

# 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.

"Those things which are revealed belong unto us."

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OAKLAND, CAL., MONDAY, JULY 7, 1890.

THE pope has made four new cardinals.

THE editor of the *Christian Union*, Dr. Lyman Abbott, is a strong advocate of the opening of museums, libraries, art galleries, etc., on Sundays.

"DID Abraham think that God would provide a lamb instead of Isaac?" is a question that comes to us for answer. We read in Heb. 11:17-19 that Abraham offered Isaac, through faith in God, "accounting that God was able to raise him up, even from the dead." If Abraham had expected that God was going to provide a substitute, there would have been no occasion for faith in the resurrection, and the matter would have been no trial at all.

A CLERGYMAN of the Church of England, Joseph Leicester Lyne, popularly known as "Father Ignatius," is now in this country lecturing and preaching to raise funds for the Abbey of St. Anthony, in Wales, where he has organized a community of Benedictine monks. The rules of the order are the same as those followed at similar Roman Catholic institutions. Mr. Lyne has gathered a number of clergymen who are infatuated with a monastic life.

ELSEWHERE in this paper we have written briefly on the subject of eternal life, showing that it can be obtained only in Christ, and that to deny that life comes only through Christ is virtually to deny Christ. Now it is doubtless a fact that the most of the professed Christians who believe that all men, whether good or bad, will exist throughout eternity, imagine that they do believe in life through Christ, because they confound life with happiness. They hold that only believers in Christ will have eternal happiness, and that unbelievers will be doomed to eternal misery, and they call the first state eternal life, and the second state eternal death. But in considering this subject it should not be forgotten that

life and death are distinctly opposite conditions. As long as a man has breath he is alive, no matter how miserable he may be. People who are suffering intense agony, sometimes pray for death to relieve them of their sufferings. Nobody considers them dead because they are in misery. So if the wicked were to be drowned to an eternity of conscious suffering, they would have eternal life just as surely as would the righteous in glory. Let the terms "life" and "death" be taken in their simple, obvious meaning, and the doctrine of immortality as revealed in the Bible may very easily be understood.

At the recent Convention of the New York State Sunday-school Association, Dr. John Hall delivered an address on "The Old Testament Enfolded the New," in which he said that it is simply calumny to say that God is represented in any other light in the Old Testament from what he is described in the New; and he closed with this exhortation:—

"Put before your pupils the union, completeness, and beauty of the Old and the New, and you will be magnifying Christ. That is the only thing you need to do. If you magnify Christ, he will draw all men unto him."

We are glad to see the attention of people directed to the entire Bible instead of to fragments of it. It is all profitable.

### SEEK FOR IMMORTALITY.

"To them who by patient continuance in well-doing seek for glory and honor and immortality, [God will render] eternal life." Rom. 2:7.

FROM this verse we conclude that the sum of glory and honor and immortality is contained in eternal life, which is the gift of God through Jesus Christ our Lord. Rom. 6:23. It also furnishes the most complete refutation of the idea made so popular by Plato and Addison, that men are by nature endowed with immortality, because there is so universal a longing for it. The apostle asks in one place, "What a man seeth, why doth he yet hope for?" and with far greater force might it be asked, What a man hath, why doth he yet long for? and with still greater force, What a man hath, why is he exhorted to seek for?

Let us note the occurrence of the word "immortality" in the Bible. It will not take long, for it occurs only five times, yet they take us by regular steps through the whole subject. First, we read in 1 Tim. 6:15, 16 that the "blessed and only Potentate, the King of kings, and Lord of lords," is the one "who

only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." He has "life in himself," and can bestow it on whomsoever he will.

The contrast between God and man is clearly brought out in Rom. 1:23, where we are told that the heathen "changed the glory of the uncorruptible [or immortal] God into an image made like to corruptible [or mortal] man." God is immortal; man is mortal, and he is therefore exhorted to seek for immortality, that he may dwell with God.

