

# The Signs of the Times.

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

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## The Signs of the Times.

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### "I SHALL BE SATISFIED."

Not here, not here! not where the sparkling waters  
Faded into mocking sands, as we draw near;  
Where in the wilderness each footstep falters;  
I shall be satisfied—but oh, not here!

Not here, where every dream of bliss deceives us;  
Where the worn spirit never gains its goal;  
Where, haunted ever by the thought that grieves us,  
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling  
With rapture earth's sojourners may not know;  
Where Heaven's repose the weary heart is stilling,  
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,  
Lies the fair country where our hearts abide,  
And of its bliss is naught more wondrous told us,  
Than these few words, "I shall be satisfied!"

Satisfied, satisfied! the spirit's yearning  
For sweet companionship with kindred minds;  
The silent love that here meets no returning,  
The inspiration which no language finds.

Shall they be satisfied? the soul's vague longing,  
The aching void which nothing earthly fills?  
O what desires upon my soul are thronging,  
As I look upward to the heavenly hills!

Thither my weak and weary feet are tending;  
Saviour and Lord, with thy frail child abide;  
Guide me toward home, where, all my wanderings ended,  
I then shall see thee and be satisfied!

—Sel.

## General Articles.

### The Law in the Patriarchal Age.

BY MRS. E. G. WHITE.

WHEN Adam and Eve were created, and placed in their Eden home, they had a knowledge of the law that was to govern them. Its precepts were imprinted on their hearts by Jehovah himself, and they were acquainted with its claims upon them. When they transgressed that law, fell from that state of happy innocence, and became sinners in the sight of God, the dark future of the fallen race was not relieved by a single ray of hope. Because of the transgression of the divine law, paradise was lost to man, the curse was pronounced upon the earth, and the reign of death commenced.

But Heaven pitied man, and the plan of salvation was devised. When the curse was pronounced upon the race, in connection with the curse there was given the promise of pardon through a Saviour who was to come. This promise was the star of hope that lighted up the gloom, that, like the pall of death, hung over the future of man, and of the world which was given him as his dominion. The gospel was first preached to Adam and Eve in Eden. They sincerely repented of their guilt, believed the promise of God, and were saved from utter ruin.

Those who lived before the flood were favored

in receiving instruction from Adam, who had conversed with God and angels in Eden. He lived nearly a thousand years, and by his teachings, and his example of humble obedience, he exalted the law of God. He sought to turn his posterity from transgression to a life of obedience and faith in a promised Saviour; but he found from sad experience that it was easier to open the flood gates of sin and woe upon the world, than to resist and press back the tide of moral wretchedness that was pressing in upon mankind in consequence of his transgression.

Enoch also was a preacher of righteousness, and sought to turn men from their evil ways. For three hundred years he walked with God, giving to the world the example of a pure and spotless life, one which was in marked contrast with the lives of the men of that self-willed and perverse generation, who openly disregarded God's holy law, and boasted of their freedom from its restraints. But his testimony and his example were alike unheeded; because men loved sin better than holiness. Enoch served God with singleness of heart; and the Lord communicated to him his will, and through holy vision revealed to him the great events connected with Christ's second appearing. And then this favored servant of the Lord was borne to Heaven by angels without seeing death.

At length the wickedness of man became so great that God could no longer bear with it; and he made known to Noah that because of the continual transgressions of his law, he would destroy man, whom he had created, by a flood of water which he would bring upon the earth. Noah and his family were obedient to the divine law, and for their loyalty to the God of Heaven they were saved from the destruction that overwhelmed the ungodly world around them. Thus the Lord preserved to himself a people in whose hearts was his law.

Noah warned the people. He believed that the threatened punishment would come upon the world, and he made every effort to turn that sinful generation from transgression to obedience. But he was unsuccessful. Only his own family at last received his message.

The terrible judgments of God in the destruction of the antediluvians should be a sufficient warning to all who have since lived upon the earth, that God will surely punish those who disregard his law. But the human heart is prone to evil; and as people multiplied upon the earth after the flood, they soon became bold in their transgressions. Idolatry existed, and increased to a fearful extent, until finally the Lord left the hardened transgressors to follow their evil ways, while he chose Abraham, and made him the depository of his law for future generations.

Abraham was called out from an idolatrous family, and was appointed of God to preserve his truth amid the prevailing and increasing corruptions of that idolatrous age. The Lord appeared to Abraham, and said: "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee."

The Lord communicated his will to Abraham, and gave him a distinct knowledge of the requirements of the moral law, and of the salvation that would be accomplished through himself. It was a high honor to which Abraham was called, that of being the father of the people who for centuries were the guardians and preservers of the truth of God for the world,—of that people through whom all the nations of the earth should be blessed in the advent of the promised Messiah. But He who called the patriarch judged him worthy. This is the testimony of God concerning his chosen servant, as it stands registered on the sacred page: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." And again: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

It is God that speaks. He who understands the thoughts afar off, and places the right estimate upon men, says, "I know him." There will be on the part of Abraham no betraying of the truth for selfish purposes. He will keep the law, and deal justly and righteously; for he knows that he must answer to God for his conduct. And he will not only fear the Lord himself, but he will cultivate religion in his home. He will instruct his family in righteousness; the law of his God will be the rule in his household. Would that this testimony could be borne of all who in this day have the knowledge of the way of the Lord, and profess to walk in it.

God conferred upon his faithful servant special honor and blessings. Through vision, and through the angels that walked and talked with him as friend with friend, he was made acquainted with the purposes as well as with the will of God. When judgments were about to be visited upon Sodom, the fact was not hidden from Abraham. "The Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" And at the request of Abraham, he would have spared that wicked city, had even ten righteous persons been found in it.

The blessings upon the patriarch Abraham are repeated to Isaac in these words: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

God gave to Abraham and to his seed the rite of circumcision as a token that he had separated them from all other nations as his peculiar treasure. By this sign, they solemnly agreed to fulfill the terms of the covenant made with Abraham and repeated to Isaac and Jacob. But the descendants of Abraham departed from the worship of the true God, and transgressed his law. They mingled with the nations who had no knowledge or fear of God before their eyes, and gradually imitated their customs and manners, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts.

God revealed to Abraham that his posterity would become bondmen to an idolatrous nation,



But when they humbled themselves before God, and acknowledged his dealings, and cried unto him earnestly for deliverance from the oppressive yoke of the Egyptians, their cries and their promises to be obedient reached Heaven. Their prayers were answered in a most wonderful manner, and Israel was brought forth from Egypt, and the covenant made with their fathers was renewed to them.

Thus was the knowledge of the law of God preserved through successive generations from Adam to Noah, from Noah to Abraham, and from Abraham to Moses.

### The Origin of Lent.

This great fast, so conspicuous among the many observances of the Roman church—and among those of some Protestants, as well—is upon us once more. Its claims of peculiar sanctity, the increasing respect for it among even Protestants, and that mysterious *glamour* with which it always seems invested, all demand the most searching investigation into its every feature, and that its merit, or demerit, be fully and thoroughly understood.

It is conceded by all concerned that there is no precept, or command, in the Old Testament or the New, requiring, or even approving any such observance. In no history, sacred or profane, have we any *example* of its observance, either by those holy men "to whom were committed the oracles of God," by the ancient church, under the Old Testament dispensation, or by the "apostolic church," of the New. Like every form of "*festival*," therefore, its appearance in the Christian church is that of an interloper and an enemy.

Very early in the Christian era, the resurrection of Christ was annually commemorated, but for centuries *that commemoration was preceded by no Lent*. Cassianus, the monk of Marseilles, writing in the fifth century, says: "The observance of the forty days had no existence so long as the perfection of that primitive church remained inviolate." This testimony is a most expressive intimation that the introduction of "the forty days" was the bitter fruit of a violation of the purity and integrity of "that primitive church."

"Whence, then," we ask, with another, "came this observance?" We answer: The forty days' abstinence of Lent originated with the ancient pagans, formed a part of their worship, and is therefore a *purely idolatrous observance*. "Such a fast of forty days" in the spring of the year, "is now observed by the Yezidis, or devil worshipers of Koordistan, who have inherited it from their early masters, the Babylonians."—*Layard's Nineveh and Babylon*, p. 73.

So, too, the pagan Mexicans, says Humboldt ("Mexican Researches," Vol. 1, p. 404), "Three days before the vernal equinox, began a solemn fast of forty days in honor of the sun." Wilkinson tells us in his "Egyptian Antiquities," Vol. 1, p. 278, that such a fast of forty days was observed in Egypt.—*Two Babylons*, p. 169. Rome, too, whose paganism, both ancient and modern, was borrowed and perpetuated from the same ancient Babylonian model as that of Egypt, did not allow herself to overlook so conspicuous a feature as this, in that paganism, for under the pagan *regime* she too had her Lent. Probably this was the time which includes the "forty nights," during which "the wailing of Proserpine continued." It appears from the testimony of Arnobius, as represented by Hislop in "Two Babylons" (p. 170), that the Romans observed a "sacred" fast called "Castus," which the Christians in his time believed was primarily in imitation of the long fast of Ceres, when for many days she refused to eat, on account of "excess of sorrow," for the loss of her daughter Proserpine, who had been stolen and carried away by Pluto, the god of hell.

Whatever relation "the forty nights wailing

for Proserpine," "the long fast of Ceres," and the "sacred fast" of "Castus" may or may not have sustained to each other, they show that, like the Egyptians, from whom they learned their paganism—and like the whole pagan world as well—the ancient Romans periodically observed a "sacred fast."

The facts, as we shall see, answer the question as to the origin of this great observance. They reveal, as the source whence it has emanated, a fountain whose filthiness and pollutions no words but those "which the Holy Ghost speaketh," can possibly describe,—a fountain whose waters, however clear and pellucid they may appear, are always charged to the full with the rankest, deadliest poison!

Just here another question presents itself, *viz.*: How and why did "Lent" find its way into the Christian church? Let us see. There is abundant evidence in history that, to propitiate the pagans, and to secure their assets to a "nominal Christianity," the church of Rome, pursuing her usual policy, took measures, and found it no difficult matter, to get paganism and Christianity, now far sunk in idolatry—in this, as in so many other things—to shake hands.

Such a treasonable policy could be carried out only by treachery and fraud. But Rome, as usual, was equal to the occasion.

Taking advantage of the fact that fasting, though not commanded, was expressly approved by the Master, and practiced by his apostles and "the Apostolic Church," it was easy for her, under some plausible pretext, to recommend, and, at last, to bring in this ancient and revered pagan fast. To the church, "now far sunk in idolatry," this—like certain popular defections of the present time—was but another backward and downward step in her much boasted "progress" and "advanced thought"! Of course, it was in every sense a loss to her, while to the pagans it was a positive gain.

Side by side with the Christians, they still fasted and worshiped in honor of Bacchus, their false messiah; while the Christians, in their "progressive" but false "liberty," kept the same fast, and to great extent *in the same way*, in honor *professedly* of the true! Thus, at length, Lent had found its place among other "abominations," as an ordinance of the Christian religion! In all this the pagans yielded absolutely nothing, yet the church, conceding everything, *yielding* everything, took, in this one act, a long step in that long career of concessions and compromises, by which at last she became thoroughly and hopelessly metamorphosed into what is now called the "Roman Catholic church," a living, loathsome embodiment of the ancient Babylonian paganism!

As we have seen, for some hundreds of years after Christ no fast before Easter was observed, and until long after its adoption it had no connection with the "Lent" of the pagans. Just when the "forty days" were adopted, does not clearly appear, but it is certain that it was not for a considerable time after the Council of Nice, which assembled in A. D. 325. About the year 450, Socrates, the eminent historian, wrote: "Those who inhabit the princely city of Rome fast together before Easter three weeks, excepting the Saturday and Lord's day." "At last," says Hislop ("Two Babylons," p. 172), "when the worship of Astarte was rising into the ascendant, steps were taken to get the whole Chaldean Lent of forty days made imperative on all within the Roman Empire of the West. The way was soon opened. A council was held at Aurelia, in the time of Hormisdas, Bishop of Rome, about the year 519, which decreed that Lent should be solemnly kept before Easter."

The beautiful "simplicity that is in Christ," which at first characterized the celebration of his resurrection, was already eclipsed and superseded by the pompous flummies of the pagan Easter, and now, after such a mandate,

from such "infallible" authority, the tendency toward paganism, which had fully become the rule, *in everything ecclesiastical*, made the acceptance and adoption of "Lent," a "foregone conclusion." Accordingly, the observance of this great pagan monstrosity became, in time, the law and custom of "the universal church!"

This new order of things cursed the church with the rankest superstitions and the grossest abominations.

Let any one read the atrocities that were commemorated during the "sacred fast," or pagan Lent, as described by Arnobius, or Clemens Alexandrinus ("Clem. Alex. Protrepticos," p. 13), and surely he must blush for the Christianity of those who, with the full knowledge of all these abominations, "*went down to Egypt for help*" to stir up the languid devotion of a degenerate church! "That Christians should never think of introducing the pagan abstinence of Lent, was a sign of evil. It showed how low they had fallen. It was also a cause of evil. It inevitably led to deeper degradation."—*Two Babylons*, pp. 171, 172.

"Can a man take fire into his bosom and not be burned?" If the introduction of the pagan festivals and the "Lent" has been attended with such fearful cost to the integrity and purity of the Christian church in by-gone ages, how can she now do the same thing without a repetition of the same consequences? Her present insensate zeal for pagan feasts of Saturn and the old Greco-Roman Aphrodisia under their specious but deceitful aliases ("Christmas" and "Easter"), often celebrating them with a hundred-fold more earnestness, more passionate ardor, than she bestows upon the legitimate observance of any true, *Christian* ordinance, is already bringing forth its inevitable fruit. Corruptions in both doctrine and practice are fast finding their way into the church, and are accepted and cherished there with a heartiness, and unctious even, which is appalling, and the growing favor with which this other paganism, Lent, is even now regarded and treated, is a sure indication that the great defection is most alarmingly on the increase! It shows, too, that, as with Christmas and Easter, the adoption and observance of "Lent" by the Roman church, and its cunning, crafty insinuation into the Christian church, is an important link in that long chain of "sorceries" with which "that arrant whore of Rome," even now "deceives" and binds "the nations." As therefore God commands that we "be not partakers of her sins," *participation* in this, as in any other of her paganisms, must be open treason against the "King of kings." See Jer. 10: 2; 2 Cor. 6: 16, 17; Rev. 18: 4; Deut. 12: 32.—*C. A. S. Temple, in Sabbath Recorder*.

### Preparation of the Heart.

"THE preparation of the heart is from the Lord;" but a proud, selfish heart has not been prepared by him. A deceitful, covetous, idolatrous heart has had no divine moulding. Such a heart cannot work or worship and please God. The work and worship with which God is pleased come from faith and love, and are directed by the Holy Spirit. With such God is well pleased. A self-loving heart cannot worship God, nor can it work righteousness. It cannot do all things to his glory, nor make his service a delight. If the fountain be not pure, the inhabitants will not rejoice in the stream.—*Sel.*

THERE are great lives that fashion themselves in prayer. Their communion with God gives them somewhat of the dignity of their associations. All the belittling things of life are obscured and hidden under the august conceptions that engross the mind when it is holding fellowship with God. Outwardly, such a life is filled with the peace and warmth of the gospel, and it is fruitful in spiritual results.—*Sel.*



### Let Your Light So Shine.

AN earnest and godly minister relates the following incident, and gives us the lesson that it teaches:—

"During a voyage to India I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry of 'Man overboard!' made me spring to my feet.

