Wales, has a business connection with Sydney, and is an excellent missionary field, as it is growing, at present, more rapidly than any other portion of Australia. Emigrants are brought there by the thousands.

It seems necessary that there be a paper published as soon as possible and sufficient help can be secured to conduct it. It would give impetus to the work and greatly strengthen the efforts of the workers. Had we a mission in Melbourne, and Sydney, and one also in New Zealand, and a paper published, the truth could be sent to all parts of the colonies and be shipped to all parts of the world. Canvassing is more difficult here than in America. Looking at the matter from our standpoint it would seem that the angels of God have prepared the way for the truth to go forward in a most remarkable manner. While in some respects there will be greater difficulty in starting the work, there are advantages when the work is once opened that are exceeded in no other portion of the world. It is also evident that the present openings will not long continue. There are elements now at work as in America, only more so in this country, that, unless the special providence of God interferes, will soon close many of these now open doors.

We feel deeply over the matter when we see the present aspect of affairs here. At present there are omens for good, and almost everything is favorable for going forward at once. But in a very short time everything may be changed. Everything is tending that way. Here are over four millions of English-speaking people that are anxious to read. These and the publishing of a paper are open doors whereby they may be reached. But these open doors are about to be closed. Shall we not then stir ourselves and do this work while we can? Once closed and ten thousand dollars and much suffering will not accomplish as much in a greater length of time as one thousand dollars will, at the present, in a short time.

We speak understandingly when we say that unless we work fast and improve the present opportunity to get the light before the people of this country, the work which might be done in this time of peace and prosperity will have to be done in a terrible crisis, and under most discouraging and forbidding circumstances. This state of things is just before the work here. But our courage in God and his work is good. God has given us some marked tokens of his favor since coming to this country, and we look forward expecting that he will give a spirit of co-operation on the part of the friends in America that are rejoicing in the light, and are surrounded with the blessings of home and friends. May God bless and give success is our prayer.

S. N. H.

A French Sunday Movement in Europe.

A FRENCH Sunday movement has been set on foot in Switzerland, to secure in said country, in France, and in those parts of Europe where the French language is spoken, a more strict observance of Sunday as the Sabbath. The heart and center of this movement is Geneva, the renowned city of Calvin, the great French reformer of the 16th century. It has organized a society similar to that in the United States, so far as securing the great end in view is concerned, which publishes a quarterly advocating its principles, called, *Le Bulletin dominical, Organe de la Fédération internationale pour l'Observation du Dimanche*. The *Dominical Bulletin*, organ of the International Federation for the Observance of Sunday. Besides this quarterly, a weekly has just appeared at Vevey, Switzerland, entitled, *Le Jour du Repos,—The Day of Rest*. This newspaper appears on Monday to avoid being taken to its subscribers by *facteurs* on Sunday, in imitation of the example of *La Chambre Haute*, a religious monthly published in France.

The editor of *Le Jour du Repos* speaks thus in his prospectus: "Here are the principal points which shall be treated in my journal: 1. The perpetual obligation to observe the fourth commandment; 2. The great importance of this commandment; 3. The necessity of adding sanctification to the cessation of all secular work; 4. The importance of the word of God, which is powerful to combat profanation (important on the religious side of the question); 5. Obedience to the law of God, even under the new covenant; 6. The necessity of works of charity on the Lord's day; 7. Temporal and spiritual blessings resulting from its observance; 8. The curse that rests on those who profane it; 9. The importance of Sunday in the work of missions among the heathen; 10. The good or evil that Christians can do by their example."

It will be readily seen that this programme presents capital admissions in favor of the ancient Sabbath and against first-day observance; for the fourth commandment, which it so highly exalts, enjoins the observance of no other day than that on which God rested, and which he blessed and sanctified,—the seventh day, answering to the last day of creation week. Although this platform presents to us who keep the seventh-day Sabbath the handle of the sword of truth which must demolish the Sunday institution in the eyes of the honest, yet it will, in connection with the *Bulletin Dominical*,—which treats the subject more from a civil and legal standpoint, calling for legal enactments,—exert a powerful influence in favor of the Sunday movement on the uninformed, and those who prize the traditions and customs of men more than the truths of God's word.

Le Jour du Repos resorts to the thread-bare stories of accidents and calamities on Sunday, which, though they would make every day the Sabbath in the eyes of every unbiased and reflecting mind (for accidents happen every day), will nevertheless exert the same influence in favor of Sunday-keeping that they did in the Dark

Ages; especially so as they are backed up by Satan's wonders that will sweep the masses. And the Sunday movement in the United States is doing much to ripen affairs in Europe. The crisis is forcing itself upon us with all its realities. We have no time to lose if we would make visible the Creator's great sign of royalty throughout the earth. May we be true to God in this last conflict between truth and error.

D. T. BOURDEAU.

Geneva, Switzerland.

Jerome's Defeat and Victory

JEROME was heavily ironed and imprisoned in the dungeon of a tower in the Cemetery of St. Paul. His chains were riveted to a lofty beam in such a way as to prevent his sitting down, while his arms were forced by fetters to cross on his neck behind, compelling him to incline his head forward and downward. For two days he was kept in this position, and his only food was bread and water. His strength gave way, and his life was in imminent danger. His enemies fearing that he would die in prison, caused that some of his irons should be taken off. They desired that he should die a more public and striking death.

The burning of Huss, and the treatment which he received at the hands of the council, had so exasperated the Bohemians that that body did not dare to at once burn Jerome. About two weeks after the death of Huss, and two months after his capture, Jerome was brought before the council, but without any definite result, after which he was taken back to prison, and every effort made to induce him to recant. It was hoped that the execution of Huss would have a salutary and mollifying influence upon the mind of his disciple. Two months longer he remained in chains, enduring the greatest harshness and severity of treatment. Prostrated by sickness in his noisome dungeon, his limbs painful from incurable ulcers, his energy exhausted, and his spirits depressed, he was again brought before the council, and called upon to abjure his errors and sanction the execution of Huss.

