

Sabbath School Teacher.

LESSON XIV.

April 4. ISRAEL'S PROMISE. | Josh xxiv 14-38.

COMMIT TO MEMORY, vs. 14, 15.

PARALLEL PASSAGES, 1 John v. 21; 1 Cor. x. 14.

SCRIPTURE READINGS.—On the kind of worship God requires, John v. 24; on the need of decision, Rev. iii. 15, 16; on the choice freely made, Ps. ex., 8; and Deut. xxx. 15; on the decision by Joshua (v. 15), see Gen. xviii. 17, and illustrations of it in Acts x. 2, and xvi. 32, 33; on the popular resolve, see v. 22, and illustration, Acts xix. 19; on its motive, (v. 17) see Ex. xx. 2; on the impossibility of serving Jehovah and "other gods," see the Second Commandment, on the ready assurance given, see Gal. iv. 15.

GOLDEN TEXT.—The Lord our God will we serve, and His voice will we obey.—Joshua xxiv. 24.

CENTRAL TRUTH.—The Lord has a right to our service.

In the review that concluded the last quarter's lessons, we saw the details of the ground on which the Lord of Joshua claims service at the hands of the people, whom he had adopted, educated, protected and endowed. Our lesson requires us to examine Joshua's appeal, and the people's response.

I. Joshua's Appeal. "Therefore," shows a conclusion from the foregoing argument, "fear," not with the "fear that hath torment" (1 John iv. 18), but the fear of children, for the word stands often for true personal religion (Ps. ii. 11; see also, Prov. i. 7).

And serve Him. "Ah!" an Israelite might say, "I do no harm, and I do not worship idols; in fact, I believe in Jehovah, and have very good thoughts of Him." But that is not all. God wants "service," just as now He requires His people to attend "divine service." (Heb. x. 25.) The words refer to worship, as one may see by a very clear text, illustrating this in Rom. i. 25. We are, as the Jews were, to "glorify God as God." (Rom. i. 21.) "I do not go to church, but I am as good as those who do." You are not serving Him in the sense of this text. "But I think of Him at home, or in my Sunday walks." That may be, but He requires you to "serve" Him.

And the service is to be, relatively, worthy of Him, in sincerity. Feigned service is an insult, as if He did not know your heart. Light-minded service mocks Him, as if He were like ourselves and not of infinite majesty. Occasional service wrongs Him, as if recognition of Him now and then were all He deserved. Service, such as we like on more grounds of taste, lacks this element, as if the main thing were to please us, and not to honour God. Tried by this test how much worship in form is self-pleasing in fact!

Sincere worship is meek, lowly, unselfish, with all the heart, reverent and devout, and we do not when rendering it, think of enjoying ourselves, or being gratified, or pleased, but of God receiving from us His due. In other so-called worship, far too much is made of man, and God is not in all "our thoughts," only a small part of them.

The worship must be "in truth," according to God's nature. All idolatry bolies God. See again Rom. i. 25. Many gods—a lie against His unity; made gods against His eternity; golden, &c., gods against His spirituality; fickle gods against His unchangeableness; passionate gods (like Virgils) against His holiness; helpless gods (like Baal, 1 Kings xviii. 27), against His power; pictures of Him, as a great, good natured, magnified man, against His very divinity (see Ps. i. 21); and so throughout. See on the true worship, 1 Cor. v. 8.

"What is the use of teaching and arguing about God's qualities?" One may say, yes, it has its use. Our worship if it is to be true, is according to His qualities, as He has shown them. Hence He is at pains to reveal them (see the one-talent servant's speech, Matt. xxv. 24, 25), in the word, in His Son, in His works. (Ps. xvi. 10).

This true and sincere worship involved putting away from land, home, heart, the gods served on the other side of the flood (see review, and Lev. xvii. 7, also v. 2 of this chapter, and Gen. xxxi. 34.) As the Fourth Commandment shows, the two kinds of worship could not co-exist. (See 1 Kings xviii. 21.) And just so there are attachments to mammon, to drink, to pleasure, which God holds to be incompatible with fearing and serving Him.

This service is to be free by our choice (v. 15), and decision is required. So with us, "God is in Christ." We must be for Christ, or against Him (Matt. xii. 30). Let teachers and pupils lay this to heart, and when new pursuits or pleasures invite us, let us apply the test—"is this for or against Christ?" An honest use of this test will settle many disputes.