"I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself; and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's eye window, that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, 'It's all right; he's safe,' upon which I put my lamp in its place.

"The next day, however, I was told my little lamp was the means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

"Christian workers, never despond or think there is nothing for you to do, even in dark and weary days. 'Looking unto Jesus,' lift up your light; let it 'so shine' that men may see,' and in the bright resurrection morning what joy to hear the 'Well done!' and to know that you have, unawares, 'saved some soul from death!'—*Sel.*

### Blessed Are They That Do.

THE religion of the Bible consists in believing what God says, and doing what he commands. "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. "But be ye doers of the word, and not hearers only, deceiving your own selves." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:22, 25, 27. To obey God's perfect law, honoring him and doing righteous deeds to our fellow-men, is religion pure and undefiled. The opposite kind of religion is, of course, impure and defiled.

The religion of many consists chiefly in feeling. They do what they *feel* to be duty; but they do not always feel it duty to do what God requires. They say they know that they are accepted of God; for they *feel* it is so in their very souls. "The Lord saves me, and he saves me *now*," is a favorite form of expression. They know God answers their prayers, because they *feel* it so. On the contrary, an apostle has said, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. Here it is again: "Blessed are they that do."

Now feeling is not faith. It is all right when it is founded in faith and obedience to the word of the Lord. When a man has an intelligent faith in what God has revealed, and does what that revelation requires, he has a right to feel, and to rejoice in the Lord. What is it which distinguishes the true religion from all false religions? Is it not that the truth of God lies at its foundation? True feeling, then, will always be found in conformity to this truth. Then a person must be intelligent in the truth before he can depend upon his feelings.

Do not false religionists feel? Do they not manifest religious zeal? What but the most ardent feeling of devotion could cause a heathen mother to cast her infant into the river Ganges, to be devoured by the monsters of the deep? or to cast herself before the car of Juggernaut,

to be crushed to atoms? I think that there is feeling in every kind of religion, and therefore we shall be deceived if we trust to feeling, unless we know that our faith and works are in harmony with the truth of God.

The first, and most pressing want of the people in these days, is instruction in the truth as revealed in God's word. They need a true foundation for their faith; and then they want a faith that will cause them to act—to do what that word requires. Their ears have been turned away from the truth to fables. This is as Paul foretold it would be.

Sensational preaching stirs the religious sentiments or faculties, producing certain emotions or feelings, and this passes for genuine Bible religion, though many of the duties therein revealed are neglected entirely, either from ignorance or unwillingness to obey. I repeat it: *Truth* is the thing which distinguishes true religion from every false way. The truth is in our Bibles; but in a land of Bibles the great need of the people is to be instructed in the truth. They talk of worshiping God in spirit; but they that worship him must worship him not alone in spirit, but "in spirit and in truth."

The truth is in the word of God. "Thy word is truth." John 17:17. "Thy law is the truth." Ps. 119:142. "All thy commandments are truth." Verse 151. This refers to the moral law, the ten commandments. Every word of them is true; every jot and tittle of this law shall endure till heaven and earth pass away. Matt. 5:18. Yet the leading ministers and churches of to-day are treading the fourth commandment of this law under foot. God is now pleading with them, saying, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

On the other hand, God is now sending a fearful message of warning to the nations of the earth, saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." See Rev. 14:9-12.

Through the influence of apostasy, the Sabbath of the fourth commandment has been disregarded, and another institution has been put in its place, according to the prophecy of a wicked power that should "think to change times and laws." Dan. 7:25. This same power is the beast, against the worship and mark of which we are being warned. Rev. 13:1-10. The Roman popedom is the power thus foretold; and the Roman church to-day claims that their church changed "the Sabbath into Sunday," or "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." See *their doctrinal works*.

Now the question is, Shall we follow the changes and corruptions of the popedom, or shall we keep the commandments of God? Does it make any difference whether we have the light of God's word, and walk in that, or follow the traditions of an apostate church, which claims the power to change the law which God spake with his own voice, and wrote with his own finger, and to "substitute" something else in its place? In a land of Bibles, and in which God's voice is being heard in fulfillment of the last message of warning promised in his word, will it be just as well to walk on in darkness, following the dictates of a fallen

church, which blasphemously claims to make laws for God, "if the heart is only right"? We have the word of the living and true God; and Jesus says, "Blessed are they that hear the word of God, and keep it." Luke 11:28.

Jesus said to the apostate Jewish church, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. Is not this his voice to the professed Christian church to-day?

Let us hear Jesus. "Not every one," says he, "that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. Listen to his voice again, in his last benediction to his people, recorded in the book of Revelation: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

R. F. COTTRELL.

### Confessing Christ.

My brethren, we can never be placed in exactly Peter's situation. That particular incident could never occur but once. But Christ is still on trial before the world, and he needs the testimony of his friends. We may repudiate Christ by spoken words, but it often occurs that to be silent is to deny him. To defend one who is attacked is a proof of friendship, and to stand up for one in peril at a sacrifice to ourselves is a proof of love. Our love for Christ requires that we testify for him, and yet how often do our trembling lips act the part of the coward! When in our social meetings our tongues are silent, here we Jesus saying, "Lovest thou me?" When in the company of the ungodly we hear them speak lightly of that hallowed name, and deride his holy life and doctrine in wicked jest, and our lips are still, then does that voice ring again, "Lovest thou me?" Does a husband love a wife, who suffers imputations to be made upon her character and does not resent them? Does a child love its parents, who hears reflections cast upon them and does not deny them? Is not our Lord dearer to us than wife or parent? Child of God, stand up for Jesus! Spring to his defense when assailed. Declare with boldness and fervor his exalted character and wonderful love. Let other lips be still, but be thine eloquent in his praise. Confess him cheerfully before men, whom it will be thy great honor to have confess thee before his Father and the holy angels.

"Ashamed of Jesus! that dear friend!  
On whom my hopes of Heaven depend?  
No! when I blush, be this my shame,  
That I no more revere his name."

### Four Mottoes.

1. WHAT'S mine is my *own*, and what's *thine* shall be mine.

This is robbery.

2. What's mine is my *own*, and what's *thine* is *thine own*.

This is worldly honesty.

3. What's mine is *thine*, and what's *thine* is *mine*.

This is communism, the fancied heaven of the natural man.

4. What's mine is *thine*, and what's *thine* may *still* be *thine*.

This is LOVE; the only way to become possessed of all things is by surrendering all things. "Having nothing and yet possessing all things." "Whosoever will be chiefest, shall be servant of all."—*Sel.*

WHAT is it but the zest and glory of life that something good and great, something really worthy to be done, is laid upon us? It is not self-indulgence allowed, but victory achieved, that can make fit happiness for men.—*H. Bushnell.*



### The Visigoths in the Western Empire.

(Continued.)

"THE last resource of the Romans was in the clemency, or at least in the moderation, of the king of the Goths. The senate, who in this emergency assumed the supreme powers of government, appointed two ambassadors to negotiate with the enemy. This important trust was delegated [A. D. 409] to Basilius, a senator of Spanish extraction, and already conspicuous in the administration of provinces; and to John, the first tribune of the notaries, who was peculiarly qualified, by his dexterity in business, as well as by his former intimacy with the Gothic prince. When they were introduced into his presence, they declared, perhaps in a more lofty style than became their abject condition, that the Romans were resolved to maintain their dignity, either in peace or war; and that, if Alaric refused them a fair and honorable capitulation, he might sound his trumpets, and prepare to give battle to an innumerable people, exercised in arms, and animated by despair. 'The thicker the hay, the easier it is mowed,' was the concise reply of the barbarian; and this rustic metaphor was accompanied by a loud and insulting laugh, expressive of his contempt for the menaces of an unwarlike populace, enervated by luxury before they were emaciated by famine. He then condescended to fix the ransom, which he would accept as the price of his retreat from the walls of Rome: *all* the gold and silver in the city, whether it were the property of the State, or of individuals; *all* the rich and precious movables; and *all* the slaves who could prove their title to the name of *barbarians*.

"The ministers of the senate presumed to ask, in a modest and suppliant tone, 'If such, O king, are your demands, what do you intend to leave us?' 'YOUR LIVES!' replied the haughty conqueror; they trembled, and retired. Yet, before they retired, a short suspension of arms was granted, which allowed some time for a more temperate negotiation. The stern features of Alaric were insensibly relaxed; he abated much of the rigor of his terms, and at length consented to raise the siege, on the immediate payment of five thousand pounds of gold, of thirty thousand pounds of silver, of four thousand robes of silk, of three thousand pieces of fine scarlet cloth, and of three thousand pounds' weight of pepper. But the public treasury was exhausted; the annual rents of the great estates in Italy and the provinces, were intercepted by the calamities of war; the gold and gems had been exchanged, during the famine, for the vilest sustenance; the hoards of secret wealth were still concealed by the obstinacy of avarice; and some remains of consecrated spoils afforded the only resource that could avert the impending ruin of the city. As soon as the Romans had satisfied the rapacious demands of Alaric, they were restored, in some measure, to the enjoyment of peace and plenty. Several of the gates were cautiously opened; the importation of provisions from the river and the adjacent country was no longer obstructed by the Goths; the citizens resorted in crowds to the free market, which was held during three days in the suburbs; and while the merchants who undertook this gainful trade made a considerable profit, the future subsistence of the city was secured by the ample magazines which were deposited in the public and private granaries.

"A more regular discipline than could have been expected, was maintained in the camp of Alaric; and the wise barbarian justified his regard for the faith of treaties, by the just severity with which he chastised a party of licentious Goths, who had insulted some Roman citizens on the road to Ostia. His army, enriched by the contributions of the capital, slowly advanced into the fair and fruitful province of Tuscany, where he proposed to establish his winter quarters, and the Gothic stand-

ard became the refuge of forty thousand barbarian slaves, who had broke their chains, and aspired, under the command of their great deliverer, to revenge the injuries and the disgrace of their cruel servitude. About the same time, he received a more honorable re-enforcement of Goths and Huns, whom Adolphus, the brother of his wife, had conducted, at his pressing invitation, from the banks of the Danube to those of the Tyber, and who had cut their way, with some difficulty and loss, through the superior numbers of the Imperial troops. A victorious leader, who united the daring spirit of a barbarian with the art and discipline of a Roman general, was at the head of a hundred thousand fighting men; and Italy pronounced, with terror and respect, the formidable name of Alaric.

"At the distance of fourteen centuries, we may be satisfied with relating the military exploits of the conquerors of Rome, without presuming to investigate the motives of their political conduct. In the midst of his apparent prosperity [A. D. 409], Alaric was conscious, perhaps, of some secret weakness, some internal defect; or perhaps the moderation which he displayed was intended only to deceive and disarm the easy credulity of the ministers of Honorius. The king of the Goths repeatedly declared that it was his desire to be considered as the friend of peace, and of the Romans. Three senators, at his earnest request, were sent ambassadors to the court of Ravenna, to solicit the exchange of hostages, and the conclusion of the treaty; and the proposals, which he more clearly expressed during the course of the negotiations, could only inspire a doubt of his sincerity, as they might seem inadequate to the state of his fortune. The barbarian still aspired to the rank of master-general of the armies of the West; he stipulated an annual subsidy of corn and money; and he chose the provinces of Dalmatia, Noricum, and Venetia, for the seat of his new kingdom, which would have commanded the important communication between Italy and the Danube. If these modest terms should be rejected, Alaric showed a disposition to relinquish his pecuniary demands, and even to content himself with the possession of Noricum, an exhausted and impoverished country, perpetually exposed to the inroads of the barbarians of Germany.

"But the hopes of peace were disappointed by the weak obstinacy, or interested views, of the minister Olympius. . . . Olympius might have continued to insult the just resentment of a people who loudly accused him as the author of the public calamities; but his power was undermined by the secret intrigues of the palace. The favorite eunuchs transferred the government of Honorius, and the empire, to Jovius, the Pretorian prefect; an unworthy servant, who did not atone, by the merit of personal attachment, for the errors and misfortunes of his administration. The exile, or escape of the guilty Olympius, reserved him for more vicissitudes of fortune; he experienced the adventures of an obscure and wandering life; he again rose to power; he fell a second time into disgrace; his ears were cut off; he expired under the lash; and his ignominious death afforded a grateful spectacle to the friends of Stilicho. After the removal of Olympius, whose character was deeply tainted with religious fanaticism, the pagans and heretics were delivered from the impolitic proscription, which excluded them from the dignities of the State. . . . But the court and councils of Honorius still remained a scene of weakness and distraction, of corruption and anarchy."

"Jovius, from a selfish, and perhaps a criminal motive, had negotiated a treaty with Alaric, in a personal interview under the walls of Rimini. During the absence of Jovius, the emperor was persuaded to assume a lofty tone of inflexible dignity, such as neither his situation, nor his character, could enable him to

support; and a letter, signed with the name of Honorius, was immediately dispatched to the Pretorian prefect, granting him a free permission to dispose of the public money, but sternly refusing to prostitute the military honors of Rome to the proud demands of a barbarian. This letter was imprudently communicated to Alaric himself; and the Goth who in the whole transaction had behaved with temper and decency, expressed, in the most outrageous language, his lively sense of the insult so wantonly offered to his person and to his nation. The conference of Rimini was hastily interrupted; and the prefect Jovius, on his return to Ravenna, was compelled to adopt, and even to encourage, the fashionable opinions of the court. By his advice and example, the principal officers of the state and army were obliged to swear that, without listening, in *any* circumstances, to *any* conditions of peace, they would still persevere in perpetual and implacable war against the enemy of the republic. This rash engagement opposed an insuperable bar to all future negotiation."—*Decline and Fall*, chap. 31, par. 15-17.

A. T. J.

(To be continued.)

### What Can Change It?

THE inclination of the natural heart is toward the earth and earthly things. There is in it no attraction Godward and Heavenward; no affinity connecting it with the divine and eternal. Its love is all for the vain and perishable. It is low in its graspings, and clings to the corruptible as the source of its joy and happiness. It seeks the world and not God; it finds no delight in its Creator. What can change it? What can make it the opposite of what it is? And this must be done, or it can never be the temple for the Holy Spirit to dwell in, the abode of Christ. It must be made to hate the things it has loved, and to love the things it has hated. What but the unlimited power of the Holy Spirit can effect this change?

The human will, in its opposition to God, must be broken down. The proud and stubborn heart must be humbled and subdued; the longing for earthly pleasures destroyed, and a love for heavenly things begotten in the soul. Nothing short of this power and work will produce a "new creature in Christ Jesus." This is the foundation of conversion, and is laid by the Holy Ghost. If there be not this foundation, there is no true conversion. If God does not begin this work of preparation, and, moreover, carry it forward, there can be no birth into the new life.

All profession without this radical work in the heart is deceptive and void of reality. A genuine conversion is the beginning of a new life, which is so nearly related to the coming eternal life that no power of men or devils can break the connection, or separate the two. It is the "laying hold of eternal life," and the "crown of righteousness," even before they are actually bestowed.