But where shall we seek for immortality? Shall we look to writings of the ancient heathen? Of what use would that be? "The world by wisdom knew not God," and how then could they know anything of immortality, which belongs to God alone? The word of God alone can direct us in our search, and it declares that the purpose and grace of God in Christ "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. The gospel, then, is the place where we are to seek for immortality. There alone is it revealed; there alone can it be found.

Having found where immortality is revealed, how are we to make it ours? The Scriptures are very definite on this point. Thus we read: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. The beloved disciple declares of Christ, that "in him was life." He was "full of grace [favor] and truth;" and the psalmist tells us that in the favor of God there is life (Ps. 30:5); therefore he who has Christ has the favor of God, and life from him.

That life comes from God, and that no man can have it except by the grace of Christ, is shown very clearly. Said Jesus: "I am come that they might have life, and that they might have it more abundantly." John 10:10. From this, with the statement in Acts 17:28, "for in him we live, and move, and have our being," we learn that we depend upon Christ, not alone for immortal life, but for this present existence. When Adam fell he brought the race of mankind under the sentence of eternal death, and it was only through the grace of God in Christ that a second probation was granted. So while the saints will throughout eternity offer praises

to Christ for bestowing immortality upon them, all men owe thanks to him for giving them this little span of life, in which to seek for immortality.

Jesus reproved the Jews for inconsistency, in that, while they searched the Scriptures, because in them eternal life was to be found, and those Scriptures testified of him as the way of life, yet they would not come to him that they might have life. John 5:39, 40. Now if life could have been obtained in any other way than through Christ, the Jews might have retorted, "We don't need to come to you that we may have life, for we have it without you." This is what they, in effect, did; and it is what thousands are actually saying to-day. It is the language of Spiritualism. Believing that men are by nature endowed with immortality, Spiritualists scornfully reject Christ as the way of life. The inevitable tendency of the doctrine of the natural immortality of man, is to lead men to lightly esteem Christ.

Read one more testimony. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:10-12. It is a terrible thing to deny that life can be obtained only in Christ, for to do so is to charge God with lying, since that is the record that he has given. Let God be true, even though every man be proved a liar.

Note that while eternal life belongs to everyone who has Christ, no one is yet in full possession of it. God has given to us eternal life, but this life is in his Son. Not only is it to be found in him, but for a little space it remains in him, for safe keeping. Paul says to Christians: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. Eternal life is ours now, if we have Christ, just as surely as it ever will be; but Christ keeps it in his own charge. When will it be ours by actual possession? This brings us to the summing up, which we read as follows:—

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

Now let us review briefly. All men are by nature mortal, corruptible; God only has immortality. If we would have immortality, we must seek for it. It is to be found only in the gospel of Jesus Christ. He who does not seek Christ, will know nothing of immortality. Outside of Christ there is no life. For a little season we have, by the mercy of God, existence granted to us, that we may seek life. As long as God's mercy is extended to men, good and bad alike may live; but when Christ shall say to those who reject him, "Depart from me," they will be cut off from the Source of life, and will suffer eternal death. But to those who have accepted Christ, the

gift of immortality will be bestowed at his appearing.

How is it possible that men who profess to love our Lord Jesus Christ, can dishonor him by ignoring him as the giver of life?

E. J. W.

#### IS IT CIVIL?

THE latest utterance of the chief worker in behalf of Sunday legislation is the following:

"Laws setting apart a weekly 'independence-day' are no more inconsistent with liberty and much more essential to it than the law of the annual Independence-day."

The man who expects that people are going to accept such a feeble comparison as that as sound argument for Sunday legislation, pays a poor compliment to their intelligence. There is no more likeness between the Sunday observance that is contemplated by the proposed laws and the observance of the Fourth of July, than there is between a Presbyterian synod and a college base-ball nine. When such a plea as that is made for Sunday laws, all you have to do is to ask if under the proposed Sunday laws it is designed to give people the same freedom of action that they have on the Fourth of July. Are we to believe that all the so-called American Sabbath Union is working for is for a law granting the people full liberty to take "a day off" every Sunday, to go on a picnic, let off fire-crackers, lounge around, and do as they please generally? Some less gauzy plea will have to be invented.