Joshua has made up his mind; for his house also; for parents and their families go together in this while they continue "a house." There are times, as at baptism, the supper, season of public covenanting, where it is not display, but duty to set out our private convictions and purposes, and when our religion is to be held up before our fellow-men, however it may be desired by those who would excuse their want of it.

II. The people's response (v. 16). The appeal tells. The people say "God forbid," etc., and give very good reasons in vs. 16, 17, already dwelt upon, such as God's leading, defending, and bestowing the land, and notwithstanding that Joshua reminds them of the gravity of their undertaking (v. 19), they persist, and the covenant is solemnly and formally ratified (vs. 21-25).

Not otherwise do we, as Christians, serve God. We know Him in His Word, in His Son, in the atonement. (See John xvii. 8, 9, 25; and 2 Cor. v. 18-21.) We believe in Him through Christ. We receive His gift, "eternal life" (Rom. vi. 23). We love Him as we know Him, and we keep His commandments because we love Him (1 John ii. 12-14). In this there is nothing servile or sordid. Gratitude is generous, elevating and purifying (2 Cor. v. 14; and 1 John iii. 8).

How shall we fear and serve Him? (a) In true and sincere worship, in closet, the family, the prayer-meeting, the church, and let us worship in "houses."

The family bond is a blessed one—worship together makes it strong and holy.

(b) In fearless opposition to all that is against Him—gains, pleasures, pursuits, methods of living (see Christ cleansing the temple, Matt. xxi. 12.)

(c) In honest assertion of His rights over the "abbits, over the young, over the people, over the laws, over our wealth."

(d) In constant humble, holy effort to set Him forth, as He is, so that others may know, believe, love, and serve Him. (Rom. x. 14.)

Before passing from this lesson, there is one point to which the attention of the pupils should be turned, because it concerns us all. God hates idolatry, and it ruins men. What He hates, we should hate. What ruins men, we should put away. But what will banish it? The light of the Gospel. Now foreign missionaries are engaged in this very thing. We are to give them our love, esteem, prayers, and money. No thoroughly earnest church is now without such a mission, and the young should feel a deep and lively interest in the overthrow of the idols; for missionary zeal is a part of that love and attachment to God in Christ, that all Christians ought to cherish.

SUGGESTIVE TOPICS.

Who speaks—to whom—on what occasion—the drift of his address—the fear urged—sense of the word—how is God served—the New Testament command—how evaded—the reply—the kind of service—meaning of sincere—the evil in feigned service—how it insults God—marks of sincere worship—why "in truth"—God's nature—what—how belied by heathenism—as to unity, nature, and character—the value of knowing God—what such worship involves—why warn Israel—meaning of "beyond the flood"—illustrations of idolatry there—the need of the Fourth Commandment—the freedom of service—the people's reply—the lessons to us—the war with idols now—who wage it—at whose cost—our duty.

LESSON XV.

April 11. THE PROMISE BROKEN. | Judges ii 11-16.

COMMIT TO MEMORY, vs. 11, 12.

PARALLEL PASSAGES.—1 Kings xi. 6; Neh. ix. 28.

SCRIPTURE READINGS.—Did evil (v. 11), see uses of this phrase, Judges iii. 7; iv. 1, and compare 1 Kings xv. 5; "provoked the Lord" (v. 12), see Deut. xxxi. 16, 17; concerning "Baal" (v. 18), see Num. xxii. 41; and "Ashtaroth," 1 Sam. vii. 8; as to "spoilers" (v. 14), see 2 Kings xvii. 20; with v. 15, compare Josh. i. 9; and upon "the Lord has sworn," see Lev. xxvi. 37.

GOLDEN TEXT.—They soon forgot his works, they waited not for his counsel.—Psalm. cvi. 13.

CENTRAL TRUTH.—Men rob God.

We now enter on a new section of the history of Israel. The word "judge" first occurs in our lesson (v. 16); from this new and especial class of officers, the book takes its name. Ashtaroth is here first mentioned (v. 18), as an object of worship. If it ever appeared to us that the Lord was needlessly strict with the people, needlessly precise in his warnings and precautions, if we ever thought the Bible severe in its judgments, of the deceit and fecklessness of the human heart, this lesson should correct us.