This is entirely a work of grace. It is begun in the heart of the sinner unsolicited by him. He has never asked for such feelings—such an exercise of mind. He is suddenly alarmed at the condition in which he sees himself,—sinful, wretched, condemned, lost. The world has lost its charms; its beauty has faded; its pleasures have become tasteless and vain. Nothing is inviting, nothing is satisfying. Within, there is a void never before felt. He is forced to pray, to cry for mercy. He wants pardon, salvation, Christ. This is all the work of God. This is the preparation, the foundation of the sinner's salvation. He now yields, believes and is reconciled to God. His sins are forgiven; the Spirit witnesses that he is born again. He is made new; old things are passed away.—*Sel.*

"THE Lord is my strength and song."



**Possible with God.**

How TRULY impossible it is for the human heart to give up pleasing itself and please God. Here is where the human race is lost. How impossible for mankind of themselves to overcome themselves—their inherent natural selfishness—and become like Christ, desiring only to do the will of God. So deeply rooted in the soil of man's nature is self-love and self-gratification, that nothing but the almighty power of the Creator can eradicate them from the heart. To be free from these is to be like God; and no one is in his moral image who has not ceased to please himself, and delights in pleasing his Creator. It is a great step out of self into Christ. To be in him is to be free from the shackles of a selfish nature. What a deliverance! In Christ there is no covetousness, no idolatry, no world-love. None of the things born of the human heart can be carried with us into Christ. They must be given up and left behind when we enter in by the door into the fold. What a mistake to suppose that we are *abiding* in Christ, when, on account of our self-love, we are *not in him*! How can we abide in him unless we have been brought into him, and so made like him? Is it possible for an unsanctified, selfish soul to dwell with the One who is *all* sanctified and *all* benevolence? What union is there between two such hearts?—*Sel.*

**"Though It Be a Cross."**

THE great congregation is waiting before the Lord in his house. The minister reads with solemn emphasis the weighty words of a familiar hymn. A multitude of voices take up the words and the melody, and a thrilling burst of inspiring song fills the room,—

"Nearer, my God, to thee,  
Nearer to thee,  
E'en though it be a cross  
That raiseth me!"

These are the words they sing—words full of passionate desire after the living God, and breathing a spirit of burning devotion and complete submission. How many of the singers know and feel what they are saying to the Lord? Do they know that to be raised nearer to God on a cross is painful? Do they count the cost of crucifixion in their desire to be lifted nearer the heart of the loving One?

Here are the youthful, the gay, the merry, who hardly know what a cross or a sorrow means. Their laughing lips have never tasted the cup of wormwood and gall. Their shining eyes have seldom been dimmed with other tears than those of joy. What can they know of pain by which chastened souls rise nearer to God? Oh, it is a terrible thing to say, "E'en though it be a cross that raiseth me!" Perhaps they would turn back with a shudder if they saw the cross before them.

Here are also mature Christians who have borne the burden and heat of the day. They have suffered with Christ in the fellowship of love and service. Do even they realize what they are singing? Nearer to God—nearer at any cost or sacrifice—and nearer through sorrow's sharpest discipline. Are they "able to drink of that cup" which the Master pressed to his pallid lips in the days of his agony?

There can be no doubt that intimate fellowship with God is worth infinitely more than anything and all that it can cost. It would be worth purchasing even at the cost of life itself. In prisons and exile, in tortures and deaths, have multitudes rejoiced in the blessedness of that wonderful fellowship with which God so richly overpays our poor human sacrifices and losses and pains. Nothing is worth keeping that hinders the soul's approach toward God. The best things become dross when they shut out the true riches from the heart.

Then let the beautiful heart-song be sung. There is no way of approach to God so dark

that he will not light it with joy. There is no cross of crucifixion so cruel that he cannot make it more than tolerable; and the higher it is, the nearer it will lift the sufferer to God. Never can we doubt his great love to us, or fear the outcome of his discipline.

"Still all my song shall be,  
Nearer, my God, to thee!"

—*Evangelical Messenger.*

**Slavery in Corea.**

THE following interesting extract is from a letter written by an American missionary in Corea:—

"On the 5th inst. [February], that is on the second day of the Corean new year, His Majesty issued an edict abolishing slavery in his kingdom. The decree reads that the guild which furnishes slaves to the Government be abolished, as well as the slaves connected with the various royal palaces. The books and lists of slaves held by the masters must be burned. Henceforth there can be no slaves in Corea save those who voluntarily, because of poverty or otherwise, sell themselves into bondage; but the children of all such are free-born. This seems to be the gist of the law, though 'lawyers' here, as in other places, are inclined to put their own interpretation on it. It is safe to say that the backbone of slavery in Corea is broken; and this noble act of her ruler places him side by side with our own Lincoln, and Alexander III. of Russia. His course is the more to be admired because there were no Garisons and Phillipses to arouse public sentiment (no such thing exists) on the subject. The king plainly states that his predecessor, who reigned about 1820, thought to alleviate the sufferings of the slaves, and he now congratulates himself on being able to give them freedom. This emancipation proclamation will draw the people to their king. It is estimated that upward of half the population of the kingdom are slaves. Of this number many, because of ill-treatment or other reasons, have deserted their masters, fled to the country, and are successful farmers or tradesmen. The system as it was, enabled the son, or any male descendant of the family of the old master, to seize the property of any slave or his descendants who were at any time connected with the family. Couple this with the well-known laziness, haughtiness, and cruelty of the average slave-master, and the evil of slavery in Corea must have been very great."

**The Captive Birds.**

WE have somewhere read of a traveler who stood one day beside the cages of some birds that were exposed for sale, which ruffled their sunny plumage on the wires, and struggled to be free. A wayworn and sun-browned man, like one returned from foreign lands, looked wistfully and sadly on these captives till tears started in his eyes. Turning round on their owner, he asked the price of one, paid it in strange gold, and, opening the cage, set the prisoner free, and thus he did with captive after captive, till every bird was away soaring to the skies and singing on the wings of liberty. The crowd stared, and stood amazed; they thought him mad, till to the question of their curiosity, he replied: "I was once myself a captive; I know the sweets of liberty."

And so they who have experience of guilt have felt the serpent's bite, the burning poison in their veins, who on the one hand have felt the sting of conscience, and on the other, the peace of faith, the joys of hope, the love, the light, the liberty, the life, that are found in Jesus,—they, not excepting Heaven's highest angels, are the fittest to preach a Saviour, to plead with man for God, or with God for man.—*Guthrie.*

**Daniel Adown the Centuries.**

THE influence of the book of Daniel upon the early Christian church was greater, perhaps, than that of any of the prophets. It has been said, and I think with truth, that it would be hard to conceive the possibility of the book of Revelation without the book of Daniel. Observe the reference made by our Lord in Matthew 24:15: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)," which introduces the appalling description of the destruction of Jerusalem, and of the end of the world, repeated by Mark, it is not wonderful that the book should have made so profound an impression upon the thought of the Christian church. The references also to Daniel in the book of Ezekiel are of the most striking character. In the fourteenth chapter, when the idolaters in Israel are rebuked, the prophet, speaking in the name of God, says: "Though Noah, Daniel, and Job, were in it, . . . they shall but deliver their own souls." This is twice repeated; namely, in the eighteenth and twentieth verses, while a fourth reference in the twenty-eighth chapter of Ezekiel is even more striking, when the prophet describes Tyrus, and pronounces the judgments of God upon that type for all time of proud commercial prosperity: "Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." This passage, awful in severity, and penetrating in its satire, culminates as follows: "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee."

The character of Daniel has also been impressed upon literature. Twice in Shakespeare does "the man of God" appear, in the "Merchant of Venice": "A Daniel came to judgment; yea, a Daniel, . . . a second Daniel, a Daniel, Jew! Now, infidel, I have you on the hip." And the infidel responds, "I thank thee, Jew, for teaching me that word." The tales of the Apocrypha are also quite in harmony with the character of Daniel as set forth in the book of Daniel, especially the vindication of Susanna.

A famous sentence of Gibbon (History of the Decline and Fall of the Roman Empire) illustrates the remarkable influence of the imagery employed by Daniel, exerted upon a mind which could be reached only through the appropriateness of the symbols employed,—which appropriateness in the mouth of the prophet so many centuries before furnishes to us a strong incidental confirmation of his claims to divine inspiration: "The armies of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, of silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."

Some years since, the writer, spending a summer Sabbath with a friend at his country place, was asked by the children and some of their little friends to preach them a sermon on Sabbath evening. He consented to do so on condition that they would meet and agree upon a text. After long meditation, and taxing their little minds, they announced that they had agreed, and asked for a sermon on "Daniel in the lions' den."

To the theologian, the historian, the critic, and to children, "this Daniel" will ever remain one of the most striking and absorbing figures in the panorama of the age.—*J. M. Buckley, D. D.*

It is disowning my belief, wronging my soul, and giving the lie to God, to think but for a moment that his mercy in Christ is not above all my sins.—*Rev. T. Adams.*



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, APRIL 22, 1886.

## A Popular Fallacy.

THE article in the *Michigan Christian Advocate*, to which we referred last week, in the closing paragraph said:—

"The first covenant, then, was that made to Moses on Sinai, consisting of circumcision, Sabbath days (not the Sabbath rest itself; for that was a permanency in religion before Moses was born), priesthood, sacrifices, and offerings for sin."

We waive the error on the subject of the covenant to notice the very prominent error of trying to disconnect the "Sabbath rest itself" from the "Sabbath day." It is much to be regretted that men, claiming a good degree of piety, will misrepresent and pervert the Scriptures to maintain a theory to which they have attached themselves. In all the round of theological falsities there is none more evident or more mischievous in its tendencies than that which we have quoted above. Evident, because it has not the least shadow of Scripture proof to sustain it, and is contrary to the most direct Scripture declarations; and mischievous, because it not only leads to the violation of the commandment of God, but it subverts the commandment and makes it of no effect. In such teachings the authors place themselves side by side with "that man of sin," of whom Paul spoke in 2 Thess. 2. He does not call him "a sinning man," or "a sinful man." There are so many men of that kind that it would be almost impossible for any one man or set of men to show a specially bad pre-eminence among them. But he is "that man of sin;" he stands out peculiar and eminent as one who not merely commits sin—transgresses divine law—but who legalizes sin; who sits in judgment on God's great instrument which condemns sin; who legislates in favor of sin and against the law; who affects to make it a mark of piety, a Christian duty, to sin. Now we insist that every one who teaches that the law is abolished, or who perverts it so as to lead to its violation, or destroys it in substance and substitutes something else in its place, not only indorses the actions of that man of sin, but forms an alliance with him; makes himself an accessory in the act. This language is not unjust; it is not too strong for the circumstances. The light on this Sabbath question is greatly on the increase; the mists of the traditions of the dark ages are being swept away, and the harmony between "the commandments of God and the faith of Jesus" is being clearly shown. It is becoming more and more evident that the opposition to the fourth commandment is an out-growth of prejudice and worldly religion, and that, in the sight of Heaven, opposers are without excuse.

Do the Scriptures give any warrant for separating the Sabbath day from the Sabbath institution? Or, coming more directly to the subject presented in the words we have quoted, Do the Scriptures show that "the Sabbath rest" preceded, as a religious institution, the appointment of the seventh day? This is the question now to be considered.

We affirm (1), That it is not possible to separate the Sabbath day from the Sabbath rest or institution. And (2), That if it were possible to separate them, then priority or preference would stand in favor of the day. This part of the subject is not

difficult to settle by Bible proof; because the proof is compact, and very positive and decisive. We do not have to range over a large field of statements, and examine inferences. The statements are few, plain, and clear, and there is not a point on which to suspend an inference against the plain word.

All the Scripture proof that we have concerning a Sabbath rest before the days of Moses, is found in Gen. 2:1-3. We quote the verses entire:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

God made the heavens and earth in six days, dating from "the beginning." And he rested the seventh day. He blessed the seventh day. He sanctified the seventh day because it was his rest (Sabbath) day. This is the sum total of the evidence concerning God's holy day, before the day of Moses. This is how and when "the Sabbath rest itself" became "a permanency in religion before Moses was born."

By this it will be seen that the day is the institution. There was no Sabbath rest aside from the seventh day. The rest commemorated the work; and the work was that of creation in six days. The week was constituted of seven days—never more, never less. The last, the seventh, was the rest day of the Creator, and because "he hath made his wonderful works to be remembered" (Ps. 111:4), therefore he blessed the seventh day; and he sanctified the seventh day, "because that in it he had rested from all his work which God created and made." Nothing was blest, nothing was sanctified, nothing was instituted, apart from "the day."

And the commandment of Jehovah, given to all his people by himself, exactly corresponds to this "Remember the Sabbath day, to keep it holy." The most literal rendering is—Remember the day of the Sabbath, the day of the rest. Sabbath means rest; remember the rest day. "The seventh day is the Sabbath of the Lord thy God." We find nothing at all in the history, nothing in the commandment, aside from the day. "Keep it holy." The pronoun "it" refers to the day. How did the day become the Lord's Sabbath? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it."

But learned men (in the wisdom of this world) have said that the fourth commandment was twofold in its nature; that it was partly moral and partly positive. And they tell us that the moral part referred to a rest, a Sabbath, an institution, without regard to a particular day; while the positive part located the Sabbath on the seventh day. This theory was invented in order to enable the devotees of "the venerable day of the sun" to crowd the Sabbath day of Jehovah out of his commandment, and to insert their own day in its stead. On this we ask the question: Is a moral duty dependent on a positive law? Every one must answer, No. If there is a moral duty, it must stand independent of positive duty; it would be in force if the positive law were entirely abolished. Now we propose to accept, for the present, this theory, and to obliterate the positive part of the commandment, leaving the moral part to stand on its own footing. In doing this, we must drop out the word "day," the words "rest day," or Sabbath; for the Lord said: "The seventh day is the Sabbath of the Lord thy God," and when he says Sabbath day or rest day, he means the day of his rest, the seventh day; and we must drop out the pronoun "it;" for it refers to the day upon which the Lord rested, which he hal-

lowed. This we have sufficiently shown. Now for the moral part of the commandment:—

"Remember — — — to keep — holy. Six days shalt thou labor and do all thy work; but — — — is — — of the Lord thy God; in — thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested — — —, wherefore the Lord blessed — — — and hallowed —."

How would any one learn a duty from this moral part (?) of the commandment? He would readily discover that it referred to creation, and going back to the record he could fill the blanks according to the facts. But of course he would have to insert "the seventh day;" without that the commandment is a nullity.

But suppose we can, by some means not yet made known, drop the seventh day out of the law, what then? Why, of course, we can transfer the obligation to the first day—the very object of all this twisting and perverting the law of God. At least we can try the experiment. It will then read thus:—

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the first day is the Sabbath of the Lord thy God." So far, good; now for the reason. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the Sabbath day, and hallowed it." All very satisfactory except in one point: it makes the commandment tell a falsehood! But this falsehood is a necessity of the case. That is to say, that it is impossible to make the fourth commandment enforce the first day of the week without making it also teach an untruth.

We might follow this subject further, but what is the need? It certainly requires but brief examination of the proofs, and not a very high order of intellect, to perceive that to enforce the keeping of the first day of the week by the Sabbath commandment which the Lord gave to man, is "to pervert the right ways of the Lord." Acts 13:10. And if we cannot succeed in turning men away from a work which must be offensive to God, we can discharge our duty in exposing their fallacies, and leading the honest-hearted to cease to trust in the multitude of mighty men (Hos. 10:13), and turn with all their heart "to the law, and to the testimony." Isa. 8:20.