Judging from outward appearances Jerome would have been more likely to meet this ordeal unmoved than Huss, but the latter possessed what the former did not, a true Christian self-distrust which led him to throw himself with prayerful humility into the arms of Omnipotence. Jerome, conscious of his own strength, was self-reliant. The hardships of his imprisonment had unnerved him, and made the bold man fear and quail. His active disposition, love of travel, and former mode of living amid the indulgence which wealth allows, combined to give a poignancy to his sufferings such as were not experienced by the more simple and abstemious Huss. Born to command, it was exceedingly hard for him to bear captivity. Human weakness prevailed, and he signed a paper by which he declared submission to the council, and approved the condemnation of the writings of Wycliffe and Huss. To this, however, he added conditions and explanations which under other circumstances would have been in no wise acceptable to the council. His recantation closed with the following solemn oath: "I moreover swear, by the holy trinity and by those most holy gospels, that I will abide undoubtingly in the truth of the Catholic Church, and I do pronounce all those who shall contravene this faith with their dogmas, worthy of eternal anathema. And if I myself shall ever presume to think or teach anything to the contrary, I will subject myself to the severity of the canons, and shall be found exposed to eternal punishment. This copy of my confession and profession before this holy general council I freely and voluntarily present, and have subscribed with my own hand."

But Jerome's act of humiliation and surrender of principle did not secure his liberation. He was a prisoner still. The rigors of his confinement were softened, but that was all. After

some months his enemies demanded severer measures, disclaiming all faith in the sincerity of his recantation. The men who had been successful in securing the condemnation of Huss by wicked misrepresentation now turned their attention to Jerome, and others, who, for various reasons, had become his personal enemies, brought charges against him. At the same time letters were received by the council from the nobles of Moravia and Bohemia, one of which was signed by not less than four hundred and fifty-two persons of distinction, protesting with earnest, indignant, and powerful language against the course pursued with Huss and Jerome. Thus the conflict went on. Meanwhile Jerome within prison walls was reviewing the past; his mind and conscience were active. The spirit of God wrought for him, and he became convinced of his error and heartily repented of it. His mind rose above the sophistry of the cardinals and his former horror of confinement and death.

The new charges that were brought against him occupied twenty folio pages of the historian who put it on record, and in no instance is the name of a witness given. Jerome refused to answer to these charges before the commission, but demanded a public audience. Finally this demand was granted with the privilege, not afforded Huss, of pleading his own cause and answering his enemies. It is impossible to give in this article any just idea of the power of oratory and eloquence which he displayed in this defense. The vast audience, tumultuous, filled with hatred, breathing out cruelty, had not the power to withstand it. At one time burning with indignation and seemingly beyond control, at another moved to tears, and then again to laughter as he exposed the absurdity of the charges brought against him, and met them with ridicule. That distinguished assembly listened to him with astonishment and admiration.

"O man worthy to be had in perpetual remembrance among men," exclaimed Poggio, a celebrated Italian scholar who had held the office of papal secretary to no less than seven popes, and who was a careful observer and a man of critical judgment. In speaking of Jerome he says, "I do not praise him in any respect in which he was opposed to the institutions of the church. I admire his learning, his extensive knowledge, his eloquence and his skill in argument. It was wonderful to see with what language, what arguments, what oratory of face and gesture, what confidence, he answered his persecutors and summed up his own defense. It is sad that so noble, so superior an intellect should have been led off to heretical pursuits, if, indeed, the reports in regard to him are true." He further says, "He adduced nothing that was not worthy of a good man; and if his real belief was what he professed, not only could no cause of death be found in him, but not even the slightest ground of accusation. His exposition of his own life and pursuits was admirable. It showed him great and virtuous. He stood before the council so fearless and intrepid, not only scorning to live, but welcoming death, that you would have called him a second Cato. When interrupted, as he often was, in his speech by clamorous and caviling persons, he left none of them unscathed. All the confusion did not break him down. He retained throughout his firmness and self-possession. How wonderful was his memory, that never failed him, notwithstanding his imprisonment of three hundred and forty days, most of the time in a dungeon so dark that he could not read. He quoted so many authorities of the highest wisdom and learning, so many doctors of the church, whose words testified in his behalf, that you might well have supposed the whole time of his imprisonment to have been devoted in undisturbed leisure to the study of wisdom." What a contrast is this with his former appearance before the council! The weak man had become strong

again with a strength that far exceeded that which he formerly possessed,—a strength not born of the outward circumstances, but of the power of God.

S. N. H.

Virginia City, Nevada.

OUR meetings at this place still continue with good attendance. Next Sunday night we expect to close this effort preparatory to the Carson camp-meeting. Thirty persons have signed the covenant; a Sabbath-school has been permanently organized, and arrangements made for continuing the Sabbath-meetings. There is a wide field open before these new converts for missionary efforts in spreading the present truth. May God help them to so labor and hold fast their profession that they may make their calling and election sure.

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

August 10, 1885.

The Missionary Spirit.

It cannot be impressed too deeply upon the mind and heart of every Christian that no church can afford to neglect its duty in the cause of missions. Christianity would have perished on the site of its birth, if the apostles had remained in Jerusalem till all the people in that city believed and obeyed the gospel. It is a suicidal policy that takes no thought of the regions beyond. Selfishness is as fatal to spiritual prospects as paralysis. The anti-missionary spirit is the spirit of anti-Christ. It may masquerade in the livery of Heaven, but its purposes are evil. Dr. Duff used to say that a church that is not evangelistic will very soon cease to be evangelical. Look at the history of the church and see if it is not even so. Those epochs in which the church was most prosperous were characterized by the greatest missionary activity. Periods of corruption and apostasy were periods of inaction. During the past eighty years those bodies that did the most abroad are the very ones that flourished the most at home. Those that did nothing to evangelize the world have been smitten with blight and mildew. It must be so from the very nature of the case. When the human body is in a healthy condition, the heart sends the blood to the remotest extremities. When the blood accumulates about the heart, death ensues. A running stream brings health and fertility to all the land. A stagnant pool generates malaria and pestilence. It is the light that extends the farthest, that shines brightest at home. We wish we could permanently engrave this truth on the memory of every preacher and elder. No church can afford to neglect its duty to the cause of missions.—*Christian Standard.*

SCARCELY less important than the duty of considering well any proposed course of action, before deciding upon it, is the duty of deciding upon it when it has been considered. Some people are so far from needing the warning of the popular maxim, "Look before you leap," that they look so long that they never come to leap at all. It is a good deal better to make decisions which sometimes lead to good success and sometimes to ill success, than never to make any decision, and so never to reach anything or anywhere. It is perfectly possible to use up so much time considering which of two enterprises we can most advantageously take up, that a quicker neighbor may carry through first the one and then the other, before we have made up our mind to take up either. This is a disastrous mistake. It is well to consider, to ask advice, to weigh counsel; but all that is useless without the decision which ought to follow close upon it. If you had the years of Methuselah, you might be able to afford to push off a decision for a century or so; but life in these days is short, and time is flying.—*Sel.*

The Home Circle.