It is not a description of one particular falling away, but a general introduction to a sad round of sins, judgments, sorrows and deliverances. The evil communications corrupt; the corruption provokes anger; the anger brings misery; the misery, a cry for mercy; and the mercy sends a deliverer.

(a) How long did Israel continue loyal? Verse 7 answers, Joshua survived in Canaan probably about thirty years. The elders, younger than he, who were with him in the wars, and likewise, would survive twenty or thirty years more, so that fifty or sixty years after Canaan was owned, the apostasy began. A new race arose that knew not God (v. 10). How important it is to guide the generations coming forward! See Psalm lxxviii. 5-7.

No wonder good men agonize over the young, toil for Sunday-schools, plead for family instruction and are jealous over all books, schools and teachers that ignore the Lord, and all pursuits that disincite to his service.

(b) How did the apostasy begin? By positive disobedience as to the inhabitants of the land. Contrary to God's command, they not only tolerated but made leagues with them (v. 2); a step so grave that the angel of the Lord rebuked them at Bethum, and a temporary repentance was the result (v. 4). But only temporary! The people of the land had their local, ancient gods. The sentiment of the whole surrounding region was with them. Usages, customs, indulgences, society, traditions, amusements, festivities, all were in the direction of the old worship. It imposed no restraint on human lusts and passions. On the contrary, it provided for them. The young Israelites, as they grew up, thought their fathers, the elders, too strict. "Times had changed. They were not narrow or bigoted. They were liberal. There were a great deal of good in all religions. They rather liked Baal-worship; it expressed some fine ideas." So they mingled with its adherents; they joined them; they forsook God.

(c) What new gods did the Israelites serve? (v. 11). The supreme god and goddess of the Phœnicians and Canaanites, were Baal and Ashtaroth. Some think Baalim, the plural of Baal, and Ashtaroth of Astarte, used in reference to their many statues; others in reference to their many forms and modifications. The latter appears the well-supported view. "Baal" means lord, owner, and when describing the heathen god, has the article before it.

This god was served by [the M] as Baalpeor, (Numb. xxii. 41; D. v. 3), probably as Bel, by the Babylonians, and among the Carthaginians, who often put his name (as we find it in the Bible) into theirs, as Adherbal, Hannibal, &c.

His worship was stately and pompous, as unhappily, we learn from the Scripture account of his worshippers in Israel. He had temples (1 Kings xvi. 32), images (2 Kings x. 20), altars on the finest sites (1 Kings xviii. 20), priests (1 Kings xviii. 16), maintained at the royal cost, a graded hierarchy (2 Kings x. 10), its members greatly given to attaching themselves to the upper classes and rulers, with elaborate and numerous vestments, (2 Kings v. 22), with incense (Jer. vi. 9), and much self-inflicted punishment and fanatical excitement on special occasions (as in 1 Kings xviii. 26-28).

Most of these things, for they spread over Europe, have been adapted to a corrupt Christianity, so that it is not without reason probably, that it is denounced in the New Testament under the name of "Babylon" (Rev. xviii. 10).

Many of these remarks apply to Ashtaroth (v. 13), the female divinity of the Phœnicians, the Astarte "of the Sidonians," of Solomon's time (2 Kings xxiii. 13); the Ishtar (Layard) of Babylon; the Astarte of Greeks and Romans. The moon and the planet Venus were identified with her; for half in poetry, half in devoutness, early idolaters mixed up heavenly bodies and natural forces with their gods, began perhaps by deifying them; and the forms of worship varied with times and lands, and the character in which the goddess was held. It is undoubted, however, that impure and revolting rites were everywhere practiced in this worship.

To the yoke of such false gods the Hebrews "bowed themselves," (v. 12), degraded themselves by worship. Strange that Jehovah was angry?

(d) What consequences followed? Instead of their being strengthened by him against their foes, they were "sold" given over, delivered into the hands of the plunderers, "spoilers" only occurring once more (1 Kings xvii. 20). In early unsettled life, wandering herds moved to and fro, living by plunder (see 1 Sam. xxiii. 1), and resting like the Huns, Goths, Vandals, and modern Bedouin, where they were comfortable.

The Hebrews in vain made head against them (v. 16). Joshua xxiii. v. 10, is reversed, and Deut. xxviii. 25, fulfilled; and they get no help from their adopted brethren!