## National Prejudice.

THE measure of the missionary spirit in the church is the measure of the spirit of the gospel which it possesses. The Saviour said to his disciples, "Go ye therefore, and teach all nations." He told them that "repentance and remission of sins should be preached in his name among all nations." And the redeemed throng are represented to be "of all nations, and kindreds, and people, and tongues." And this is necessary to meet the necessities of man's condition. All are fallen; all are sinners; all are subject to disabilities brought upon them by our common representative head—Adam. For it is written that God "hath made of one blood all nations of men for to dwell on all the face of the earth." As Christians, as missionaries of the cross, it is not permitted us to harbor race prejudices. If we differ from others, it is of the Lord's mercies; it is by the power and of the riches of his grace.

The present agitation of the labor question is leading to feelings of injustice toward those who are laboring for the conversion of the Chinese. We honor them, and especially those who are struggling to keep up the Chinese missions in California. It is a wonder that any are ever converted under the weight of unfavorable influences which surround them. But we are assured by those who know, that the Chinese who are Christianized in America are among the boldest and most steadfast Christians



when they return to their native land. This is certainly to the praise of God's grace; it is an attestation of the power of the gospel. These thoughts were suggested to us on our reading the following in the *San Francisco Chronicle*:—

"An English missionary named C. T. Studd has certainly carried out the Biblical injunction to the letter. He had a fortune of half a million dollars, but this he made over to the China Inland Mission and then accepted a position as a neophyte. It takes a man of great enthusiasm and small knowledge of the world to devote himself to Christianizing the Chinese, as they have thus far proved to be the most stubborn of pagans."

The *Chronicle* is a good, enterprising news-paper, but we should be slow to accept it as authority on the subject of Christian mission work. Its experience in that direction has not been extensive enough to qualify it to give a reliable judgment. There is no class of men better qualified to judge on such questions than the Bishops of the Methodist church; their office brings them in contact with missions; they are overseers of missionary work. No one could doubt that Bishop Wiley was well qualified to speak advisedly on this subject, and his words were directly contradictory to those of the *Chronicle*. We heard Bishop Wiley say that the Methodist mission in the Foochow district was established about the same time that the Methodists commenced effective work in California. There they had race and caste prejudices to meet, and the darkness of paganism to contend with; but he said the converts in the Foochow district numbered about the same as the Methodists in California; their native Christian preachers about equal the number of Methodist preachers in California. And they were all well-tried, faithful, devoted Christians.

Let the editor of the *Chronicle* read the life of Dr. Judson; let him read what that devoted apostle of missionary work suffered in Burmah; let him consider how long he labored to plant the standard of the cross in that land, and compare that with the success of the work in various parts of China, and he must, if fairness is allowed any place in the decision, confess that he has spoken unadvisedly concerning the Chinese as subjects of missionary effort. Such words as those we have quoted from the *Chronicle* do not lead us to doubt the power of the gospel, but they rather lead us to distrust the candor of the man who wrote them. We greatly fear that he was led by a popular cry, to do injustice to Christianity, to Christian workers, and to those for whom Christ died and for whom he is now pleading in the high court of Heaven.

We wish to record our protest against one rule of judgment that is adopted by certain classes when making their decisions on this subject. They hold up "our American civilization" in contrast with the paganism of the Chinese. But there is no such contrast as they seem to suppose. We believe that a just judgment will be rather in the favor of the heathen. Very few of those who are now pursuing the Chinese so relentlessly lay any claim to being Christians; certainly they do not show the true spirit of Christianity. Now we hold that an enlightened, educated American infidel, whether he meets Christianity with opposition or regards it with indifference, is a far worse man, considered from a Bible standpoint, than the benighted pagan of China. And every one who is acquainted with the ethics of the Bible will sustain this decision. Civilization, culture, refinement, are no substitutes for Christianity. When they become the pride of their possessor, and puff him up to look with scorn upon the uncultivated and benighted who have never enjoyed his privileges, they then are an abomination in the sight of God. It will be more tolerable for Sodom and Gomorrah in the day of Judgment than for those who boast of their civilization, their education, and their refinement, who yet deny the Spirit

of Christ, who labored and died for the lowly of earth, and places himself beside "the least" who believe and trust him. Let us not judge according to appearance, but judge righteous judgment.

### The Handwriting of Ordinances.

"AND you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:13-17.

This text, like Eph. 2:15, 16, is often misapplied; it cannot, however, be applied to those things contained in the ten commandments, unless the texts which show the enduring nature of that law are either forgotten or ignored. The ten commandments were graven on tables of stone, by the finger of God. See Ex. 32:15, 16; Deut. 4:12, 13. Now the Bible is a consistent book, and has respect to the fitness of things; but it is evident enough that there would be no fitness in speaking of "blotting out" something that was chiseled in the rock. Neither is it an appropriate figure to speak of nailing tables of stone to a cross. Therefore even if the Bible did not assure us that the commandments of God "stand fast forever and ever," we should know that the apostle has in this text no reference whatever to the law of God. The things which God gave through Moses were written in a book, and only in a book; consequently it is perfectly appropriate to speak of blotting them out. If it be objected that the ten commandments were also written by Moses in a book, we reply that that makes no difference; since the ten commandments were engraved in stone, they could not be blotted out even though all the books in the world were destroyed.

The fact that the thing here spoken of came to an end by the cross of Christ, should cause us to conclude that the same thing is here spoken of that is spoken of in Eph. 2:15, 16 as having been abolished "in his flesh." In this text it is said to have been "contrary;" in the other it is called "enmity;" and Peter called it a burdensome yoke. This, Paul says, was "against us." But the law of God is holy, and just, and good in its requirements. We conclude, therefore, that the "handwriting of ordinances," which was nailed to the cross of Christ, was the Levitical law. The ceremonies were typical of the sacrifice of Christ, and when that sacrifice was actually made on the cross, the types at the same time ceased.

We notice that because these ordinances have been blotted out, therefore we are not to be judged concerning certain things. This indicates that those things were part of the ordinances. Paul enumerates them as meats and drinks, feast days, new moons, and sabbaths; "which are a shadow of things to come." The very enumeration of these things shows us that the law of God is not here under discussion, for none of these things formed a part of it. It is true that the fourth commandment is concerning the Sabbath; but the Sabbath of the fourth commandment dates from creation (compare Ex. 20:8-11; Gen. 2:2, 3), before the fall of man made the coming of Christ a necessity; while the sabbaths mentioned in Colossians were shadows of things in the work of Christ. These sabbaths are given in Lev. 23, in the ceremonial law. They occurred only once a year, and were—the first and seventh days of unleavened bread (Lev. 23:5-8); the day of Pentecost (verses 15-21); the first day of the seventh month, being the memorial of blowing of trumpets

(verses 24, 25); the tenth day of the seventh month, or the day of atonement (verses 27-32); and the first and eighth days of the feast of tabernacles. Verses 34-36.

All these days, as is seen at once in the case of the passover and the day of atonement, were feast days typifying certain parts of Christ's mediatorial work for sinners. Of them the Lord said: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day." Lev. 23:37. Notice: The Lord said to Moses, "These are the feast days . . . which ye shall proclaim to be holy convocations." These are some of the things which God gave by the hand of Moses (Neh. 9:14); but the Sabbath of the fourth commandment was proclaimed by God's own voice. This distinction is plainly marked, for after enumerating the ceremonial sabbaths which were to be observed by the people, the Lord added: "*Beside the Sabbaths of the Lord.*" Lev. 23:38. This shows beyond all question that the sabbaths which ceased when the "handwriting of ordinances" was blotted out, were the ceremonial sabbaths, and consequently that it was not the moral law, but the ceremonial law, which constituted that "handwriting of ordinances."

In addition to these proofs, it may not be amiss to cite the following statements of learned commentators, to show that the same proofs were conclusive to their minds also. Says Dr. Clark:—

"The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, viz., the distinction of meats and drinks, what was clean and what unclean, according to the law; and the necessity of observing certain holy days or festivals, such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity. . . . There is no intimation here that the Sabbath was done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere that, 'Remember the Sabbath day, to keep it holy,' is a command of perpetual obligation."

Dr. Barnes also says on the same point:—

"There is no evidence, from this passage, that he would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to declare that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number—'the Sabbath,' it would then, of course, have been clear that he meant to affirm that that commandment ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not on the moral law, or the ten commandments. No part of the moral law, no one of the ten commandments, could be spoken of as 'a shadow of things to come.' These commandments are, from the nature of moral law, of perpetual and universal obligation."

A few words now concerning the different relations which the people sustained toward the moral law and toward the ceremonial law. The moral law was of primary obligation, and it was binding upon all men alike. The Gentile as well as the Jew was under obligation to worship God, to keep his Sabbath, and to abstain from murder, adultery, and theft. It was the moral law which convicted men of sin (Rom. 7:7), and which showed all the world to be guilty before God. Rom. 3:19.

The ceremonial law, on the other hand, was not of primary obligation. Having reference only to the mediatorial work of Christ, it had no existence before man fell. Moreover it was not of universal obligation. It would have been thought sacrilegious for an uncircumcised person, an idolator, or an atheist, to attempt to engage in the Jewish ceremonies. Yet whenever a Gentile accepted the true religion, he was, through circumcision, admitted on an equal footing with the Jew. Where, then, in



individual experience, did the ceremonial law come in? Read what Paul says of Abraham, in this connection:—

"We say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Rom. 4:9-11.

From this we learn, what none will deny, that circumcision and its kindred ceremonies, while they pointed forward to the real work of Christ, did not precede faith in Christ. They were the means by which the people signified that faith which was necessary before they could participate in them. To the man who had never heard of Christ, those ceremonies were meaningless; but to the one who had faith in Christ and his promised work for man, they were a beautiful means of expressing that faith.

The moral law, being of primary and universal obligation, would be impressed by the Holy Spirit on the heart of a heathen. By it he would see himself to be a sinner. Earnestly seeking freedom from condemnation, he would find that the Messiah for whose coming the pious Jews looked with longing hearts, was the only one who could take away his sin. Joyfully seizing upon this hope, he would separate himself from his heathen associates; by circumcision he would signify the putting off of his old sinful habits; and henceforth, so long as he retained his faith in Christ, he would gladly manifest that faith, and with each manifestation thereof quicken it into renewed activity, by celebrating the ordinances which prefigured the promised sacrifice and atonement of Christ.

But when the reality came, the types ceased. Not so the moral law, the ten commandments of God. Being the foundation of God's Government, there was nothing in them of a fleeting or shadowy nature. They still remain of primary, universal, and eternal obligation. They still convict of sin; and he who by them is convinced of his need of One who can save from sin, may still come to a Saviour who has suffered for sin, and may obtain pardon. Through the ordinances of the Lord's house,—baptism and the Lord's Supper,—he may show his faith in a sacrifice already made, until his promised redemption is consummated by the return of his Lord; and then from Sabbath to Sabbath he may worship before the Lord, and see his face; and the law, which stands fast forever and ever, will witness to his loyalty to the Creator.

E. J. W.

### The Gospel of Life.

ONE of the best things that has come from the pen of Professor J. H. Pettingell is a small pamphlet, entitled, "The Gospel of Life in the Syriac New Testament." It is well known that the language spoken in Palestine in the time of Christ was not Hebrew, but Syro-Chaldaic. Through the influence of Chaldean captivity and Syrian rule, the language of Judea retained only traces of the original Hebrew, and not until after the days of Christ did the Jews and Christians come under Greek influence so that that language was commonly spoken. Mr. Pettingell's claim, in which he is supported by several authors, is that a large portion of the New Testament was originally written in Syriac, the vernacular of the Jews, and the language which Christ and the apostles ordinarily used. Whether this is so or not, it is a fact that the Syriac (Peshito) version of the New Testament is one of the oldest versions in existence. Even if this version was an early translation from the Greek, and not an original version, the fact that it, and not the Greek, is the language in which Christ taught, renders it invaluable as an auxiliary to the interpretation of Scripture.

With this brief summary, showing the importance of the Syriac version, the following paragraphs, which we quote from the pamphlet, will show the scope of the work, and will give the reader some valuable ideas:—

"Though there is found to be a substantial agreement between the Syriac and the Greek Scriptures, on all the fundamental doctrines of the gospel; and though their differences are mainly with respect to the integrity of certain passages that are included in the one and not in the other, and as to the rendering of others that are found in both; yet no critical reader can fail to notice the greater prominence that is given to the central gospel doctrine of LIFE.—ETERNAL LIFE ONLY IN CHRIST,—in the Syriac Scriptures, and how much more emphatically, He is here set forth as—not merely the Saviour, but as—the LIFE-GIVER of men.

"It is true this great truth stands out very prominently in all our versions—it could not be otherwise in any fair version—but still, there is often an ambiguity or vagueness of enunciation in the Greek, that is not found in the Syriac, and this is still greater in our English version that is made from the Greek. In the Greek, there are two words, *psuchē* and *zōē* that stand for 'life'; the former refers exclusively to our natural, temporal life, and as such is contrasted with natural death; the latter is always employed when the higher life of the world beyond, which we receive only by a new birth, is in question, and to this the epithet *aiōnios*, signifying eternal, is commonly joined; and to render it still more emphatic, the definite article (*hē*) 'the' is prefixed; as *hē zōē aiōnios* 'The Everlasting Life'; and this higher life is contrasted with the death that is final and remediless, otherwise called, 'The Second Death.' Now this word *psuchē* occurs more than one hundred times in the Greek New Testament, and always, invariably, refers to a life that is transitory in man or animals; and the word *zōē*, either with or without the adjective signifying eternal, occurs at least one hundred and fifty times, and is always employed when the divine, higher life is spoken of, and scarcely in any other sense. It seems to have been set apart and consecrated to this special end in the Scriptures, of setting forth the peculiar life of the children of God by a new birth. But, unfortunately, we have but the one word *life*—unless the word *soul*, which is quite ambiguous, be used—in our English version by which to designate these two sorts of life; and, consequently, the English reader often fails to observe the broad, and, indeed, the infinite distinction there actually is between them. The Greek, therefore, in the clearness with which this distinction is indicated, is much superior to our English version. But the Syriac is much superior to both, in its treatment of the words *save*, *Saviour*, *salvation*, bearing on the same general question. For salvation may have respect either to this life, or the life to come; for example: When the disciples, in the tempest on the sea of Galilee, came to Jesus in their distress, saying, 'Lord, save us; we perish,' or when Peter, who was trying to walk on the same sea, on another occasion, cried out, 'Lord, save me,' the salvation in question was evidently a temporal salvation, a rescue from bodily peril; and Christ may be called their Saviour without any regard to his higher prerogative, as the Saviour of sinners. But when the Samaritans said of him at the well of Sychar, 'This is indeed the Christ, the Saviour of the world,' or when one asked him, 'Lord, are there few that be saved?' that higher salvation, which it is the express object of the gospel to announce through Christ, is evidently meant.

"Here, then, there are two sorts of salvation, a lower and physical, and a higher and spiritual salvation spoken of in the Scriptures. In the Syriac they are always distinguished by separate words; but in the Greek, and in our version, which follows

the Greek, they are both included under one broad term. Thus we have *sōzō*, to save; *Sōtēr*, Saviour; *Sōtēria*, salvation. But in the Syriac, the higher act of saving to eternal life, the agent by which it is effected, and the great salvation itself, are all designated by the use of the root word *Khya*, denoting life-giving, the Life-Giver, the gift of life; and when a mere rescue or deliverance of any sort is spoken of, another word is employed, as *parak*, *parakna*, or some other word to express it.