GOOD MORNING.

Good morning! though a simple gift,
Has still a magic power;
'Tis as a cup of water passed
One in a needy hour.

Good morning! these two little words,
When clothed with Christian grace,
Bring such a wreath of happy smiles
Upon a friendly face.

The sweetness lasts through all the day,
When cheerful we begin;
The light and shade along life's way
Are nicely woven in.

Perchance a cloud may rise at noon
And dim the morning light;
Good afternoon will break the gloom
And bring a sweet good-night.

—Sel.

Mental Laziness.

It is a bad thing to be lazy bodily; but that affliction possesses the great advantage over mental laziness, in that its victim must feel a wholesome shame which combines with the sharp spur of necessity to drive him into industry. But mental laziness too often exists unsuspected, and therefore unreprieved, becoming daily a more fixed habit, until the brain, rusted out by inaction, can scarcely turn off a thought a week, instead of blessing its owner continually with new and happy ideas. Who can ever believe himself lazy? And yet, my good friend, why is it you have so long delayed answering that home letter, and why do you turn to your wife for the details of that little affair of two years ago which you might recollect yourself would you but make the effort? And you, too, most industrious of women, why was it you did not reckon up that bill of goods nor count your change, when shopping? If you would candidly review the events of a single week would your conscience be entirely clear of all stain of mental laziness?

It is really wonderful in how many different ways this dislike to intellectual exertion crops out. We yield our minds to the play of every chance suggestion; we walk the streets thinking of nothing in particular, and observing nothing in particular, we build castles in the air not the less unreal that they may concern our business; we find it too much trouble to keep accurate account of our expenses, or to make thoughtful plans for the week's work; we are too lazy even to use atlas and dictionary when we read.

It is not strange in the case of women, whose usual duties require attention to a dozen things at once in a way quite distracting, that the mind becomes unaccustomed to maintain any train of thought for much consecutive time. The necessity for constant oversight of Tommy and Mary, the planning for the next meal or the next mending, invade even the comparative leisure of the afternoon. At least the mind of the busy mother is active, but can this be said of the young girl bending over her fancy work? Ask her of what her thoughts are and see if you do not get for answer, "Nothing much." How much time slips away in this dreamy fashion even with the best of us, and we dignify it with the name of thought! Rather call it sheer idleness.

Much real laziness crops out in reading. How often a book is taken up to fill a little crevice of time when a little solid thought of our own would be vastly more appropriate. But instead we pick up a book or paper, and how much thought do we give its subject? It may be a topic of which we already have some knowledge; do we then compare, criticise, endeavor to array in compact form all that we know or have read on the same subject? Very seldom; it would be too much trouble to read that way. Instead our mind takes a dreamy cognizance of what is before it, without any distinct mental

exertion; and, in consequence, an hour afterward we could not recall the principal heads of the article. Especially demoralizing is the popular way of reading newspapers; a glance here and there, a bit from this article, a few lines from that, the headings of two or three more, and how much wiser is any one a half-hour later? Nothing could be more destructive to all habits of attention than this trick of reading carelessly what is not expected or intended to be remembered.

In the choice of books the same laziness is displayed; a solid literature requires too much work, so the very lightest kind is preferred, and even fiction is read too superficially, for a novel that is worth reading at all is worth reading thoughtfully. Yet many young people pride themselves on reading a great deal, who have never read anything carefully in the whole course of their lives. By such foolishness they are constantly weakening their mental powers, for in time it is almost impossible for them to understand and remember the simplest narrative. In the days when books were few, men and women thought for themselves and did not rely on books to do it for them. Those were the days of sturdy, original common sense; if what men then said and did was not great, it was at least their own, worked out by their own brains, not absorbed from the records of other men's minds. And with all the wonderful advantages of our present time we shall fail of similar mental growth if we do not cease making crutches of our canes.

There is yet another form of mental laziness that should be noted: religious. Many people are genuine Catholics on one point, they do not believe in thinking for themselves. In the church in which early associations have placed them they remain, though they may not know enough of her doctrines to know whether they believe them or not. What proportion of church-members can answer intelligently the simplest question in the church catechism? No doubt if doctrine were thoroughly understood there would be some shifting from one church to another, for we often see a Methodist in the Presbyterian fold, or a Congregationalist among the Baptists.

As to the ignorance of the work of the church at home and abroad, its history and government, what occasions this, which is sadly prevalent? Surely not the absence of accessible information. But then, to read carefully and thoughtfully on these subjects requires more trouble than some of God's servants are willing to bestow. And yet for what purpose have these brains been created? Has one any more right to shirk mental labor than physical? In short, is it not really wrong as well as pitiable to be mentally lazy? We commend these questions to each reader who has been glancing listlessly over these pages. If he also believes a reform advisable, surely he will remember the command to build every one over against his own house.—*Amelia H. Botsford, in Christian at Work.*

Mothers.

THERE are two extraordinary things about mothers. One is their patience and the other is their impatience. He who sees a mother care for a child through a long and dangerous sickness, tending it by day and by night, not once merely, but many times, hoping on when all others despair, and keeping up when all others give out, and at last coaxing and loving the little creature back to convalescence, sees one of the sublimest things in nature. The same mother, when the child is well again, will sometimes exhibit an impatience with it that borders on the ridiculous. It is noisy, boisterous, inquisitive, careless as all healthy children are apt to be, and the mother wears out her soul in scolding it. This is often a case of cause and effect. The child has recovered its nervous

force, but the mother has not. During the ten weeks' illness of a child its mother may expend the entire reserve of vital energy, and contract a large debt in that line besides, which she may be years in liquidating. She may never liquidate it, but live on fretful and irritable to the end—for a mother seldom passes a whole year without incurring some new drain upon her resources. It is for this reason that, in all arrangements of a home, the ease and comfort of the mother should be considered before all things. This is her right. Nor is it less the interest of the family, for their happiness depends chiefly upon her health and cheerfulness.—*Religious Telescope.*

A Touching Incident.