#### THE ONLY EXAMPLE.

THE following question and answer we clip from the *Christian Advocate*:—

"Question—Is it wrong for a professed Christian to read Shakespeare's plays?"

"Answer—Wesley read them."

We do not quote this question and answer for the purpose of making any comment upon Shakespeare's plays, or upon the fact that Wesley read them, or to say whether or not any Christian should now read them. What we wish to note is the form of the answer,— "Wesley read them." We honor Wesley as a man of God, but the fact that he did a certain thing is no reason whatever why somebody else should do it. If it is right for Christians to do any given thing, it is not because some good man has done the same thing. If the thing is right, the Christian of to-day may do it for the same reason that the old-time Christian did it, but not because he did it.

There is not a man that ever lived on this earth, save "the Man Christ Jesus," whose example in any given thing may be taken as a reason why others may do the same thing. No matter how good the man was, he who refers to him as authority for any practice, is in a dangerous condition. Christ suffered for us, "leaving us an example, that ye should follow in his steps;" but he is the only example.

This is the reason why it is so dangerous a thing to take any man, however good, as a model either of faith or practice: There is no man who is infallible; so long as his course is exactly correct, his follower may not go astray; but he is liable to err, and then the poor follower, who has substituted another's

judgment for his own, is sure to go wrong. To follow any man in belief or practice is to invest that man with infallibility, and to blindly copy his mistakes as well as his perfect deeds. The result will be a poor imitation of his goodness, and an exaggeration of his frailties.

It is no discredit to anybody to say that he is not authority in matters of doctrine, nor an example in the realm of duty. God's word alone is the standard of truth, for it is the truth, and it unfolds its treasures to the humblest as well as to the great. Whoever has a determination to do God's will shall know the doctrine. And he who follows a good practice because some good man has done the deed, really worships the man, instead of God. Even though the man never made a mistake, his imitator would fall far short of attaining to his goodness, because God is the only one whose worship can elevate. Hero-worship is simply attempted imitation; but he who worships God alone, worships one who is not simply an example, but who lifts the worshiper to his own level.

Therefore, "be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven."

#### POSITIVE TESTIMONY.

THE *Independent* and the *Congregationalist* have had a little friendly dispute in regard to women taking part in meeting. Both assume that the apostle Paul positively condemned everything of the kind, forgetting that his statement, "Let your women keep silence," etc., is to be read in connection with his directions as to how they shall appear when praying or prophesying in meeting. But assuming that Paul absolutely forbids women to speak in meeting under any circumstances, the *Congregationalist* says that to disregard the injunction is to impair the revelation of which it is a part. But the *Independent* retorts as follows:—

"Hardly so. 'In six days the Lord made heaven and earth;' that is quite as definite as what Paul said. And when it comes to the Sabbath, there is not only the injunction for the seventh day, as definite as words can make it, but reason given also, in the ordination of the week and the Sabbath as a memorial of creation, as definite as any reason given by Paul for the subjection of women. And yet the whole church has given it up, with no repeal and no history of the change, simply because time and conditions had altered."

But the conditions have not changed. It is still a fact that God created the heavens and the earth in six days, and rested upon and blessed and sanctified the seventh day, and the seventh day is still the only memorial of creation, and it is just as important to remember God's power now as it ever was. The commandment is unrepealed, and is as definite as it ever was. Only the people have changed.

In consideration of the fact that the Episcopal and Lutheran Churches do not use the International Sunday-school lessons, because they do not make provision for the festival days observed by those churches, the New York State Sunday-school Convention has adopted a resolution requesting the International Convention to instruct the lesson committee to issue alternate lessons for those de-

siring to use them, "which shall be appropriate to the Sundays preceding the days observed as anniversaries of the birth, death, resurrection, and ascension of our Lord; and the descent of the Holy Spirit."