"As our version is made from the Greek, the same ambiguity in the use of the words 'to save,' 'Saviour,' 'salvation,' runs through our English Scriptures. Indeed, the ambiguity is still greater; for while two separate words in the Greek are employed to distinguish between our physical life and the new life of the world to come, *viz.*, *psuchē* and *zōē*, we have in English, as we have seen, but the one word 'life' to express them both. But as I have remarked at length on this point elsewhere, I pass on to the more special object of this paper,—the treatment of the words 'save,' 'Saviour,' 'salvation,' in the Syriac, compared with what is found in the Greek and English versions. This is a point to which sufficient attention has not been given by those who have discussed this question of *Immortality, or Eternal Life only in Christ*.

"It is agreed on all hands that we are saved by Christ, that he is a great Saviour, and this salvation is a great salvation. But when we come to consider the nature of this salvation, we differ widely from our opponents. They assert that it is not from actual death and destruction to a new life that is everlasting; for all men are by nature possessed of a life that is everlasting. It is therefore from sin and misery everlasting, that men are saved. But when we turn to the Syriac Scriptures, which record the very words of our Lord and of his immediate followers, we find this salvation spoken of not as a mere rescue, or deliverance from evil, but also as the impartation of a LIFE. Christ is set forth not simply as a Saviour; he is all this, but he is infinitely more; he is a LIFE-GIVER. And when sinners are saved, they are not simply rescued from sin and misery, or from death, but a new life, a divine life, the life of the Saviour, which is immortal, is imparted to them. If, then, due credit be given to the Syriac Scriptures, our opponents can no longer find shelter under those ambiguous terms in the Greek and English versions, nor evade the issue to which we would hold them, that the salvation of the gospel is not a mere rescue, recovery, or deliverance; it is all this, but infinitely more; it is pre-eminently THE GIFT OF ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD, THE ONLY LIFE-GIVER OF PERISHING MEN."

Following this, the author cites nearly every instance of the occurrence of the words *Sōzō*, *Sōtēr*, *Sōtēria*, comparing each passage with the translation from the Syriac. We give only a few of the more important texts from the Syriac translation, and the reader can compare them with King James's version.

Luke 1:47: "My spirit is rejoicing in God my Life-Giver."

John 4:42: "We know that he is truly the Messiah, the Life-Giver of the world."

John 5:34: "But these things I say that ye may live."

John 10:9: "And if any man enter by me he will LIVE."

Acts 2:21: "And it shall be, that whoever shall call on the Lord shall LIVE."

Acts 4:12: "Neither is there deliverance [or redemption from death] in any other; for there is not another name under heaven given to men whereby to LIVE."

Acts 16:30: "My lords, what must I do that I may have LIFE?"

Phil. 3:20: "But our concern is in the Heaven;



from thence we expect our LIFE-GIVER, our Lord Jesus the Messiah."

1 Thess. 5:9: "For God hath not appointed us to wrath, but to the acquisition of LIFE, by our Lord Jesus the Messiah."

1 Tim. 1:15: "Jesus the Messiah came into the world to give LIFE to sinners."

1 Tim. 2:3: "For this is good and acceptable before God our LIFE-GIVER."

1 Tim. 4:10: "Who is the LIFE-GIVER of all men, especially of believers."

Titus 1:4: "Grace and peace from God our Father, and from our Lord Jesus the Messiah, our LIFE-GIVER."

We have often noted this rendering in Dr. Murdock's translation of the New Testament. It presents in the clearest possible manner that which is taught by every Bible writer, namely, that life comes from Christ, and from him alone, since the Father has committed all things into his hands. But for him we would not have this probationary life; and for those who do not accept him, there is no eternal life. Immortality comes from Christ alone. Let not any lover of Christ withhold from him any of his glory and honor, but rather "crown him Lord of all."

### Is It God or Baal?

A CORRESPONDENT of *Messiah's Advocate* propounds this conundrum: "Why is it that all heathen nations attach so much importance to the day we call Sabbath [Sunday], if it is not the original Sabbath?" It is no doubt expected that this question will end all controversy on the subject, but the answer is simply this: Because they don't. Although Sunday was by the ancient heathen dedicated to Apollo, not as a day of rest, but as a day of licentious hilarity, there is not a heathen nation on earth to-day that pays any attention to it. The Chinese, of whom there are about four hundred million, have no rest day, but work all the time excepting during their New Year festival. And so it is with other heathen nations.

But suppose it were a fact that all heathen nations attach importance to Sunday, what of it? Are we to get our religion from the heathen? If so, let us be consistent. It is a well-known fact that all heathen nations attach a great deal of importance to certain inanimate objects which they call gods. It is for this reason that these nations are called heathen. Now we ask: Why is it that all heathen nations attach so much importance to these inanimate objects, if they are not the original, true God? Will our friends accept such arguments (?) as evidence of the truth of paganism? To be sure the Bible says that there is but one God, just as it says that he has but one day,—“the seventh day is the Sabbath of the Lord,”—but if men are going to follow the customs of the heathen instead of the commandments of God, let them be consistent.

The fact that professed Christians are forced to put forth such absurd questions as evidence for Sunday observance is sufficient to show the flimsiness of the Sunday cause. Christians would not go to the heathen for authority for any practice, if a shadow of authority for it could be found in the Bible. Again we say, if men are going to follow the heathen in one part of religion, let them follow them in all. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him."

### The Law and the Testimony.

THERE is a class of people who teach that no one must presume to preach the gospel unless he is inspired, as were the ancient prophets. Of course they profess to be inspired, and to have truth that is not found in the Bible. We do not deny that spiritual gifts are still manifested, or that God may

still speak to certain ones through visions and dreams. But we know that such ones will speak in harmony with that which is written. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Moreover, God never vouchsafes visions to those who are violating his law. Hear the word of the Lord: "Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Eze. 7:25, 26.

## The Missionary.

### What Christian Chinamen Must Endure.

FROM the *Missionary Herald*, Nov., 1885, we take the following:—

"In an excellent article on 'The Chinaman in Christian Lands,' in the *Chinese Recorder* for April, by the Rev. H. V. Noyes, there is a striking account given of the obstacles which stand in the way of a Chinaman if he makes a Christian profession. The following statement is quoted from utterances of a native who had himself been beaten by his own mother, and utterly cast out because of his faith in Christ. He had seen his younger brother also hung up by ropes placed under his arms, and beaten until his back was a mass of bleeding flesh, on account of his steadfast refusal to worship before an idol shrine. This man, who had patiently borne such bitter persecutions, mentions the following as among the difficulties which a Chinese Christian will have to overcome:—

"(a) We worship the true God, and trust in him for everything. We will not worship idols, therefore the people of the world hate us.

"(b) We must live with neighbors who are heathen. Every year there are many occasions when contributions are solicited for theaters, for various idolatrous festivals, for building or repairing temples, for the service of the temples, or other idolatrous offerings assumed by the shops in turn. If we refuse to give such contributions, the people will certainly revile us, perhaps band together in crowds to abuse us, and perhaps attack us with spears, or knives, or guns. The wiser portion may be aware that it is not lawful for them to thus maltreat us openly on account of our belief in Jesus, but they will make hidden plans to injure us.

"(c) If we live in villages, there will be other clans besides our own. The villagers will certainly have gods of the land, and of grain, which all who live in the village are expected to worship. The expenses will be distributed either according to persons or families. If we refuse our quota, the villagers will certainly revile us, and perhaps beat us, or likely enough refuse to guard our rice-fields, or will burn our property.

"(d) If any villager builds a house, he must select a lucky day, and employ the priests to drive away the evil spirits. If we who believe in Jesus refuse to do this, and then any of the villagers are taken sick and die, the responsibility of the death is laid at our doors, and we are required to make a recompense for the man's life.

"(e) At the time of marriage a lucky day must be selected, and every possible effort will be made to compel us to bow before the ancestral tablet and worship. If we refuse, we cannot avoid the reproaches of our fathers and brothers.

"(f) If parents die, we are expected to employ Buddhist or Taoist priests to deliver their souls from hell, to burn incense of various kinds, and, if we refuse, our brethren and kindred will beat us, or perhaps the maternal uncles will

tear down our houses, and destroy our property, perhaps steal our pigs and cattle, butcher them, and eat them, while we do not dare to resist.

"(g) At the annual distribution of the clan dividends, if we will not unite in ancestral worship, we will probably be deprived of our share, or if we have sufficient influence to obtain it, we can hardly escape being bitterly reviled.

"(h) If we are engaged in trade, we may be called upon to contribute for useless superstitions and idolatrous customs, and if we refuse, we are fortunate if we do not lose our customers. Quite likely we may be injured by secret plots, and will certainly find it difficult to escape the ill-will of the neighborhood.

"(i) If we were employed as workmen, many employers will wish us to light incense and candles in idolatrous worship of the god of wealth, and we will almost certainly be required to work on the Sabbath day. If we refuse, we will probably lose the good-will of our employers and our situations also.

"(j) If employed in teaching, we must put the pictures of the sages on the wall to be worshipped. If we will not do this, the parents dislike it and we lose our scholars."

As we read the above we cannot help wondering how many professed Christians in America would be willing to confess Christ under such circumstances. How often we have heard zealous church-members who acknowledge that the seventh day, Saturday, is the only Sabbath, say that they could not think of keeping it, because it would interfere with their business. They did not expect to be beaten or hung up by the arms, or to be obliged to bear the responsibility of somebody's death, or to have their property stolen and destroyed, if they kept the Sabbath. Nothing of the kind; they only expected to suffer a little inconvenience.

Now if people in a Christian land, with the assurance of protection by the laws, will refuse to perform an acknowledged Scriptural duty because it may cause them a little inconvenience, is it to be supposed that they would make even a profession of Christianity if it involved the hardships it does in heathen lands? If inconvenience is an adequate excuse for refusing to keep the Sabbath, ought not the Chinaman to be excused if he refuses to accept Christianity at all? And, finally, if the Chinaman who refuses to acknowledge Christ, after the gospel has been preached to him, even though it may involve loss of property and friends and perhaps life itself, shall be condemned in the Judgment, what shall be the fate of professed Christians who refuse to do known duty because it brings with it a slight cross?

### "Together with Him."

AS "AMBASSADORS for Christ, as though God did beseech you by us." This is a most high and honorable commission, and we do not wonder that Paul, writing to the Corinthians, declared himself and his fellow-laborers to be workers together with God and Christ, and besought them not to receive in vain the reconciling grace of which they were the messengers. But not only are ministers workers together with Christ, but every one who is called to life "together with him" is a worker together with him. As the vine does not bear fruit directly, but by means of the branches, so it is with Christ. "Together with him," even as the branch, abiding together in the vine, so we are workers together with Christ. If only we could fully realize and truly take hold on the significance of the word "together," how much more fruit we would bear; how much wasted talent and energy, now lost in self effort, would be saved; how light and glad some would the labor be; how that fellowship and union, with power, would lighten labor when it is heavy and wearisome, and sanctify the senses, the afflictions, and the disappointments that are so often met with in the work. Union and fellowship with



Christ in spiritual privilege and spiritual service are the whole secret of Christian life.

It has been and still is God's great work to win lost men back to himself, and make ready for the regeneration of the world, and it is also our work. If we would be workers together with him, we must study him as the model workman in his Father's business. Let us note some of the more marked characteristics of our Lord as brought out in connection with his work among men:—

First, it is recorded of him that he said in eternity: "Lo, I come; . . . I delight to do thy will, O my God; yea, thy law is within my heart." This must be the key-note of all service with and for God. It is not first the *work*, but the *will*, of God that we are to do. The work is not always to our mind or taste; but the will of God, as Faber has it, is always the "sweet will of God."

We asked a little boy, a few days ago, if he did not want to do something for us. To which he promptly replied: "No, sir, but if *you* want me to do it, I will." The work itself is sometimes irksome, especially in many of its details. The reaping is always glad; but the plowing and sowing, the patient waiting and the careful tending are not always to our mind. Weariness and perplexity, "bonds, stripes and imprisonments" are in the way; then we must have recourse to the mainspring of action and service: "I delight to do thy will, O my God."

Second, we also note that our Lord said: "For their sakes I sanctify myself." Here, again, we have another principle of action: "For their sakes." Not for ourselves, but for their sakes, we can give ourselves up to work for men. Deep fellowship with Christ is necessary to this. Oftentimes we must go empty-hearted to Christ and get a filling of the divine love for sinners. Sinners, even those who love most, are indifferent and ungrateful, and even worse, in the face of our care for them. But more often our work lies among those for whom we have no natural care, and not seldom those who are in themselves uninteresting and repugnant to us. Then it is that, inspired by the love of Christ, and moved by the will of God, we can do "all things through Christ which helpeth us." This principle in our work, "together with him," means high consecration, with self-denial, in which we learn not to look at our own things, but on "the things of another." This only can teach us not to be respecters of persons; to love deeper, and beyond a man's clothes, culture, and surroundings, even at his *soul* and the broken image of God that is in him, and on to the end where, by faith, we see him seated in glory with Christ. Christ at the well, talking to the fallen woman of Samaria, is an example of doing the will of God, and at the same time sanctifying himself for the sake of another.

Third, "my heart is to do the will of him that sent me." Here we see such devotion to work that even the natural and ordinary care and comfort of the body are set aside. There are many ministers who have managed to secure for themselves comfortable and pleasant surroundings, and a well-curb is not the pulpit they would care to preach from. To forego their dinner for a fallen woman is not a thing to be thought of. The will of Him that sent us is all well, but we are apt to say we cannot do without our dinner. An up-town and not a down-town charge; a city and not a country parish; a cultivated and not an unlettered congregation; parishioners who live on the avenues and broad streets, and not those who live in the "third story back" apartments,—these are more to our mind than God's will. "Workers together with him!" Who of us are such workers in the full and precious meaning of this phrase?—*Independent*.

"**RIGHTEOUS** art thou, O Lord, and upright are thy judgments." Ps. 119:137.

### Helpers in the Warfare.

THERE are many people who would gladly be helpful in fields of labor wider than those where their work has been assigned them. They would be glad to preach, to write, to edit papers, or to do many things which seem beyond their power. There is something they can do; they can help others who are engaged in this kind of warfare. If they have a heart of labor they will surely find a way. If they cannot write tracts, they can purchase and distribute those which others write; if they cannot publish papers, they can subscribe for those which others publish, and extend their circulation in quarters where they would otherwise be unknown. They can help forward after a godly sort those who go forth "taking nothing of the Gentiles;" and they can, by their influence, their words, and their money, do much to diffuse the knowledge of God and aid others who are set for the defense of the gospel.

It is not possible that all soldiers in the army should be in the front of the battle or out on the skirmish line; there must be some ready to fall in when the alarm is heard; there must be forces kept in reserve in time of extremity and emergency. There is work for all to do, and those who have a heart to labor have only to report themselves to the great Captain of our salvation, saying, "Lord, what wilt thou have me to do?" and he will surely assign them their proper position.—*The Christian*.

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### The Woman of Samaria.

(May 2.—John 4:5-26.)

As JESUS pursued his way to Galilee, his course lay through Samaria. He embraced every opportunity to teach as he traveled on foot from place to place. The Saviour was weary, and he sat on Jacob's well to rest, while his disciples went in search of food. . . . As he sat there alone, a woman of Samaria drew near as if unconscious of his presence; but his eye was upon her, and after she had drawn the water he asked her to give him a drink.