THERE are often wells of thought and feeling in childhood, of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires, and will as being reflections of our own that we, too, often forget to study their natures, recognize their individuality, and treat them as sentient beings. With such reflections I listened to the relation of the following touching incident:—

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked:—

"Your birthday is near, and perhaps your mamma will buy it for you for a birthday present."

A tinge of sadness rested on the sweet young face as she quickly answered:—

"She could give me something else I would rather have, something I would rather have than anything else in the world."

"I'm sure," said her aunt, "your mamma will get it for you, if it does not cost too much."

"It will not cost money," replied the child, "it will not cost anything."

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said:—

"Aunt, I will tell you part; it is something she gave me before little brother came. It is just not to do something for that one day; now don't you know?"

The discerning aunt drew the little one to her and asked:—

"Is it that mamma should not scold you on your birthday?"

A trembling "Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt.

When I heard this little incident related by that aunt herself, my heart wept, and I quickly asked myself, "Am I not that mother? Have not the cares of a growing family caused me to be often less patient with my first-born, my darling Edith? Have not I, in the multiplicity of duties, been unresponsive to the heart-longing for a mother's tender caress and loving recognition of little services rendered?"

May the reading of these little paragraphs do other mother's good as the writing of them has done me good. That mother is a pious woman. I know she loves her little daughter as tenderly as I do mine. She didn't think how each impatient word was wearing a sore in that sensitive little heart. She didn't think she was robbing her child's future of the sweet memories of a beautiful childhood. She didn't think how she was cramping the powers of a lovely spirit that needed a continual sunshine for its development. Mothers, pause and reflect.—*Ex.*

A PHONOGRAPH has been taken to Africa by Dr. Zintgraff, of Bonn. He intends to bring home with him phonograms of the savage dialects, which he will hire the natives to speak into the machine.

"Go not in the way of evil men." Prov. 4:14.

A Plea for Plain Baby-Clothes.

CUSTOM is indeed relentless. No less power could enforce a manner of living so little conducive in many respects to health, comfort, and convenience as that often seen. Women with many cares, young children, slender purses, at best but one servant, often none, yet wishing to be bright, cheerful, and companionable, secretly sigh for the time to rest, think, and read in order not to become household drudges. They must save time—it cannot be bought. I wonder to how many weary mothers it has occurred to gain time and means by dressing baby plainly. Baby with her smiling face hardly needs the aid of tucks and ruffles to make her attractive. The principle requisite is to keep her warm and clean. Then let there be plenty of soft flannels and little dresses. But why should the former be embroidered and the latter a mass of tucks and lace? It takes six times as long to put six tucks into a little dress as it does to make the plain wide hem and the weary heap of sewing (for the easy-running machine deludes the mother) is made endless. Baby will smile just as sweetly in a plain white dress finished with a bit of lace at the neck and sleeves. Every mother knows that the cost of handsome little dresses is no small drain on the family purse, and baby upsets the ink-bottle on her embroideries as calmly as on a plain dress.

Bridget, too, has her trials with these little dresses. In summer the ironing is long and hot, and in winter the drying is vexatious, oftentimes making washing meet washing. Make the dresses perfectly plain, and you will realize that a willing kitchen maid is better than ruffles and temper therewith. And why should baby's two-a-day dresses be starched? They look better when fresh, perhaps, but with a young child they will keep spotless hardly fifteen minutes longer, which is a small gain contrasted with the time taken in ironing.

This may seem to be more of a comfort for the servant than for the mother, but this is only the outside aspect. With work lighter Bridget's temper is sweeter, the order to watch the baby for a little is less liable to meet with sullen acquiescence, and the child's hour with her is all the merrier. After many hours of patient care and labor how welcome this little rest and change to the mother! Welcome, doubtless, to baby too, who has felt grieved in her baby fashion with the impatience which will come, but which expresses fatigue rather than the lessening of the mother-love.

A rest in a twofold way to the mother, an equally clean, perhaps happier baby, a pleasanter servant, and a calmer home. Are not these objects worth the sacrifice? If a mother is willing to bear the extra burden of sewing ungrudgingly for the sake of having her pet "look like other children," she should remember that it is not so well for the child. Nothing can compensate to the little one for the loss of that calm and equable government, which can only come with sound body and unworn nerves. As a mother once sung for *Saint Nicholas*:—

"Would you know the baby's skies?
Baby's skies are mother's eyes;
Mother's eyes and smile together
Make the baby's pleasant weather.

"Mother, keep your eyes from tears,
Keep your heart from foolish fears,
Keep your lips from dull complaining
Lest the baby think 'tis raining."

—Mrs. Alice E. Ormsbee, in *Good Housekeeping*.

It is an easy matter to find fault with the performances of others, but it is often difficult to improve upon them. Fault-finding as a business requires but small capital, but it should be remembered that it yields no profit. Those who engage in it must do so for the mere pleasure of the thing, and this is subject to very great drawbacks. There are many other callings more profitable and agreeable.—*Sel.*

Health and Temperance.

Headquarters.

"Oh! Oh! Oh!"

This exclamation, thrice repeated, each time with increased emphasis, brought to their feet four boys, who looked around for some way to escape.

"You needn't try to run, and you needn't burn your pockets either. You are caught, and I shall tell mother all about it. She doesn't allow her boys to smoke, and, Charley and Jack Dunn, I don't believe your mother would let you smoke if she knew it. I've a good mind to tell her."

"You are making a big fuss just for cigarettes," said Ben Stanley, in reply to his sister, who had surprised him and his companions in what they had supposed a safe hiding-place. "Cigarettes don't hurt anybody any more than sweet-fern."

"Then why don't you smoke sweet-fern?" asked Katie, quickly.

"Because we've got beyond such baby stuff as that," replied Jack Dunn. "That will do to begin on, but a fellow outgrows it before a great while."

"And do you expect to outgrow cigarettes?"

The boys were not prepared to answer this question, yet after some delay Ben ventured to remark:—

"Of course we expect to get to cigars some time; though almost everybody smokes cigarettes when they feel like it. I shouldn't wonder if father does. Anyway, he smokes a pipe out in the back yard when there isn't anybody to see him. You think he is all right, don't you? Grandmother says if I am ever as good as my father I shall be good enough, and I know you like Mr. Dunn."