#### WHAT THINK YE OF CHRIST?

It is reported that Edwin Arnold, author of "The Light of Asia," is now engaged on a poem to be entitled "The Light of the World," having for its subject the character and history of Christ. It is said that "the view of Christ's person is that he was not God, but a perfect man, a link between God and man." To be sure, Edwin Arnold is not a professed Christian; but his worldly wisdom ought to teach him that nothing can be a link between two objects, unless it actually touches both of those objects. So it is utterly impossible for Christ to be a link between God and man, unless he is both God and man. If he lacked but a hair's breadth of perfect divinity, then he could not have power to make men partakers of the divine nature; and if by the same amount he failed to come down to the level of man, we could not get hold of him. But he does indeed form a perfect link between God and man, because, having by nature the attributes of divinity, he took upon himself the likeness of men. And, by the way, if Christ were not God, then he could not be a perfect man; for he testified of himself that he is God, and perfect men do not bear false witness. And, further, if Christ were only a perfect man, and not God, how can the fact be accounted for that never before or since his life on earth has there been a perfect man? Why hasn't some other man made his way perfect? People may utter all the sentiment they please about the perfection of Christ's character as a man, but it all amounts to nothing if he is not also acknowledged to be God.

#### FREEDOM IN CHRIST.

It is a great blessing to be forgiven the sins of the past; but forgiveness is a real blessing only when it is the beginning of freedom from sin and victory over sin. If we are forgiven only to fall into sin again, the blessing of forgiveness but deepens the despair of defeat. God's object in forgiving, however, is not that we may fall again. He strikes off the chains of the bondage of sin that we may go free; and in the liberty wherewith Christ has made us free, we are bidden to stand fast, and not become entangled again in the bondage of sin. Gal. 5:1. Or according to the words of our Lord: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. The same thought is expressed by the psalmist: "There is forgiveness with thee, that thou mayest be feared [reverenced]," the reverence and godly fear with which God should be truly served. Ps. 130:4; Heb. 12:28. The greater question, therefore, for the Christian to consider is not, "Will the Lord forgive my sin?" but, "How may I gain the victory over sin? how may I maintain freedom from sin?"

It is a thought clearly and emphatically and frequently expressed in the Scriptures that the natural tendency of mortal flesh is to sin. In fact, it is sin which has brought

mortality. The sinful deeds of man are called the works of the flesh, which have their rise in the passions of the flesh. Gal. 5:19, 24, margin. The carnal heart is in harmony with the tendencies of the mortal flesh. It not only has no means of separating itself from these tendencies, but it has no desire to separate. It follows the law of its nature, which is that of sin and death.

From this law Christ delivers by giving the individual a new heart, new life, new purposes, new desires. The individual henceforth is to be controlled by a new law—"the law of the Spirit of life in Christ Jesus," which makes "free from the law of sin and death." Rom. 8:2. The warfare is between the new heart and the new life on the one hand, and the tendencies of the mortal flesh on the other. The lusts of the flesh still exist, but the injunction is: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12. The lusts are there, but they need not become passions. In passion the mind and will are responsive to the desires or clamors of the flesh, and passion is sin. But the Spirit of life in Christ Jesus makes us free from the power of sin.

When Satan tempts men, it is through these tendencies and weaknesses of the flesh. Man is tempted when he is drawn away of his own lusts and enticed. Satan is the enticer; the uncrucified lusts of the flesh are the means by which he gains entrance to the heart and life of the justified saint. See James 1:14, 15.