The Samaritan woman was surprised at this request from a Jew, and answered, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." He here referred to the divine grace which he alone could bestow, and which is living water, purifying, refreshing, and invigorating the soul.

But the woman's understanding did not comprehend the meaning of Christ; she supposed that he was speaking of the well before them, and answered: "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself?" . . .

Jesus . . . said: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman . . . now perceived that it was not the water of Jacob's well to which Jesus alluded, . . . and with remarkable faith she asked him to give her the water of which he spoke, that she might not thirst nor come to draw from the well.

Jesus did not intend to convey the idea that simply one draught of the water of life would

satisfy the receiver, but that whoever is united with Christ, has within his soul a living fountain from which to draw strength and grace sufficient for all emergencies. . . . Love to God springs up in good works unto eternal life.

Jesus now abruptly changed the subject of conversation and bade her call her husband. The woman answered frankly that she had no husband. Jesus had now approached the desired point where he could convince her that he had the power to read her life history although previously unacquainted with her. He addressed her thus: "Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

Jesus had a double object in view; he wished to arouse her conscience as to the sin of her manner of life, as well as to prove to her that a sight wiser than human eyes had read the secrets of her life. But the woman, although not fully realizing the guilt of her manner of living, was greatly astonished that this stranger should possess such knowledge. With profound reverence she said, "Sir, I perceive that thou art a prophet." Her personal feelings were now lost in anxiety concerning religious matters. She proceeded: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Just in sight was Mount Gerizim, its temple demolished, and only the altar remaining. The place of worship had been a subject of contention between the Jews and Samaritans. . . . When the temple was rebuilt at Jerusalem, the Samaritans wished to join the Jews in its erection. This privilege was refused them, and, in consequence, a bitter animosity sprang up between the two people, which resulted in the Samaritans building a rival temple on Mount Gerizim, where they worshiped according to the ceremonies that God gave unto Moses, but mingled with their worship the taint of idolatry.

. . . Jesus answered the woman by saying that the time was at hand when they should neither worship the Father in that mountain nor in Jerusalem. Said he: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth."

This was a plain statement that the Jews were more nearly correct in the principles of their religion than any other nation. Jesus also alluded to the faith of the Samaritans being amalgamated with the worship of graven images. True, they held that these idols were only to remind them of the living God, the Ruler of the universe; but, nevertheless, the people were led to reverence these inanimate figures. . . .

The words of truth that fell from the lips of the divine Teacher stirred the heart of his listener. Never had she heard such sentiments, either from the priests of her own people or the Jews. The impressive teachings of this stranger carried her mind back to the prophecies concerning the promised Christ; for the Samaritans as well as the Jews looked for his coming. "I know that Messiah cometh," said she; "when he is come, he will tell us all things." Jesus answered, "I that speak unto thee am he."

Blessed woman of Samaria! She had felt during the conference as if in the presence of Divinity; now she gladly acknowledged her Lord. She required of him no miracle, as did the Jews, to prove his divine character. She accepted his assertion, feeling perfect confidence in his words, and not questioning the holy influence that emanated from him.

The disciples, returning from their errand, were surprised to find their Master conversing with a Samaritan woman; yet they did not in-



quire her errand, nor ask Jesus why he talked with her. The woman left her water-pot, forgetting her errand to the well, and went her way into the city, saying to all whom she met, and the men of the city, "Come, see a man, who told me all things that ever I did. Is not this the Christ?"

This woman, though so sinful, was still in a more favorable condition to become an heir of Christ's kingdom than those of the Jews who made exalted professions of piety, yet trusted their salvation to the observance of outward forms and ceremonies. . . . Jesus, who explained not his character to the proud and skeptical Pharisees and rulers, declared himself to this humble person who was ready to believe on him. As yet he had not taken the refreshing draught that he desired, nor tasted the food that his disciples had brought him. The salvation of perishing souls so absorbed his attention that his physical wants were forgotten. But his followers anxiously entreated him to eat. Still contemplating the great object of his mission, he answered them, "I have meat to eat that ye know not of." His disciples were surprised, and began to wonder among themselves who could have brought him food in their absence. But Jesus explained, "My meat is to do the will of him that sent me, and to finish his work."

Jesus saw a field of labor among the Samaritans. Before him lay the fields of grain, their tender green lit by the golden sunlight. Viewing the beautiful scene, he employed it as a symbol: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." He here referred to the gospel field, to the work of Christianity among the poor, despised Samaritans. . . . The Saviour was above all prejudice of nation or people; he was willing to extend the blessings and privileges of the Jews to all who would accept the light which he came to the world to bring.

As the woman of Samaria hastened back to her friends, publishing as she went the wonderful news, many left the highway and the town to go and ascertain if she indeed spoke the truth. Numbers of the citizens left their employments, and hastened to Jacob's well to see and hear this remarkable man. . . . The Samaritans were attracted and interested by the teachings of Jesus. But they were not satisfied with this short conference; they were anxious to hear more and to have their fellow-citizens also listen to this wonderful teacher. They begged him to tarry with them and instruct them. For two days he remained in Samaria teaching the people. Many believed on him and accepted his words. . . . He had already commenced to break down the partition wall between Jew and Gentile, and preach salvation to the world.

Many who had come from curiosity to see and hear this remarkable person were convicted of the truth of his teachings, and acknowledged him as their Saviour. Eagerly they listened to the words he spoke in reference to the kingdom of God. In their new joy they said unto the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The Samaritans asked no sign, and Jesus performed no miracles among them; yet they received his teachings, were convicted of their great need of a Saviour, and accepted him as their Redeemer. They were therefore in a much more favorable position before God than the Jewish nation, with its pride and vanity, blind bigotry, narrow prejudice, and bitter hatred of every other people on the earth. Jesus, in face of all these prejudices, accepted the hospitality of this despised people, taught in their streets, and treated them with the greatest kindness and courtesy. . . .

Jesus had spent several months in Judea, giving the rulers of Israel a fair opportunity of proving his character as the Saviour of the world. He had performed many mighty works in their midst; but he was still treated by them with suspicion and jealousy. In passing through Samaria on his way to Galilee, his reception among the Samaritans, and the eagerness with which they listened to his teachings, were in marked contrast with the incredulity of the Jews, who had misinterpreted the prophecies of Daniel, Zechariah, and Ezekiel, confusing the first advent of Christ with his second majestic and glorious appearing.

Their blindness was in consequence of their lofty pride and arrogance, looking only for worldly station and emolument. They urged their interpretation of the prophecies upon the Samaritans, who believed that Messiah was to come not only as a Redeemer of the Jews, but of the world. This caused great bitterness toward them from the Jews, who contended that Christ would come to exalt Israel, and to bring into subjection all other nations. This perversion of the prophecies led the Samaritans to discard all the sacred writings but those of Moses. But their minds were open to enlightenment, and they received the Saviour's instruction joyfully, and accepted him as the promised Messiah.—*Great Controversy, Vol. 2, chap. 10.*

### THE LAW OF GOD.

#### Perfection of the Law.

(Lesson 3.—Sabbath, May 8.)

1. UNDER what circumstances were the ten commandments spoken?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice." Deut. 5:22.

2. What steps were taken for their preservation?

"And he wrote them on two tables of stone." Ib.

3. Where do we find them recorded? In Ex. 20:3-17.

4. In what two precepts are these ten commandments summed up?

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:35-40.

5. In making this statement did Christ utter a new truth?

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Lev. 19:18. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5. (He quoted from the law. See Matt. 22:36.)

6. Can there be any duty outside of what we owe to God and our fellow-creatures? It is evident that there cannot be.

7. Then what may be said of the ten commandments?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

8. What does David say of the ten commandments?

"My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172.

9. What does the Lord, through one of his prophets, say of his own righteousness?

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall

vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished." Isa. 51:6.

10. Who are they who know (or have) this righteousness?

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7.

11. Then what is the law of God? The righteousness of God.

12. Since the law of God is his righteousness, what may be truly said of it?

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7.

13. Quote other statements from the psalms concerning the nature of the law.

"The works of his hands are verity and judgment; all his commandments are sure." Ps. 111:7. "All thy commandments are faithful." "Thy testimonies that thou hast commanded are righteous and very faithful." "Thy righteousness is an everlasting righteousness, and thy law is the truth." "Thou art near, O Lord, and all thy commandments are truth." Ps. 119:86, 138, 142, 151.

14. What did Paul say of it?

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

15. Since the commandments are an expression of the righteousness of God, is it possible to speak of them in too exalted terms? No; every epithet expressive of character, that may be applied to God, may also be applied to his law, since that is the expression of his character.

### Love and Justice.

THAT God should seek to provide salvation for men is, of course, the proof of his love—that he should save them by the cross is a proof of his justice. That when justice made this necessary he did not give up man to ruin, enhances amazingly the proof of his love. But, still, it was his justice that required the sacrifice. But men shrink back appalled at an attribute that requires such a remedy. An attribute that can only be appeased by blood is too harsh, they say, to describe him whom we are taught to call Father. But now suppose we call it *truth*: is not a new face put upon the question? Can any one demand that God should violate his truth in the salvation of men? If the martyr's crown is the brightest guerdon man can win, because he bears witness to the truth even unto death, does not the glory of God appear more glorious when we find that God, rather than swerve one hair's breadth from his eternal truth, even to save a world, lets the fires of his wrath smite and curse the Son of the Beloved, his only begotten Son? And this is the Scripture conception; for justice is but one aspect of righteousness, and righteousness is but *rectitude*, conformity to rule or standard. Hence, righteousness is but one aspect of truth, and truth is violated whether one errs by deficiency or excess; truth demands perfect conformity to standard; the balance that weighs too little is as untrue as the balance that weighs too much, and the balance is the symbol of justice. A deviation from justice is a violation of truth. The eternal truth of God's nature required the sacrifice of Christ, and to this end was he born, and for this cause came he into the world, that he might bear witness of the truth.—*Rev. Peyton H. Hodge.*

"I WILL praise thee, O Lord, among the people; and I will sing praises unto thee among the nations." Ps. 108:3.

If you cannot be great, be willing to serve God in things that are small.—*Sel.*



## The Home Circle.

### A QUARREL.

THERE'S a knowing little proverb  
From the sunny land of Spain;  
But in Northland, as in Southland,  
Is its meaning clear and plain.  
Lock it up within your heart;  
Neither lose nor lend it—  
Two it takes to make a quarrel;  
One can always end it.

Try it well in every way,  
Still you'll find it true.  
In a fight without a foe,  
Pray what could you do?  
If the wrath is yours alone,  
Soon you will expend it.  
Two it takes to make a quarrel;  
One can always end it.

Let's suppose that both are wroth,  
And the strife begun.  
If one voice shall cry for "Peace,"  
Soon it will be done.  
If but one shall span the breach,  
He will quickly mend it.  
Two it takes to make a quarrel;  
One can always end it.

—M. E. Vandyne, in *Harper's Young People*.

### Going to School in China.

THE written Chinese is not an alphabetic, but a sign language; that is, the words are not expressed by letters, but by signs or characters, each word having its own special and distinct sign, each differing from all the others. There are as many as ten thousand in common use, and twenty-five thousand—some say more, and one author says two hundred and fifty thousand—different characters in their written language. To learn these twenty-five thousand, or even the ten thousand, is almost an impossibility; so it is not probable that there lives any one person who can read all Chinese books.

The men of that country respect and value education; and most of them are proud of any ability to read they may possess. They even pretend to be able to read when their knowledge of the characters is very small. When they come into the Christian chapels, each one is ready to accept a hymn-book, and most of them know enough of numbers to find the place; but it is not an unusual thing to find a man singing from a book which he holds upside down.

If the men had time and money to spare, all would no doubt get an education, but poverty forbids. Only few women can read. It is hardly thought worth while to send a girl to school.

Schools are not free in China, nor are they usually open to all. Occasionally benevolent men hire a teacher or open a school to teach those who have time to learn and yet have no money to pay; but most of the schools are supported by the relatives of the pupils. A number of families usually unite and hire a teacher for their children; though in the homes of the rich a special teacher, or it may be several teachers, are employed to educate the children. While there are schools supported by the Government, the pupils are expected to pay in presents to the teachers. It is said that an allowance is also made by the Government to the successful pupils in these schools.

There are no school-houses, as we think of them, in China. Schools are taught in any room that may afford shelter from cold and heat, sun and storm. These are sometimes only sheds; at other times small, dark rooms connected with a dwelling; and not rarely are they parts of some idol temple. The furniture consists of a seat and a table for the teacher, and benches and desks for the scholars. Those for the pupils have usually very little ornament or beauty. Occasionally some sentences from noted writers, or the names of wise men, adorn the walls.

When the boys meet at the beginning of a term, though a scholar may enter at any time, they are examined by the teacher as to their knowledge. If it be a child's first day at school, he is soon and with little ceremony started on the road to learning. In former days the father who brought his son, led, after an introduction to the teacher, to the name of Confucius, or of some other great name of the past, and taught his boy to bow to that name as though reverencing his greatness and worshipping his memory. This custom is more and more neglected now, and may soon be forgotten.

When the school is opened, the teacher calls around the boys who are equally far advanced, and reads a line or two of their lesson. As soon as his voice is still, all at once shout out the words he read. The teacher listens and corrects any mistakes; then he has them repeat the line and continue the repetitions until all can read it correctly. They are then sent to their seats to fix both sound and sign of the words in their minds. Others are called up to go through the same course, until all have received their lessons. The boy who has never read a word is taught to study in the same way, the only difference being in the book from which the lesson is given. The book for beginners is called the "Three Character Classic," because composed of short sentences of three words each.

The Chinese scholars all study aloud, and often each tries to outdo his neighbor in shouting. That they think is hard study. When all are diligently studying, the teacher may be able to hear a good-sized clap of thunder, but ordinary sounds outside do not disturb his meditation. When there is a lull in the sound, the teacher speaks or raps on his desk, and the harmonious inharmony redoubles its volume. The Chinese think that noise and study go together.

When a boy is ready to recite, he takes his book to the teacher, and, as is said in China, "backs the book," that is, he turns his back on book and teacher, and recites the lesson. If well recited a commendation and new lesson are given, and the pupil returns to his desk to add to the volume of sound already filling the room.

The boys are also, at the beginning of their education, taught to write the characters; and in these two studies they may spend a year and even several years. After the pupil has learned to read many characters, the teacher begins to explain the meaning of the words and phrases read. After a while the scholar is taught to write sentences and compositions of his own; he may also be taught a little history, but not much besides. Grammar, arithmetic, geography, and other studies are seldom taught, —in many schools never. Probably, except as compelled by business, not one Chinaman in a hundred thousand knows anything about other languages; and their knowledge of other nations is very slight. To the ordinary Chinaman the world is very little more than a square plot of ground a hundred miles or more across, with his own home in the center.

A boy designed for business must gain his business education, especially a knowledge of accounts and letter writing, in places of business, not in the school. Business is for business, schools for reading.

The length of time spent at school varies from one day to a life-time. The Chinese system of education, such as it is, gives opportunity for a man to study till he dies of old age, and it is not an unheard-of fact for a grandfather, father, and son to be students at the same time and place, each studying with the hope of graduating with the highest degree at Peking. It may be that the grandson will graduate first, and the grandfather receive his degree, too, before death closes the school to him.—*Christian Weekly*.