"Yes I do, and father is good; but I heard mother say once that good people sometimes have very disagreeable habits. I am sure it would be better to help poor people with the money than to burn it up."

"Then what makes men do it?"

"I don't know, Jack, but if you will tell me what makes boys smoke, I will ask your father, and mine, too, why they smoke. The teacher said the other day it made boys cross and nervous, and I guess that has been the matter with Ben and Will. They haven't spoken real pleasant to me for a week. They told mother yesterday their heads ached enough to split, and I know what makes them. I shall let mother know, too."

Having said this, Kate Stanley turned to leave the boys, when they begged her to stop a minute. She was not easily persuaded, but at last she consented to stay and hear what they had to say.

"Is that the best you can say for yourselves?" she asked, when she found an opportunity to speak.

"Isn't that enough?" was responded quickly.

"More than enough," she answered. "You want to be smart and manly, and know how to smoke like gentlemen. Folks all smoke the same way, as far as I know. Esquire Blaine and old Dan Bussy, both of them, put one end of their pipes in their mouths and then puff."

"Esquire Blaine almost always smokes cigars."

"Perhaps Dan Bussy would if he had more money. But anything else is better than cigarettes made out of old cigar stumps picked up in the streets and gutters. I don't wonder they make you sick. It makes me sick just to think of it."

"Don't say any more," cried Ben. "If you want to stop anybody smoking, go to headquarters. Get father to stop, and I'll never smoke another whiff as long as I live."

"Nor I either," chimed in Will, who usually echoed his brother's sentiments.

"Get my father to stop, and Jack and I will throw our cigarettes to the dogs, and never puff again," added Charley Dunn. "The men are the ones to blame. Preach to them."

"I will," answered Kate; and it was not long before Mr. Dunn and Mr. Stanley found her arguments so convincing they were ready to set their boys an example it was safe to follow.—*Temperance Banner.*

Why Women Are Always Tired.

It is a common thing nowadays to talk of all men and women who work as being overworked and always tired, and always needing "rest." Why don't they take it? Because people do not even want rest unless it costs a good deal of money. An old-fashioned rest, in a rocking chair, with the doors closed and the windows open, does not suit modern ailments. You must go a long way and take an infinite amount of trouble to get proper and suitable rest, a sort of rest *à la mode*, and then you are supposed to be ready to again rush into the thickest of the fight, and meet and conquer every obstacle. Why there are fights, and why there are obstacles, is not explainable. Life is supposed to be easier from the household point of view than formerly—why it is has not yet been discovered. A great deal of breath has been expended in showing how and why living has been made easy, but the fact still remains that people take it harder than ever, and die of it with less provocation.

One of the reasons suggested itself the other day, when a cloth dress for traveling was sent home. It was for a "tired" woman. It was of heavy serge and it had two skirts, one laid in plaits and weighted with "Hercules" braid, and the other laid in close, abundant folds over a thick quilted "mattress" and two broad steel rails, and the burden of carrying the weight of wool, enough to appall a strong man. It might be supposed that women could or would exercise some control over their own clothing, but they cannot unless they make it themselves; the powers that be are obdurate, and insist that you must carry their reputation for drapery or tournure "style" upon your back, whether it is equal to the strain or not. How delightful the rocking-chair and the straight, cool dress of linen or lawn seem in retrospect. Perhaps they still exist in remote districts. If they do, let us advise the possessors to make much of them.—*Jennie June.*

Nine Follies.

1. To THINK that the more a man eats the fatter and stronger he will become.
2. To believe that the more hours children study at school the faster they will learn.
3. To imagine that every hour taken from sleep is an hour gained.
4. To act on the presumption that the smallest room in the house is large enough to sleep in.
5. To argue that whatever remedy causes one to feel immediately better, is "good for" the system, without regard to more ulterior effects.
6. To commit an act which is felt in itself to be prejudicial, hoping that somehow or other it may be done in your case with impunity.
7. To advise another to take a remedy which you have not tried, or without making special inquiry whether all the conditions are alike.
8. To eat without an appetite, or continue to eat after it has been satisfied, merely to gratify the taste.
9. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep, and a weary waking in the morning.

THE chronic complaint of ailments may out-
rival in painfulness all ordinary ailments com-
bined.—*Sel.*

(Continued from page 503.)

influence affected him at the moment. First he took to wife Jezebel, the very embodiment of imperious infamy; then he allowed her to stir him up to commit more iniquity than all the kings of Israel before him; then, when because of his wickedness Elijah pronounced to him the judgment of the Lord, in drought upon the land for three years and a half, there was no nation or kingdom round about that he did not send to in search of Elijah; and when Elijah finally came to meet him and denounced him to his face, all he did was to simply go, in obedience to Elijah's command, to gather together all Israel and the prophets of Baal to Mount Carmel. Then, when the contest had been decided at Mount Carmel, instead of firmly taking a stand on the side of the Lord, he simply went and told Jezebel all that had happened, and let her exert herself anew in behalf of Baal. And now in this instance with Naboth, because he can't have that vineyard he must go to bed and refuse to eat anything!

JEZEBEL, however, had enough self-assertion for ten men, and a regiment of women. She can tell in a minute what to do—she will murder Naboth and his family so that there shall be no heirs, and take everything that he has. All this will she do and be merry about it. "I will give thee the vineyard of Naboth the Jezreelite." And she did. And then, as might be expected, just as soon as she came telling him that Naboth was dead, this weak, wicked, and wickedly weak king "rose up to go down to the vineyard of Naboth the Jezreelite to take possession of it."

"AND the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab . . . behold, he is in the vineyard of Naboth whither he is gone down to possess it." And there as Ahab stands with satisfaction contemplating his new possession, suddenly there strikes upon his ear a voice, as thunder out of clear sky, exclaiming, "Hast thou killed, and also taken possession?" Ahab cries out, "Hast thou found me, O mine enemy?" The stern reply is, "I have found thee; because thou hast sold thyself to work evil in the sight of the Lord." "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." "The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."

It is very natural for those who have sold themselves to do evil to count as their enemies those who reprove them and point out their sins. But there is no escape. It may long be delayed, but, sooner or later, "Be sure your sin will find you out." And it is vastly better for us to find out our sins, and put them away, than at last to have them find us out, when it is too late to put them away.