It follows then that the true way to meet the temptations of the enemy is to cherish in our heart no evil desire, to allow no lust to reign in our mortal body. When the temptation assails, let faith lay hold on Christ, place him in our stead, claim his righteousness, his strength, his power to resist the temptation, and thus by his Spirit "mortify the deeds of the body." Rom. 8:13. And the crucifixion of the lusts, the crushing out of evil habits, does not leave the soul naked. While the evil tendencies are put off, the righteousness of Christ in all its manifold manifestations is put on. Col. 3:5-8, 12. It was because no lust of evil was cherished in our Lord, that the devil had no power over him. The human was wholly subject to the divine. The prince of the world came to him, and found nothing in him which responded to his enticing wiles. John 14:30. Thus God would have the followers of Christ stand. Every imagination which would exalt itself against the knowledge of God must, by the presence of Christ kept near by faith, be subdued, crucified. But if we allow these tendencies of the mortal flesh to grow and twine around the affections of the heart, we build again the things once destroyed, and become transgressors. Gal. 2:18; Rom. 6:16. The only way is to ever keep a face resolutely set against every carnal lust, by keeping it fixed upon Christ and the loveliness of his character as revealed in the word of God, and in communion with Heaven through prayer.

M. C. W.

PRAYER is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

## Notes on the International Lesson.

### THE GREAT SUPPER.

(July 13; Luke 14:15-24.)

"BLESSED is he that shall eat bread in the kingdom of God." The one who said this seems to have grasped a great truth. It was not a mere flight of imagination. The many fanciful ideas of heaven, created by the popular theology of the day, cut off all consolation from any such comprehensive thought. Eating bread in the kingdom of heaven is entirely too "material" for modern sentiment. But in the "Revelation of Jesus Christ, which God gave unto him, to show unto his servants," we find this promise, "Blessed are they which are called unto the marriage supper of the Lamb." Chap. 19:9. Again, in Luke 12:37, referring to the same occasion (his second coming), we read: "Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Also, at the institution of the Lord's Supper, which was to be kept in remembrance of him until his return, Christ made reference to the grand occasion alluded to in the text quoted above. In giving the cup to his disciples, he said: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29; Mark 14:25.

THE parable which follows in the lesson is illustrative of the great "marriage supper of the Lamb." The servant being sent "to them that were bidden" shows that they had had previous knowledge of the occasion, and here is a special message informing them the time is near for the great event. This message is evidently to the church especially, but others may yet be brought in under it on the same conditions, although it be the eleventh hour. Hence the necessity of the church being awake to an understanding of the situation. "Watch therefore; for ye know not what hour your Lord doth come." "Blessed is that servant, whom his Lord when he cometh shall find so doing." Matt. 24:42, 46.

THIS parable is also illustrative of the condition of the church when the Lord will come. The masses are all absorbed in the secular pursuits common to the world. It is apparently different from the "dinner" referred to in Matthew 22. That parable, although reaching down to the end, evidently begins with the first advent, showing the treatment Christ received at the hands of the Jews, the destruction of the city of Jerusalem, and the turning of the gospel invitation to the Gentiles. That covers the bidding to the wedding-feast, especially the blessings in store for Israel had they accepted Jesus as the Messiah; while this parable in Luke applies directly to the time just preceding the second advent, and is an announcement to those who had been bidden.

THERE is ample testimony in the teachings of Christ and his apostles, in addition to this parable, to show the condition of the professed church when the Lord shall come again. On a certain occasion Jesus was asked this question, "Lord, are there few that be saved?" His answer was, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24. The many spoken of as seeking to enter in are those who profess to be disciples; and, with all the efforts being put forth, by all manner of popular means, including civil law, must of necessity greatly increase the ranks of merely nominal professors. This fact adds significance to the question asked by the Lord,

"When the Son of man cometh, shall he find faith on the earth?"