(e) How did the Lord interpose on the repentance of the people? By judges (v. 10), special instruments, fitted for the crisis, and accepted by the people, by their force of character as leaders, and then for a time obeyed as rulers. The description is general. We shall have occasion to see particular cases, and study them.

We may see from this prophetic statement to the book, the following things (teachers can select and dwell on such as suit their classes):

- (1) Why the Canaanites still retained so much place and power.
(2) Why Israel was so often feeble and so often in bondage.
(3) How exact is the fulfillment of the divine word by Moses and Joshua.
(4) How truly the Lord's hand is at work with man when he seems entirely inactive, and to have nothing to do with them.
(5) How closely prosperity and freedom are linked with the worship and service of God.
(6) How entirely public servants are God's gift, and upheld by the Lord in wisdom, courage and strength.
(7) How essential that we know and worship God as he requires. We know him in Christ. So serve him.
(8) How fatal it is to forget God and be conformed to the world. Now the worship of Baal is exploded among us. But as really as then, God can be forsaken, his rights denied, his worship abandoned, and though not in name, yet in reality, the life yielded up to lusts, fashions, open sins that rule us and are obeyed by us. See Rom. vi. 13.
"I cannot do without drink." "I must have my game." "I cannot stay away from the theatre." "I have no pleasure but in my money." "I cannot live out of society." These confessions are often made. It is of little use to "inquire how little or how much positive good or ill may be in these pursuits." It is enough to condemn, if thus they are in the Lord's plan, and he is forsaken for them. "Keep yourselves from idols."

SUGGESTIVE TOPICS.

Why this book so called—character of judges—what rendered them necessary—why judgments—to whom were the people given up—spoilers—what the progress of apostasy—early sin of omission—attractions of false religion—how soon fell—forms of idol-worship—Baal—form of his worship—his worshippers—influence of it now—Ashtaroth—other names—connected with what symbols—how the condition of the people affected—how warned—what lessons may be learned—regarding right teaching—example—the hand of God with a people—with great leaders—his hatred of idolatry—and forms of it in our time.

Ancient Jerusalem.

No spot on the face of the earth is so full of historical associations as Jerusalem. Like its mysterious king, Melchisedek, it bursts out of the dark past without beginning of days, more than a thousand years before the founding of Rome. It remained a city of the Jebusites for over eight hundred years; longer, half of that time after the conquest of Canaan by Joshua. Indeed, it was not until the seventh year of his reign that King David was able to get possession of it and make it his capital. It was about one thousand years before Christ that Solomon's magnificent temple was dedicated. This pile of marble and gold towered four hundred and twenty six feet at its highest point above the level of the Kedron on the east. The following, from the Edinburgh Review may be read with new interest, if it is true that the Sublime Porte has determined to raze the wall of Jerusalem to the ground: The area now occupied by the city of Jerusalem and its environs may be said to have been the site of seven successive cities. Eighteen great building epochs have been divided from one another by seventeen separate captures or hostile occupations. We cannot attempt now even to glance at these varied phases of the history of the place. The desolate and sordid aspect of the city

testifies to the condition into which it has sunk under the Turkish rule. The most interesting of the existing edifices were raised by the Saracen caliphs. Remains of the work of Godfrey and the Angevins are to be recognized; but they are dwarfed by the colossal relics of the earlier builders. The Persians came only to destroy. The Roman thrice ruined or transformed Jerusalem. Justinian, and before him Constantine, filled it with convents, shrines, and churches. Julian and Hadrian reared temples to Venus and Jupiter; and the latter endeavored to suppress its very name, in favor of that of Æta Capitolina. Under the Macedonian kings, and the preceding Asamonean dynasty, occurred fierce struggles with the Roman and with the Parthian—with the kings of Syria and of Egypt. During the period of 1,113 years which elapsed between the capture of the city of Jehus by David, and the great catastrophe effected by Titus, magnificent monarchs exhausted the arts of the day in adorning the sacred mount. In the whole history of Jerusalem, from the days of Melchisedek to our own, the most memorable epochs of destruction were the capture effected, in the 488th year of the Jewish monarchy, by the Chaldeans, and the yet more complete overthrow, 646 years later, by the Romans. The marks of these master calamities, and of the workmanship of the three chief founders and restorers of the city—Solomon, Nehemiah, and Herod—are preserved beneath mounds of accumulated debris, with something of the fidelity of the geological record of the globe.