AHAB's covetousness ended in murder and robbery. "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. "Thou shalt not covet." Covetousness is the leading sin in the transgression of any commandment of the decalogue. Not one of the commandments can be broken but that covetousness leads in the transgression. Covetousness itself is idolatry (Eph. 5:5; Col. 3:5), and covetousness in all its forms is summed up in one word—*selfishness*. May we all remember the Saviour's warning, "Take heed, and beware of covetousness." And may we, with David, ever pray, "Incline my heart unto thy testimonies, and not to covetousness." Ps. 119:36.

A. T. J.

"HONOR all men. Love the brotherhood. Fear God." 1 Pet. 2:17.

News and Notes.

RELIGIOUS.

—The Protestant Episcopal Church, at its congress in New Haven, next October, is to discuss "The Ethics of the Tariff Question."

—A recent report states that of the native Christians in the Japanese churches, now supposed to number 8,000, only one-fourth are females. This state of things is often presented in the mission churches, where restrictions have long operated against women, who are less accessible than the men.

—Missionaries in far-off countries, like Burmah, say that a great deal of infidel literature is being distributed among the natives, especially among teachers. Bundles of documents, including Ingersoll's lectures, in the native tongues, are sent into towns and villages for free circulation.

—The annual report of the Brooklyn Sunday-school Union, published recently, shows the total membership of Protestant Sunday-schools to be 102,809; the average attendance to be 62,155; \$82,539.25 was contributed by the pupils. The largest number of pupils belongs to the Methodist churches.

—The ritualistic party in the Church of England is said to be on the increase. There are now reported 869 churches at which "altar lights" are used, 38 where incense is burnt, 1,476 always open for private prayer, 449 where vestments are worn, and 2,858 where "the eastward position" is taken.

—"The Doctrines and Discipline of the Salvation Army" has just issued from "head-quarters" in London. One section gives the teaching of the Army on the subject of baptism and of the Lord's Supper; of the latter ordinance it says: "When such an ordinance is helpful to the faith of our soldiers, we recommend its adoption." That is to say, they allow their "soldiers" to do just as they please about obeying the commandments of the Lord Jesus Christ. That shows whose "soldiers" they are not. "His servants ye are to whom ye yield yourselves servants to obey."

—The *Advance* thinks that if the Roman Catholic Church would put itself in thorough accord with the pastoral issued by the bishops of the Plenary Council in Baltimore, last fall, the olden times might be revived, and "Rome might yet bear a noble part in securing the final triumph of Christianity." Rev. Stephen Dekins, of New York, says truly of that pastoral letter that it "hides the ferocious claws of a hateful system of despotism." Why will not Protestants learn that "Rome never changes," and that to have the "olden times" revived would be persecution to the death, against every one who would not acknowledge the authority of the "man of sin"?

—The priests in Bulgaria seem actually to be on a strike. Some three years ago the peasantry began to refuse to pay ecclesiastical tithes, and the Government appropriated \$160,000 towards the deficit. But this money is now exhausted, and as no more has been voted, the ecclesiastics are thrown upon their parishioners again for support, and it is stated that in many places they now refuse to hold church services, administer the sacraments, solemnize marriages, or bury the dead. Were not the masses of the people so closely wedded to their church, there would be ground for seeing a wide door for the propagation of a purer gospel, but a settlement of some sort is likely to be effected without a permanent variance between priests and people.—*Exchange*.

SECULAR.

—Persia is engaging German officers to organize her army.

—Russia is building hurriedly a strategical railway to the Austrian frontier.

—Cholera and dysentery are sweeping off the Russian troops on the Afghan frontier.

—Nine persons have died in Baltimore from trichinosis, caused by eating raw pork, on May 10.

—The losses from fire in the United States and Canada during the first seven months of 1885 aggregated \$60,000,000.

—The Sacramento River is so low that it is feared that navigation between Sacramento and San Francisco will be stopped.

—The Russians are fortifying the island of Quel-poert, at the entrance of the Yellow Sea and south of the Korean Peninsula.

—The city hospital at Montreal contained, August 13, thirty-six small-pox patients.

—The grasshoppers have been doing destructive work in Fort Reford and Poplar Pine Agency, Montana.

—Forty Germans have lately been expelled from Russia. Many Germans are becoming naturalized to prevent expulsion.

—Dysentery and scarcity of food are causing great suffering at Bridgeport, Pa. August 11, thirty cases of sickness and five deaths were reported.

—At Bay City, Mich., August 12, a desperate fight took place between some strikers and the officers, in which several persons were wounded.

—A cyclone at Norward, N. Y., August 12, killed eight persons, blew down the church steeples, and completely demolished the growing crops.

—The Mexicans who participated in the notorious train robbery on the Mexican National railroad, in February, 1883, have been condemned to death.

—The cholera is still doing its deadly work in Spain, and the southern part of France. The mortality from cholera alone, in Spain, is from 1,600 to over 2,000 daily.

—The *World's* Washington special says: "All the Spanish-American nations despise us. . . The Chilean officers declare that the Chilean navy could destroy ours in a three hours' fight."

—At the West End Coal Company's mines at Mecanagua, Pa., twelve men lost their lives, August 11, from gases which accumulated in the mine after the engine broke which supplies fresh air.

—The villages and gardens in the environs of Herat are being demolished to prevent their use for covering the movements of Russian troops in case of hostilities between England and Russia.

—United States Senator Coke, of Texas, has inaugurated an anti-prohibition campaign. He declared that prohibition is opposed to personal liberty and intended to overthrow the Democratic party.

—While the cashier of the San Jose Safe Deposit Bank of Savings was selling a small note of exchange to a stranger, a tray containing \$10,000 in gold was taken, it is supposed, by some one entering a side door.

—Reports come from Tonquin, southeastern Asia, that the black flag was hoisted recently and a raid made upon the Christian missions. Many Christians were killed and eight thousand followers of the missionaries took refuge with the French troops.

—According to the *Bulletin* (S. F.), the trades organizations throughout the United States were to issue, August 15, a petition requesting the president to call an extra session of Congress for the purpose of considering measures for the relief of the industrial classes and revival of business.

—The Pacific Mail steamships, which refused a few weeks ago to carry the mails, will take letters properly stamped and delivered to them, to China, Japan, Australia, and New Zealand. There will still be great delay and inconvenience to all persons outside of San Francisco; for they will have to send all mail destined for the above-named places, by the way of London and the Suez Canal.