A HIGH look and a proud heart is sin.—*Prov.*

### Social Courage.

ALL are not ladies who wear a woman's dress. When the old beau in Sheridan's comedy said, as he bowed himself out of the parlor, "Ladies, I leave my character in your hands!" he knew his dear friends would tear it to tatters, before the sound of the closing hall door announced his departure.

Sir Charles Grandison and Sir Roger de Coverly may have been a little stiff, not to say pompous, and their old-school manners would be too deliberate for this fast age. But neither they, nor their wives and daughters, ever found fault with host or hostess, nor would they have listened for a moment to any one censuring the person whose hospitality they were accepting.

One of the descendants of these courtly old gentlemen still lives. She is a lady, and resides in Washington. The other day, as we learn from the *New York Sun*, she astounded a group of female visitors by her courageous rebuke of their bad breeding.

Among the callers on her reception day were several ladies who, on the previous evening, had attended a large party given by a millionaire and his wife. The party was criticised by these callers and its hostess picked to pieces. In a lull of the conversation, they turned to the lady on whom they were calling, and appealed to her to confirm their criticisms, in such a direct way that she was forced to speak.

"Well, ladies," she answered, with that repose of manner and calmness of tone which are such excellent things in women, "I have never eaten of her bread and salt, and, of course, know nothing of her as a hostess. But if I had accepted her hospitality, I should know nothing unkind of her either as a hostess or a woman."

The courage of the lady, though magnificent, did not cause the visitors to prolong their call.—*Youth's Companion*.

### Something about Beavers.

I do not think the dams made by beavers show as much ingenuity as their canals. It is much easier and safer for them to carry their food and building material by water than land. So sometimes they cut a canal across the bend of a stream to shorten the distance. Sometimes, again, it is cut through the mud, until they reach firm ground for their burrows. These canals are usually about three feet wide and three deep, and they are sometimes five hundred feet long. Any engineer will tell you that it needs a good deal of skill and ingenuity to decide where to lay out such a canal as that, and then to cut it regularly, so that the water shall flow smoothly through. And the most remarkable thing of all, is that they know how to combine the principles of the canal and the dam, so that when they come to an obstruction, such as a rock in the bed of their stream, they immediately make a dam to secure the necessary flow of water. Successive generations evidently work for many years upon these canals, and I can hardly think of anything else done by an animal that shows so much contrivance.

The home or lodge is always separate from the dam. Sometimes a cord of wood is used in building one house. There is an entrance under water like that of the musquash, and sometimes two. These openings are very neatly made. The beavers drag their branches and pieces of bark into the water, and then take them into the dining-room by the hidden entrance. Indeed, I believe the house is all dining-room, but it is always very neatly swept. There are not often more than eight or ten beavers, old and young, in a single house. Besides the houses, they like to have burrows in the banks, and spend part of their time in each. The young beavers live at home for almost two years before they go to housekeeping for themselves. They are queer little things, and their



ery is like that of a young child. Mr. Morgan once saw a little beaver in an Indian's house, and it was lapping milk out of a saucer like a kitten, and an Indian baby was pulling its fur. Then there was a little cry, and Mr. Morgan thought it was the Indian baby, till he found it was the baby beaver.

It has always been an interesting question for naturalists how the beaver learns to build. Does he learn it by observing his parents, or would he know how to do it if he were brought up alone? Buffon, a great naturalist, thought that it was all learned by observation. So Cuvier, another great naturalist, took a very young beaver and brought him up by hand, apart from all his kind. They gave him branches of willow; he cut the branches and piled them in one corner of his cage. Then they gave him earth, which he made into lumps with his forefeet, and piled them with the branches into a solid mass. This shows it was instinct that taught the beaver to build.—*Sel.*

#### A Simple Book-Shelf.

THE boys of our household have an attic to themselves, and they do a little manufacturing occasionally. They enjoy outdoor fun as much as any boys, but the attic is useful when they are in the house, and on wet evenings it is a great advantage. They have just made a very pretty pair of book-cases. They obtained for a few cents eight pine boards three-fourths of an inch thick, eighteen inches long, and seven inches wide. A trifle more secured a few yards of red sash cord. They took four boards for each case, made an even hole at each corner, then passed the four cords through the holes of the top shelf first, making the knots carefully, to support it in the right place. They then did the same to the second and third shelves, and mounted the bottom one last, making the knots very secure, and cutting off the spare line. As their books varied in size, the distance between the shelves, instead of having the same space between each, varied. The shelves were then stained, and, having found in the house some ornamental leather strips that once adorned the edges of a book-case, they nailed these along the front edges of their shelves with small brass nails, and the work was done. A set of book-shelves is an accession to a bedroom, especially, as is often the case, when young people have their own rooms and spend spare minutes there.—*Mrs. Brown, in N. Y. Observer.*

#### Man's Exposure to High Temperature.

INVESTIGATIONS show that the limit of temperature at which men can work depends upon the length of their exposure, and the amount of exertion they put forth, their condition and the nature of the atmosphere, particularly as to its degree of moisture. It is stated that men have been employed on railways at 104 degrees; in mines, under very favorable conditions, at 125 degrees, and are said to work occasionally, in the stoke-holes of tropical steamers, at 156 degrees. Professor Dubois is reported to have estimated that a temperature of 122 degrees can be endured when the air is as dry as possible, but that even 104 degrees is likely to be fatal in an atmosphere saturated with moisture. It is also considered certain that men cannot become accustomed to stand for any considerable time a higher temperature than from 145 to 165 degrees, even when they keep perfectly still and are in quite pure air.—*Chicago Times.*

FROM Reuster Height, 1,200 feet above the level of the Baltic, in the duchy of Saxe-Altenburg, eight different countries are discernible.

You can't hire a man to be honest; he will want his wages raised every morning.—*Josh Billings.*

## Health and Temperance.

### Hope as a Remedial Measure.

It is perfectly useless for us to attempt to portray the influence that "hope" exerts upon mankind. It is a proverbial fact that a man without hope in the fight for life is already half whipped. The sick man without hope is desperately ill indeed, however slight his physical ailment may be. It is equally as true that there is a very slight chance for the undertaker to be benefited in the case of a patient who has no disposition or idea of dying. The whole system, digestive, circulatory, and nervous, is directly under the influence of the mind; and if we will ever bear this in mind in treating our cases, we will often have a more potent remedy, easy of administration and more pleasant to give and take than anything found in the country doctor's saddle-bags or upon the shelves of our metropolitan pharmacists. Bad news, grief, or sudden disappointment has been known to reduce the circulation to a minimum, to cause a strong man to become as helpless as a child, and to arrest the process of digestion and assimilation as suddenly as if the patient's throat had been cut. Just the reverse of this may be observed under the influence of pleasant emotions, and the life-giving power of bright, Heaven-born hope.

My young friends, never enter a sick-room unless your countenance, manner, and words are such as to comfort and cheer your patients. However slight their hope may be, make use of that little; encourage and stimulate them to exercise that fortitude coupled with reasonable hope which has tided, and will tide, many a patient over dangerous shoals where medicine would have been utterly ineffective.—*Southern Clinic.*

### Which Was the Brute?

A SAD yet amusing sight was witnessed in a street at Reno, Nevada, one day during the summer of 1878. Had the reader been present, he would have beheld a well-dressed man in a state of intoxication, stupidly staggering along the side-walk, reeling hither and thither under the poor guidance of a brain completely unbalanced by strong drink. This creature was made in God's image, and had no moral right thus to benumb his faculties, and poison his system.

At the heels of the poor besotted drunkard could be seen a little shaggy terrier, that trotted in the wake of his master, with every apparent evidence of shame! shame for the human brute. There was shame manifested in his eye, and head, and tail; shame in every motion. The poor dog kept close to the drunkard, following his staggering and crooked steps, but with a downcast look and dangling tail, apparently so much ashamed that he would not look any sober passer-by in the face.

The brute was ashamed of the man! Yes. Once in a while the man would stop, clutch hold of a fence railing, and, stupidly looking at the earth, would stand and sway to and fro.

This would seem to increase the misery of the dog, which, with a countenance filled with concern, would sit down on his haunches, trembling, and casting sneaking glances to the right and left to see if any one was observing the shameful condition of his master. This is no fancy picture, but a simple fact, as reported in public prints.

We have no language vigorous enough with which to denounce the infamous traffic in intoxicating and poisonous beverages, in this civilized and enlightened age; no words in human speech to adequately depict the burning shame of official authorities that license their open sale, and of the vast multitudes of persons of both sexes and all classes, who boldly persist

in the sin of drunkenness. The Reno terrier evinced more shame than these. A survey of the scorched, arid, dark, and deadly domain of liquor making and liquor drinking, fills us with astonishment, alarm, sorrow, and indignation. God will assuredly visit the nations for these things, and if there be not speedy repentance and reform, his visitation will be in wrath that will know "no remedy." 2 Chron. 36:16.—*D. T. Taylor.*

### Overeating.

It is the fashion of the day to ascribe all, or nearly all, the diseases of the body to an excessive use of alcohol. This is a prejudiced view of the matter, and not a very rational one either. It is the result of a hasty or biased judgment. For one disease really due to "drink," there are probably two or three which are the direct effects of overfeeding. The organism readily falls into morbid habits of feeding; and important parts become thickened, enlarged, and consolidated; or they degenerate, and their proper elements are replaced by fatty matter when food is ruthlessly forced upon them.

In some organisms there is an inherited tendency to special kinds of overfeeding, which only needs the opportunity and the material to carry on a process destructive to the integrity of the organs, and, in the end, inimical to life itself. It does not often happen that any one organism is morbidly omnivorous; but there are few individuals who, if they could form a rigidly practical view of their own inner requirements, would not find it prudent to stint the supply of some special element of food with a view to organic health and efficiency.

It is not necessary to make ourselves slaves to any manner of living; nor is it desirable to devote too much thought to the subject; but the general maxim to live moderately and to restrain the appetite rather than gratify it, would be found conducive to health and happiness in the majority of instances, the harm likely to be done by underfeeding being as nothing compared with the mischief those work in their constitutions who feed too often and eat too much.—*J. Mortimer Granville, M. D., in "How to Make the Best of Life."*

### More Dangerous Than So-Called Plagues.

"It is a fact well known to the medical profession," said a prominent physician, "that much less harm is done in New York by those diseases most feared by the public and the Health Board, than by the diseases which cause little alarm in the community. The so-called plagues are not likely to cause much havoc in this latitude, particularly in a city where the sanitary regulations are good. No scourge is so much feared as Asiatic cholera, yet the deaths from that disease in this city during the year of the greatest epidemic, were less in number than the deaths from consumption last year. Yellow fever has killed fewer people in New York in this century than whooping-cough has destroyed in a single year. Small-pox, which is causing so much alarm at present, kills fewer persons here than does either measles, croup, or whooping-cough."—*Tribune.*

THE annual drink bill in this country is said to be \$900,000,000, and its tobacco bill is \$600,000,000; while its contributions for home and foreign missions are only \$5,500,000. In other words, for every dollar spent for missions, \$181.81 is spent for liquor, and \$109.09 for tobacco. Or, putting the two together, rum and tobacco get \$290.90 for every dollar which we put into the effort to evangelize the world. Is it any wonder that the progress of the truth is so slow? The worst of it all is that, in the case of the expenditures for tobacco, a large per cent. of it is paid by Christian men!—*Sel.*



## A Sound Education.

PRESIDENT GILMAN, of Johns Hopkins University, has this to say in regard to the character of an educational institution:—

"Ask, first, is it a place of sound education? Are the youth who are trained within its walls, honest lovers of the truth? Are they learned? Are they ready? Are they trustworthy? When they leave the academic classes, do they soon find a demand for their services? Do they rise in professional life? Are they sought for as teachers? Do they show aptitude for mercantile, administrative, or editorial life? Do they acquit themselves with credit in the public service? Do the books they write find publishers? Do they win repute among those who have added to the sum of human knowledge? Have they the power of enjoying literature, music, art? Can they apply the lessons of history to the problems of our day? Are they always eager to enlarge their knowledge? Do they become conservative members of society, seeking for progress by steady improvements rather than by the powers of destruction and death? Are they useful, courteous, co-operative citizens, in all the relations of life? Do the charities, the churches, the schools, the public affairs of the community, receive their constant consideration? Are there frequent manifestations among them of unusual ability in science, in literature, in oratory, in administration? As the roll of the alumni increases and the graduates are counted by hundreds and not by scores, does it appear that a large proportion are men of honorable, faithful, learned and public-spirited character? These are the questions by which, as the years go on, a university should be tested, or, to sum all questions in one, Is it proved to be a place for the development of manliness?"

"Here let me protest against the common method of estimating intellectual work by numerical standards alone. I have heard it said that some men are possessed by a statistical devil. They can only think in figures; they will ask, in respect to a new acquaintance, how much is he worth; of a library, how many volumes; of an orchestra, how many pieces; of a college, how many students. I have known the expenses of an institution made a dividend, and the number of scholars the divisor, the quotient representing the cost of each pupil. All this is wrong, absolutely and wholly wrong. If such a standard were allowable, the largest number of scholars taught by the cheapest teacher would be the greatest success. It is not the number but the quality of students which determines the character of a high school. It is important to count; it is better to weigh."

—Sel.

## A Difference.

THERE is an important difference between a house and a home. Men build houses; God builds the home. The house furnishes shelter for its inmates from storms, in heat and cold; the home is a place of love, of training in all that is unselfish, generous, and good. We need to be careful that in our hurry, and worldly strife, we do not make our homes simply places in which to stay, to sleep, to eat. Let us strive to make them, rather, centers of joy through domestic affection, places of discipline in all that refines and beautifies the spirit of man, sanctuaries in which God dwells, and where, with devout reverence, he is loved and worshiped. The house may be poor and humble, the home grandly beautiful. God grant that ours may be such homes, little foretastes of the home above. May we all have a place in that home.—*Sabbath Recorder*.

"BETTER is a little with righteousness, than great revenues without right."

## News and Notes.

## RELIGIOUS.

—Archbishop Trench, of Ireland, noted as an author, died recently in his 79th year.

—The Church of England enjoys an income from the State of about \$1,500,000 per annum.

—Following the example of the Methodists, the Baptists are now moving for the raising of \$1,000,000 for missions.

—The seventh Roman Catholic Provincial Council of Quebec, will be convened on May 30 by Cardinal Taschereau.

—The Hon. T. W. Dwight, LL.D., has just delivered a course of lectures at the Andover Seminary, on the relation of the Christian church and the Christian religion to jurisprudence.

—Last week at a meeting of ministers and laymen in New York City, the following question was discussed: "Ought the State to see that provision is made for popular instruction in the fundamentals of religion?" The discussion was opened in the affirmative by President Seelye, of Amherst College.

—The *Helping Hand*, of Macon, Ga., says: "Right here in the suburbs of Macon, in the full blaze of this nineteenth century, there is a superintendent who sells liquor to his own Sunday-school pupils, and to their parents." That is bad, indeed; but is it really any worse for a Sunday-school superintendent or a minister to sell whisky than it is to license somebody else to do it?

—"Professor" Chaney says: "There are thousands of Spiritualists whose gullibility is so large that anything, no matter how absurd, represented as coming from a spirit, will drop into their mental throats without the least effort on their part to swallow." If they would but listen to the despised word of God, they might avoid all imposition, including the terrible delusion of Spiritualism itself.