The city of Jerusalem attained its utmost extent under the third, or Idumean, dynasty of the kings of Judea. In splendor and architectural beauty, if not in colossal grandeur, the buildings of Herod the Great rivalled those of Solomon, his famous predecessor. A great unwritten tradition, yet alive among us, commemorates the fact that neither hammer, nor axe, nor any tool of iron, was heard in the House of the Lord while it was in building. The discovery of the quarry marks of the Phœnician masons on the foundation courses of the great eastern wall of the mountain, shows that this reverent provision was applied by King Solomon to the entire enclosure. Letters so ancient that they appear to be the common progenitors of the Greek, the Samaritan, and the square Chaldean characters, still designate, after a lapse of 2,875 years, the course for which more than one stone was hewn, and in which it is still found. Both occur on the stone of the second course, Daltch on the fourth, and a numeral 5 on the fifth. The skill of experts has been called in to identify the letters; but their unmistakable purport has not before been pointed out. At various places on each wall, (with the exception of the unexplored northern line) from the north-east angle round to the middle of the western wall, the same notable indication has been distinctly found.

The Marks of a Minister.

A correspondent of the National Baptist tells this story of the late Dr. Bethune:

On one occasion when the Doctor was resident in Philadelphia, he went for a few days' rest to a trout stream he had heard of in the interior of the State. Arriving, an almost entire stranger, at a house kept by a man who had been accustomed to entertain those who came there to fish, he was coldly received. The man told him frankly that he had attended a protracted meeting during the winter, that he hoped the Lord had forgiven him sins and that he had joined the Methodist Church, and meant to give up going with the kind of men who came up there to fish. The Doctor's humor overcame his scruples so far as to gain admittance for the night, and the next morning succeeded still further, prevailing upon the man to go out with him and show him the best places of the stream. They spent most of the day together, and on returning to the house in the afternoon the man slipped him on the shoulder, saying: "Doc, I like you."

"Why do you like me, my friend?" "Well, Doc, I'll tell you. We've been out almost all day; we haven't caught much; you fell in and got wet, and I have not heard you swear once."

After supper, as the Doctor was smoking his pipe in front of the house, his host came out, and with some hesitancy said, "Doc, since I joined the church, I've had prayers every night; we're going to have them now, and maybe you wouldn't object to come in." "Certainly not, my friend;" and he went in to listen to the reading of a passage in a broken way, and to join heartily in a good old Methodist hymn. During the singing the man watched him closely, and at the end said anxiously, "Maybe you wouldn't mind leading us in prayer?" The Doctor knelt, and offered one of those full and hearty, yet simple supplications, which are so well remembered by all who know him. He was hardly seated in front of the house again before the man reappeared, saying: "Doc, I kinder suspicion you." "What do you suspect me of? Nothing bad, I hope!" "No, nothing bad; and maybe I'm wrong, but I kind o' think you are a minister." "What makes you think I am a minister?" "Well, I'll tell you. I have not heard you swear since you came; then the way you joined us in the hymn; then the way you prayed, made me think you were a minister." The Doctor laughed heartily as he acknowledged that he was indeed a minister.

Who can measure the power of a great idea? Armies fight in vain against it, and nations yield to its sway.—Lau Islay.

The new Presbyterian work at Chi-mi, China, continues to prosper. A native pastor has been appointed over the three churches now organized among the converts from the Nameless Sect. Mr. Corbett, on a recent trip, baptized 17 adults. The government prevents an outbreak of persecution; but the hostility manifested against this "foreign" religion is intense, and shows itself in the social and business relations of the converts. Marriages are broken off and work is refused to those who will not labor on the Sabbath.

The Numbers of the Bible.