—At Porter Station, a village of 300 inhabitants, twelve miles from Valparaiso, Ind., an epidemic, supposed to have been caused by eating meat coming from a filthy slaughter house, is raging. The report of August 6 states that five had died, fifteen were dangerously ill, and about twenty-five others sick. It makes itself known by a leaden feeling in the stomach, followed by vomiting and diarrhetic discharges. The most powerful drugs fail to give relief.

PLATES OF GOLD.—The throne of the empress of Russia is completely covered with plates of gold, and contains 1,500 rubies and 8,000 turquoises, besides many other rare and costly gems. The throne of the czar, known as the diamond throne, is truly a marvel. It is generally conceded that Russia possesses more precious stones than any other nation, a majority of which were procured at the expense of blood. The jewels in the cathedral of Moscow alone are valued at \$12,000,000.—*Sel*.

The operations of the mechanical appliances in a watch factory have become so rapid and systematic that it is possible to take the raw materials from stock in the morning, and have a watch running from them by noon.

Appointments.

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

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Preaching every Sunday evening at 7:30. Mission Reading-rooms at the church.

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

California Camp-Meeting.

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

California Tract and Missionary Society.

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

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

WM. INGS, Vice-Pres.

California Conference.

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

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

CONFERENCE COMMITTEE.

California State Sabbath-School Association.

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

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

as early as September 17. Address the package to C. H. Jones, Stockton, Cal.

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

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

C. H. JONES, Pres.

The Illinois Camp-Meeting.

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

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

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

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

R. M. KILGORE.

Publishers' Department.

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

OUR GENERAL AGENTS.

Australia—Elder S. N. Haskell, Sumarlide, Highett Street, Richmond, Victoria, Australia.

England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.

Hawaiian Islands—L. A. Scott, Honolulu, H. I.

Michigan—Miss Hattie House, care *Review and Herald*, Battle Creek, Mich.

New England—Mrs. E. T. Palmer, N. E. Tract Repository, South Lancaster, Mass.

North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.

Switzerland—W. C. White, Belchenstrasse 20, Bâle, Suisse.

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The American Sentinel,

An eight-page monthly paper that should be read by every American citizen. It discusses the live issue of the day, and takes the place of *The Sabbath Sentinel*. The distinctive object of the paper is to vindicate the rights of the American citizen. The first number will be dated September, 1885. Price, fifty cents a year. Let the subscriptions roll in. Sample copy free.

Valuable Premium Offer.

THE new illustrated edition of "The Great Controversy between Christ and Satan," from the destruction of Jerusalem to the end of time, by Mrs. E. G. White, is now offered as a premium with the SIGNS. This book is handsomely bound in cloth, and contains over five hundred pages of choice reading matter, and is illustrated by twenty-one full page cuts of the most striking events, besides a portrait of the author. We will send the SIGNS OF THE TIMES to new subscribers for one year, and give to each a copy of the "Great Controversy," for \$3.00; or the SIGNS six months, and a copy of the book, for \$2.25. Address the State secretary of the T. and M. Society, and our agent will call on you, or you can remit direct to the office of the SIGNS OF THE TIMES.

This Is for You

WE offer liberal inducements to those who can spare a few minutes, an hour, or a day, to show their friends and neighbors the best health journal published in the West. The *Pacific Health Journal and Temperance Advocate* is published bi-monthly by the Pacific Press, Oakland, California, at only 50 cents a year, and we now offer you some valuable, interesting, and useful books as remuneration for your services in securing subscribers. Now is the time! Agents say it is easy work, and they are meeting with encouraging success.

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Address all letters, and make money orders payable to the Pacific Press, Oakland, California.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

CASH RECEIVED ON ACCOUNT.—N Y T and M Society \$500, Wis T and M Society \$200, Texas T and M Society \$80, Iowa T and M Society \$321.79.

AUSTRALIAN MISSION.—Mrs Spaulding \$1.

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This volume contains the earliest writings of Mrs. White, first printed in 1851. It contains an account of her early religious experience, and a brief account of the wonderful dealings of God with her. Apart from its intrinsic value, it will be of interest as showing the harmony between the earliest writings of the Seventh-day Adventists and those published at a later date. Its publication is very timely. In paper covers, with Supplement, 25 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 20, 1885.

Camp-Meetings in 1885.

NEVADA, Carson City,	Aug. 27 to Sept. 7
NEW ENGLAND, Worcester, Mass.,	Sept. 2-8
NEW YORK, Syracuse,	" 3-15
ILLINOIS, Aurora,	" 9-15
MICHIGAN, Jackson,	" 17-29
CALIFORNIA, Stockton,	" 17-28
INDIANA, Logansport,	Sept. 24 to Oct. 6
OHIO, Springfield,	Oct. 1-13
KENTUCKY,	" 14-20
NEBRASKA (State Meeting), Lincoln,	" 14-20
MISSOURI,	" 14-20
CALIFORNIA—Southern, Santa Ana,	" 15-26
COLORADO,	" 21-27
TENNESSEE,	" 21-27

SEE the notice of a camp-meeting in Santa Ana, Los Angeles Co., Cal., beginning Oct. 15. Further particulars hereafter.

NOTICE change in appointment of New England camp-meeting. It will be held in Worcester instead of Lynn, as heretofore advertised. Time, Sept. 2-8.

THERE was an error of print in the notice of the coming camp-meeting in Stockton, Cal. Instead of "Sept. 18-28," it is corrected this week to Sept. 17-28.

A LETTER from Bro. W. C. White, dated Boston, Aug. 7, says they were just ready to take ship for Europe. Many prayers have followed them across the waters.

The Camp-Ground at Stockton.

THE Camp-meeting Committee have been fortunate in the selection of a camp-ground for the September meeting at Stockton. The place is known as Good Water Grove, situated but a short distance north of the city limits. It has long been deemed a favorite place for encampments of various kinds.

The inclosure contains some fourteen or fifteen acres of land, is well shaded with oak trees, and the "good water" supply is from two wells conveniently situated. The location is about two miles from the railroad depot, and the same distance from the steamboat landing, street-cars connecting both points with the camp-ground. In regard to healthfulness, convenience, and pleasant surroundings, the location is not inferior to any yet occupied in the State. The pride of Stockton is its health record, on account of which the State Insane Asylum was located there. The mild sea-breeze in the afternoon always insures delightful evenings, even in the warmest days. The great importance of this meeting to the cause which it is designed to forward, and to our religious interests, should lead all to make special efforts to attend.