—A large and enthusiastic meeting of Germans was held the other day in Cincinnati, at which a movement for the abolition of "Puritanical" and restrictive Sunday legislation was set on foot. Such movements as this, while they may have a momentary effect, will only serve to stir up the friends of the Sunday to united and energetic effort that will result in giving that institution a more firm place in the law of the land than it ever had before.

—"I believe that too little attention, by far, is devoted in our theological seminaries to Bible study. Other studies of less importance occupy the time. The Bible is the primer book of the Christian minister. It should *all* be familiar, should be read and studied through from beginning to end, read again and again, its history and teachings more familiar than anything else, and large portions committed to memory.—*Dr. Wm. Hayes Ward*. Dr. Ward says further, that the study of the Old Testament in particular, is sadly neglected.

—"Laicus," in the *Watchman*, speaks as follows of the Salvation Army: "Unfortunately, however they started out, the Salvationists have now yielded to the temptations of success, and set themselves up as a church. They have a ministry without even a pretext of Scriptural warrant for its form or essence; and for an initiatory rite have profanely contrived, as a substitute for baptism, a performance called swearing in under the blood-red flag,—a ceremony not only bearing no resemblance to any Christian rite, but involving no personal vows of amendment, and, as commonly administered, having little individual application."

—A suggestive reference occurs in Mr. Froude's volume, "Oceana," in relation to the uncertainties of scientific theories. At the Victoria Observatory he asked to be shown one of the blue stars, of which modern science has written much. He was informed that all the teaching about these blue stars had arisen from an error due to imperfect achromatic lenses. Mr. Froude thereupon asks: "How many times must we outsiders learn up our science and then unlearn it? Each new generation of philosophers laughs at the conclusions of its predecessors." It is evidently not the Christian alone who sees through a glass darkly.—*New York Observer*. It is to be remembered also that although the Christian sees through a glass, darkly, he knows the truth of what he sees, and has positive assurance of far more than he cannot see. And this assurance does not change from year to year; yet so-called scientists sneer at the credulity of Christians.

## SECULAR.

—Ex-President Arthur is dangerously ill.

—The second reading of Gladstone's Home Rule bill has been postponed till May 10.

—Turkey has appealed to the Powers to suppress the belligerent demonstrations of Greece.

—Barley hay of this season's cutting is now offered for sale in Los Angeles County, Cal.

—There is a strong sentiment in the United States Senate in favor of abolishing secret sessions.

—John H. Noyes, the founder of the Oneida Community, died at Niagara Falls, Ontario, April 13.

—Nine deaths have so far resulted from the shots fired by the deputy sheriffs at the East St. Louis rioters.

—Nine persons were killed, and a number injured by the collapse of a mansion at Abaccio, Corsica, April 15.

—General Guzman Blanco, recently elected President of Venezuela, has decided that he will decline the office.

—Quiet has been restored in East St. Louis and along the line of the Missouri Pacific Railroad, and traffic is being carried on as usual.

—Secretary Manning, who has for some time been seriously ill, is recovering. It is thought that Mr. Manning will not resume the duties of his office.

—It does not appear that the Utah Mormons have been in any way benefited by the removal of Governor Murray, as prosecutions for polygamy still continue.

—A Chinese student in the junior class at Yale has received the right by scholastic merit to be one of the eight speakers selected for the exhibition next month.

—Sixty-two undoubted cases of Asiatic cholera, with several deaths, are reported from Brindisi, a sea-port of considerable importance in the southeastern part of Italy.

—A notable feature of the recent Mormon Conference at Provo, U. T., was the absence of all the leading men of the denomination. They had to remain away to avoid arrest for their polygamous practices.

—The United States Treasury has prepared statements showing that the net amount of gold coin and bullion in the treasury on April 10 was \$153,320,858, an increase of \$27,242,263 since January 31 last.

—The Russian Ministry has ordered the authorities of all universities in the empire to at once adopt means for the immediate and permanent suppression of all forms of political education by young students.

—Advices from Zanzibar state that the Sultan has refused to cede to Portugal the territory claimed by her, and that the Portuguese Consul has on this account lowered his flag and placed the Portuguese residents under the protection of the German Consul.

—Eleven more arrests were made in New York on the 13th inst. in connection with the Broadway Surface Railroad case, and the entire Board of Aldermen, for the year 1884, with one exception, are now either under arrest or out on bail in the sum of \$25,000 each, on charges of bribery and official corruption.

—A remarkable boycott has been instituted in Virginia. A convention was recently held there in which it was resolved to boycott every man who paid his taxes in coupons, issued by the State some years since, and which, according to a decision of the Supreme Court of the United States, must be received in payment of State taxes.

—A diver of the Merritt Wrecking Company has made an examination of the steamer *Oregon*, and ascertained, beyond question, that she was sunk by a collision. The diver found a hole in the steamer's side where the heavy iron plates were crushed in. The hole is six feet deep and three feet in breadth at the widest part. The steamer is broken in two and her upper deck parted over twelve feet on top. Most of her cargo will be saved.

—April 14, a terribly destructive cyclone swept over parts of Iowa and Minnesota, doing immense damage to property and killing probably over one hundred persons, and seriously injuring more than double that number. The towns of St. Cloud and Sauk Rapids, Minnesota, were almost entirely destroyed. At Coon Rapids, Iowa, thirty houses, two churches, and several business houses were demolished, and a freight train was blown from the track. The loss of life in Iowa was small.



—The House Ways and Means Committee has decided to report in favor of abrogating the Hawaiian Reciprocity Treaty.

—At Clintonville, Wis., April 17, three men were killed and four others seriously injured by the explosion of eight kegs of giant powder.

—A coroner's jury in East St. Louis has brought in a verdict condemning the action of the deputy sheriffs in firing into the crowd. The verdict holds the officers jointly responsible for the deaths occasioned.

## Appointments.

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

**SAN FRANCISCO.**—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45 A. M. Classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:45. 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.

## Stockholders' Meeting.

PURSUANT to Article 6, Section 2, of the By-Laws of the Pacific Seventh-day Adventist Publishing Association, the eleventh annual meeting of the stockholders of said Association will be held at the office of the Pacific Press, corner of 12th and Castro streets, Oakland, Cal., on Monday, April 26, 1886, at 9:30 A. M., for the purpose of electing a Board of five Directors, and transacting such other business as may come before the meeting.

By order of the President.

S. C. STICKNEY, Secretary.

## Upper Columbia Conference.

THE next annual session of the Upper Columbia Conference, for the transaction of conference business, will be held in connection with the camp-meeting at Walla Walla, May 26 to June 1, 1886.

Let all churches see that delegates are appointed and furnished with credentials, and that the necessary reports are made out, and sent to the Conference secretary, E. G. Winkler, Rock Creek, Spokane Co., W. T.

H. W. DECKER, President.

Walla Walla, W. T., Apr. 5, 1886.

THE next annual session of the Upper Columbia T. and M. Society, for the transaction of business, will be held at Walla Walla in connection with the camp-meeting, May 26 to June 1.

H. W. DECKER, President.

## General Meeting at South Lancaster, Massachusetts.

THE New England Conference of Seventh-day Adventists will hold a general meeting at South Lancaster, Mass., the second Sabbath in May. The meeting will begin Friday evening, May 7, and close on Monday.

This meeting will convene just at the close of the school year of South Lancaster Academy, and will be one of universal interest, and we trust of profit. Elder E. W. Farnsworth, of Iowa, Elder J. B. Goodrich, of Maine, and other ministers will be in attendance, and it is expected that Elder Haskell, who has been in Australia for the past year, will also be present.

Any readers of the SIGNS who have become interested in its perusal, and desire to attend this meeting, are cordially invited to be present, and the church at Lancaster will gladly entertain all such who may come.

D. A. ROBINSON.

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SIGNS OF THE TIMES, Oakland, Cal.



# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 22, 1886.

**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.

NEXT week being the week of the annual meeting of our Publishing Association, there will be no paper. Number 17 of the SIGNS will bear date of May 6.

ELDER HASKELL arrived on the *Alameda*, Sunday afternoon, April 18, after a pleasant voyage of nineteen days from Auckland. He is in good health, and brings a good report of the work in Australia and New Zealand. There were, when he left, over one hundred Sabbath-keepers in Australia, and about fifty in New Zealand. Sunday, April 4, he preached on board the steamer, and the greater part of the 11th he was with the friends in Honolulu. He also had the privilege of holding Bible-readings every day during the latter portion of the passage. In the next number we shall have a full report from him.

"AFTER this manner therefore pray ye: Our Father which art in Heaven." Why are we commanded to say *our* Father, instead of *my* Father? Manifestly because it is not God's design that any man should make a selfish petition. It shows that God designs his people to be united, and not that each individual should be independent. "No man liveth to himself." When we pray to God, we are to identify ourselves with the whole body of his people; we are to indicate that we are members of the body, and are to remember them in our petitions. The man who ignores church fellowship, and thinks that he can be as good a Christian outside the church as in it, cannot use the Lord's prayer. It was not intended for him.

A DAILY paper says: "It is a pretty safe rule that when it takes deputy sheriffs and Winchesters to execute a law, that law must be bad." Well, hardly. We should say that it may indicate that the people who are violating the law are pretty bad. It has often been the case that the laws against burglary, highway robbery, and murder could not be enforced except by armed officers of the law; yet no one thought of reviling those laws. It was the desperadoes who were bad. Might we not say that when a cause has to be advanced by a mob armed with Winchesters, it is evidence that the cause is a bad one? Such statements as the one quoted tend to throw contempt on law and order, and put a premium on nihilism and anarchy. No wrong was ever righted by the commission of another wrong.

## "He Is Guilty of All."

THE apostle James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." How can this be? Thus: There are ten commandments in the moral law. That law rests solely on the authority of God. Here is a man who professes the most perfect submission to nine of those commandments, never willfully violating any of them. But concerning the remaining one he says: "I don't care for that one; I never did keep it, and I never intend to." Now that commandment rests on the same foundation as do the others, namely, the authority of God. Therefore, when the man defies that one precept, he defies God himself, and so de-

fies the authority on which all the law rests. By his willfulness he shows that he keeps the nine commandments, not because he has any respect for the authority of the One who gave them, but because it chances to suit his convenience. In willfully breaking one commandment, he shows contempt for the Lawgiver, and thus is guilty of violating the whole law. God does not allow men the privilege of keeping just so much of his law as suits their convenience.

## Didn't Feel Like It.

WE once conversed with a lady who acknowledged all the truth concerning the Sabbath, admitting that there was no Bible authority for the observance of Sunday, and that the fourth commandment requires the observance of the seventh day of the week. She acknowledged that people ought to keep it, yet she excused herself from the duty by saying that she didn't feel as though it was necessary for her to keep it. In short, she knew what duty was, but didn't feel like doing it. Does the Lord say that we must obey him if we feel like it? Do parents require obedience from their children only when the children feel like obeying? We read that when Christ comes, he will reward every man according to his works, not according to his feelings. A man's *feeling* has nothing to do with his service to God.

## A Lame Argument.

WE sometimes see an argument like this: "It is certain that the fate of the wicked will be just the opposite of the reward of the righteous; the righteous are promised everlasting happiness; therefore the wicked will suffer everlasting misery." But this is not a just conclusion, because the minor premise is not correct. It is *life*, eternal life, that is promised to the righteous. Those who believe in Christ are promised everlasting life. John 3:16. Paul was a servant of God, "in hope of eternal life." Titus 1:1, 2. Christ says: "I am come that they might have life, and that they might have it more abundantly." John 10:10. Eternal life with Christ will certainly be a happy condition, but the happiness is secondary to the life, and dependent upon it. Life is the promised reward, and without it there would be no possibility of happiness. With the minor premise thus corrected, we find that the conclusion to the above syllogism is that the wicked are to receive everlasting death. And this is exactly in harmony with the Bible. See Rom. 6:23; 2 Thess. 1:7-9.

## Our Daily Bread.

"GIVE us this day our daily bread." That is, Give us to-day the bread sufficient for to-day. Nothing less than divine wisdom could have framed so simple and so reasonable a petition. Human greed would ask for enough for all future time; but if that were granted, the person could use no more of it to-day than he could if he had just enough for his needs. Besides, suppose a man were to-day given as much as he could use in a life-time, what assurance would he have that it would not be gone to-morrow, and he be left destitute? Indeed, this would most probably be the case; for, having enough for all time, the man would have no need for further asking; and by thus neglecting the source of supply, he would also shut himself off from the only power that could preserve. But the promise is, "Ask, and ye shall receive;" and the man who asks every day with the assurance that every day he will receive sufficient for that day is better off than the man who is given at once enough for all time, because he has not the worry of trying to take care of it. In one case the man is his own banker and watchman; in the other case God is the custodian of the treasure.

## A New Paper.

WE have received from the printing house in Basel, Switzerland, the first number of *Educateur Missionnaire et Journal de L'ecole du Sabbat*, "Missionary Educator and Sabbath-School Journal," a 16-page quarterly, under the editorial supervision of Elders B. L. Whitney, W. C. White, and D. T. Bourdeau. The first number, however, is a double number, and is filled full of the most interesting and instructive matter. Following is a schedule of the contents:—

"Missionary Educator and Sabbath-School Journal—The Spread of the Work—Individual Responsibilities—Do We Allow Ourselves to Become Discouraged?—The Missionary Workers—Missionary Correspondence—The Papers—Why Are Reports Necessary?—What Can We Do?—Missionary Work in Our Homes—Missionary Visits—Quarterly Reports—Replies to Missionary Letters—Scope of the Sabbath-School—Duties of Those in Charge of the Sabbath-School—Family Sabbath-Schools—Questions and Answers."

This schedule will give the reader an idea of the design of this journal. It is especially to instruct our French brethren and sisters in missionary and Sabbath-school work. The Sabbath-school portion of the journal will occupy much the same field that is filled by our *Sabbath-School Worker*. Our French brethren in this country should not fail to take the *Journal*; it will be an invaluable aid to them in getting the truth before their fellow-countrymen. And if those who do not speak French would give the *Journal* their financial support, we are sure it would be appreciated.

## Violent Dealing Returned.

A MISSIONARY writes as follows to *Our Banner*, a missionary journal published in New York:—

"The prolonged abuses endured by the Chinese have so prejudiced their minds against the religion of Americans, as well as against Americans themselves, that it is almost impossible for us to reach them with the gospel. They care not to hear it; they shun our missions. And there is great danger that the evils complained of will carry their influence to the other side of the Pacific. So many Chinese return to their own land to tell of the abuses endured among and by Christians, the message of the missionaries in China may be rejected. Rev. Mr. Masters, a recently returned missionary, told me that when he was walking on the street in the city of Sinuwi a brickbat was hurled at his head. Turning to see the one who threw the missile, and to inquire why it was thrown, one said to him, 'That's the way your people stoned me when I was in California.'"

ONE of those creatures who by a great stretch of courtesy are sometimes called men, has telegraphed to this country that he is anxious to fight slogger Sullivan, unless America has a better man. Well, we are glad to say that America has a great many better men; it is doubtful, however, if she has a worse one. The adjective "good" cannot consistently be applied to such creatures. If one wishes to note comparison in the ascending scale among them, he must begin with the superlative of the opposite of good. Thus: worst, worse, bad.

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