It is not a little striking how much the Bible has to do with numerals. The following will give the reader some idea of the subject, viz.: One is used not less than 521 times, two, 204 times, three, 197 times; four, 86 times; five, 86 times; six, 76 times; seven, 211 times; eight, 24 times; nine, 9 times; ten, 98 times; eleven, 24 times; twelve, 90 times; thirteen, 4 times; fourteen, 19 times; fifteen, 17 times; sixteen, 11 times; seventeen, 6 times; eighteen, 9 times; nineteen, 1 time; twenty, 51 times; thirty, 60 times; forty, 57 times; fifty, 61 times; sixty, 7 times; seventy, 14 times; ninety, 3 times; one hundred, 60 times; two hundred, 22 times; three hundred, 20 times; four hundred, 18 times; five hundred, 22 times; seven hundred, 6 times; eight hundred, 3 times; nine hundred, 1 time; one thousand, 6 times; two thousand, 9 times; three thousand, 18 times; four thousand, 8 times; five thousand, 12 times; six thousand, 4 times; seven thousand, 12 times; ten thousand, 37 times; twelve thousand, 17 times; fourteen thousand, 1 time; sixteen thousand, 2 times; eighteen thousand, 5 times; twenty thousand, 15 times; thirty thousand, 8 times; forty thousand, 6 times; fifty thousand, 4 times; sixty thousand, 1 time; seventy thousand, 4 times; 80 thousand, 2 times.

It will be noticed that the numbers, eighty, eight thousand, nine thousand, thirteen thousand, fifteen thousand, seventeen thousand, and nineteen thousand, are not used in the Scriptures. Also the odd numbers between one and two hundred, such as one hundred and five, one hundred and ten, etc., etc., are also between the round numbers in thousands, are frequent in the Bible.—Christian Observer.

Random Readings.

THE more God empties your hands of other works, the more you may know He has special work to give them.—Garrett.

THE heights of earthly promotion and glory lift us no whit nearer heaven. It is easier to step there from the lowly vale of humiliation and sorrow.—Poor.

ALIGHT on the throne of God, and not below, in the footprints of a trampling multitude, are the sacred rules of right, which no majorities can displace or overturn.—Charles Sumner.

BEST of all is to preserve every thing in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—Gosner.

CHRIST, and everything in Him and with Him, is an incomprehensible mystery; fail but to explore it, and thou art but a fool; but believe what is revealed to thee of it and it is enough for thy salvation.—Strauss.

IT is a form of ambition—a noble one, it is true—the ambition of intellectual dominion; and has notated by a philosopher who flattered himself that he was singled in his pursuit of wisdom.—Henry Rogers.

THE greatest thing, the first thing, the last thing, the most important thing, we can all do—we can all pray. Let us do this as a preparation for every other duty, and God will hear and bless.

WE are what we are; we cannot be truly other than ourselves. We reach perfection not by copying, much less by aiming at originality; but by consistently and steadily working out the life which is common to us all, according to the character which God has given us.—F. W. Robertson.

IT is a blessed thing that our responsibilities and cares come upon us, as the months and years, by degrees. We are thus brought in all things, to bear our burdens; and when, in after years they are all past, they seem to have been as naught.

THE late venerable Dr. Archibald Alexander, of Princeton, N. J., had been a preacher of Christ for sixty years, and a Professor of Divinity for forty. On his death-bed he was heard to say to a friend, "All my theology is reduced to this narrow compass—Jesus Christ came into the world to save sinners."

WISDOM in any department of effort the human mind has reached, verily, and is able to give a simple and sincere expression to it, we find the product full of nature full of life, full of freshness, full of impression. This, and this ultimately, is the plain secret of the charm in every word of genius and of power.—Shedd.

SCRATCH the green rind of a sapling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. How forcibly does this figure teach the necessity of giving right tendencies to the minds and hearts of the young!

THE value of a good book is not often appreciated. Saints are built up in their faith by good reading, and an impatient person is never more disposed to read than when he takes an interest in the salvation of his soul. It is important, therefore, for every family to keep on hand a supply of useful religious books. Religious books have a great deal to do with the destiny of families.

TO understand the world is wiser than to condemn it. To study the world is better than to shun it. To use the world is nobler than to abuse it. To make the world better, lovelier and happier is the noblest work of a man or woman. There are many intelligent and talented persons who waste the best part of their time in useless dreaming. Their years are spent in the world of fancy and unreality that their imagination creates about them. Mental pleasures render them insensible to present opportunities, and prosperous chances slip by their unheeded and unnoticed until their youth and energies are all gone. Then, in adversity and old age, they attribute their want of prosperity and worldly success to some imaginary fate or destiny, even yet blind to the truth that their want of prosperity is simply the result of opportunities wasted.—Franz Peterstein.