Southern California.

ACCORDING to present arrangements the camp-meeting for Southern California will be held in Santa Ana, Los Angeles County. The time will probably be October 15-26. This is as early as it can begin and do justice to the laborers who have to attend the Stockton meeting, and who have to bear the burden of the Southern meeting. Intelligence received from Los Angeles County leads us to believe that October 15 will suit them better than an earlier date.

Tents may be rented the same as for the other meetings. White, 10x12, \$4.00; striped, same size, \$5.00; white (only), 12x16, \$6.00. As the tents must all be shipped from Oakland, it will be necessary to know at an early date how many will be wanted. All orders should be received at the Pacific Press by October 1. Somebody in that county should take it in hand to ascertain how many tents will probably be required.

Camp-Meeting Special Notice.

THE grove in which the meeting will be held in Stockton will be in charge of the Committee from Sept. 10, in order to make full preparation for the meeting. It is intended that the work of preparation shall be *fully completed* before the time to begin the meeting. Much was lost last year for want of this. In order that this may be done it is requested:—

1. That all who wish to rent tents will make their applications early.

2. That if any have tents which they intend to pitch on the ground, they will notify the Committee soon, and forward or bring their tents so that they may be erected before the meeting begins.

The ground will be platted in streets, and the lots numbered, so that numbers can be put on the tents as fast as they are erected. If any bring tents after the meeting is commenced, or without giving notice to the Committee, they may be disappointed or inconvenienced in regard to location.

RENT OF TENTS.

Tents will be rented the same as last year, pitched and ready for occupancy:

White tent, 10x12 ft.,	\$4 00
Striped " 10x12 "	5 00
White " 12x16 "	6 00
" " 14x20 "	7 00

Application for tents and for information in regard to them should be made to B. R. Nordyke, Pacific Press, Oakland, Cal.

Laborers in California, Take Notice.

LAST year, in an article on the "Magnitude of Our Work," we stated that it is becoming impossible to do justice to all the business to be transacted, and to the religious services at our camp-meetings as they have hitherto been conducted. We suggested that all reports of labor be sent in before the time of meeting, so that they could be examined and prepared to be presented to the auditing committee. Elder Loughborough adopted this plan in the Upper Columbia Conference; and thereby saved much time and labor at the Conference session. Therefore the Committee of the California Conference make the following call:—

All who have labored for this Conference during any part of this present Conference year will please send their *reports and accounts*, brought up to September 1, to Elder J. N. Loughborough, Pacific Press, Oakland, Cal. Competent persons will examine them, arrange them, and thus have all matters of doubt in the reports noted for ready explanation when the Conference meets. *This is important.* Let no one neglect the call.

In the past those ministers who have had to carry the burden of the meeting have had altogether too much of their time occupied in business matters. This difficulty can be obviated, to the benefit of every interest of the meetings.

Valuable Books.

WE would call the attention of all, and especially of our ministers and college students, to two important works that are for sale at this office. These are, "Labberton's Historical Atlas," and "Guin & Heath's Classical Atlas."

The Historical Atlas has fifty-one single-page colored plates, forty-three of which show the progress of history from the Empire of Chedorlaomer (Gen. 14:4), through the four great empires of prophecy, down to the map of Europe as it exists at present. The last eight plates show the development of the United States from the colonies and claims as they stood in 1650 A. D., to the States and Territories as marked in 1868.

The Classical Atlas contains twenty-three large double-page colored maps of the different countries and of the world of the ancients, from the earliest

records down to the fall of the Western Empire of Rome. It gives splendid detailed maps of Assyria, Babylonia, Media, Persia, Armenia, India, Asia Minor, Egypt, Arabia, Ethiopia, Greece, the Empire of Alexander, the Roman Empire as a whole, and all its provinces separately, and the inroads of the Barbarians as they poured down upon Western Rome, to her ruin. Besides these maps, it gives twelve large pages of printed matter, descriptive of the geography of the countries shown in the maps. And after that there is a thirty-six-page index, giving the ancient and modern names and the latitude and longitude, of all the nations, cities, etc., etc., known to ancient history. If asked, Which is the better atlas? we would say, Neither, as it depends altogether upon the wish of the student. If you want to obtain a *thorough knowledge* of ancient history to the ruin of the Roman Empire, the *Classical Atlas* is the better one. If you want only a *general outline* of the progress of history of the world down to our own day, then the *Historical Atlas* is the better one. The prices are as follows: Historical Atlas, \$1.50; Classical Atlas, \$2.50. Address, Pacific Press, Oakland, Cal.

Answers to Queries.

D. C. S.—1. Rand, McNally & Co.'s "Indexed Historical Atlas of the World," published in 1883, gives the number of Catholics as 202,367,858; Protestants, of various denominations, 108,629,906; of the Greek Church, 70,482,000.

2. The Greek Church is in no sense Protestant. It has no similarity to Protestantism, but in belief and forms of worship it is essentially Catholic, yet the two bodies are antagonistic. They were formerly one, but became divided on account of the rivalry between the bishop of Constantinople and the pope of Rome.

3. There is nothing in the Constitution of the United States that would prevent an atheist from being inaugurated president, if he were elected.

WE acknowledge the receipt, from M. C. W., of a copy of the report of the investigating committee of the *Pall Mall Gazette*, containing the revelation of the iniquity of London. From what we gathered from the telegraphic dispatches we were led to exclaim, "If Sodom was worse than this, what could it have been?" But since reading the fearful record we cannot believe that Sodom was as bad as this London infamy. We verily believe that the men of Sodom would have blushed and turned away their faces for very shame at sight of the hideous iniquities of these men of London.

THE NEW YORK OBSERVER SAYS:—

"It is reported that the bundle of Shapira manuscripts, recently 'valued at \$5,000,000,' has been bought for eighty cents by Dr. Ginsburg, who examined the manuscripts for the British Museum."

That is just about the proportion between the estimated value and the real worth of all those newly discovered documents purporting to be almost, if not quite, inspired, among which may be numbered the once much-lauded "Teaching of the Apostles."

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