IN the parable before us, the man who had bought a piece of ground, and the one who had purchased oxen, and the one who had married a wife, although they had been bidden to the supper, had no time seriously to consider the subject of the time for supper being already at hand. Their real interest is in the same things which attract the attention of the people of the world. Of the masses, the Lord has plainly said that at his coming they will be engaged just as were the people immediately preceding the flood,—that is, they were all absorbed in eating and drinking and marrying wives. Also, like those in the days of Lot, of whom it is said, "They did eat; they drank, they bought, they sold, they planted, they builded," up to the day of their destruction. It is just so to-day, the popular church is too much engaged in business and pleasure to give attention to evident signs that the Lord's coming and wedding-supper are at hand.

AND Paul prophesies concerning the great apostasy of the church: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3. That is just what the men in the parable did when informed that supper was ready; they "turned away their ears from the truth."

PAUL also tells us that the coming of the Lord will not take place "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped." 2 Thess. 2:3, 4. This "man of sin" is to arise in the church, and he is to exist in full power when Christ comes, for he is the same "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Verse 8. And this power shall work "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here again is what the men of the parable in the lesson before us did,—"they received not the love of the truth;" they were interested in worldly affairs, and consequently easily turned aside by pleasing fables, which required no special sacrifice on their part.

W. N. G.

#### ITEMS ABOUT JAPAN.

IT is less than fifty years since the attention of the world was called to the Japanese kingdom. In fact, to the western world, Japan was a sealed book till 1862, when at the International Exhibition at London, the products of the country were exhibited.

The true name of Japan is Dai Nippon (sun's origin). It is situated between latitude 24 and 51 north, and longitude 124 and 157 east of Greenwich. It is a peculiarly-shaped kingdom, and it is estimated to contain 149,000 square miles. Its population, according to the latest report, of 1886, is 38,151,217. It has 12,000 towns or cities and 59,000 villages. It is said to contain over three thousand islands, including the uninhabited rocks. It is very mountainous, with several active volcanoes. The highest mountain is Fugi, which is about twelve thousand three hundred feet above the level of the sea. The longest river is Tonegawa, 170 miles. There are two large and principal plains,—Kwanto and Echigo.

The coast line is very irregular and teems with bays, some of which are of considerable size. The bays of Tokio, Sendai, and Osaka are among the largest. The Japanese, strange to say, have no

names for their bays or straits, and those found and marked on maps and charts have been given by European navigators. The Yeddo Bay is the best known to foreigners, but Sendai Bay, and those running up to the north of the island of Awaji, and that one commonly called Osaka, are also famous. Good anchorage can be found in the small bays and harbors on the entire coast. The ports open for free trade are Yokohama, Kobe, Nagasaki, Hakodate, and Niigato; but Yokohama, Kobe, and Nagasaki are the ones that are continually in use by vessels calling.

The country is frequently visited by shocks of earthquake, but it is seldom that they are severe. The earthquake of 1855 was felt most severely at Yeddo. It is estimated that on this occasion there were 14,241 dwelling-houses and 1,649 fire-proof store-houses overthrown in the city. In September, strong winds pass over the empire, causing a great deal of destruction.

The climate is very healthful and salubrious, but varies according to the locality. In the southern portion, lying close to the tropics, it enjoys a perpetual summer, whilst in the far north of the empire it shares the Arctic temperature of Kamchatka. The climate on the whole is said to be favorable to foreigners, although its frequent changes often prove trying to European residents. All the mountain ranges are wrapped deep in snow during the winter months, and from many peaks the snow never disappears. In the northern provinces it has been known to fall to a depth of no less than eight feet. After the winter months, there is a short rainy season. The best months for excursions into the interior are April and October. Winds blow from the south from about the middle of May till the end of August. There are certain seasons of the year when violent revolving storms known as typhoon, resembling the West Indian cyclone and the cyclone of the Indian seas, are liable to come up at any moment. These months are July, August, and September. Large trees are often snapped asunder like mere twigs, while roofs and chimneys also suffer severely. These storms occur every year.

The mode of conveyance for passengers is one that originated in this country, but has since been adopted in the island of Ceylon and Hongkong, China. It is by what is called a jin-riki-sha. There are those of sufficient size to carry two persons, although they are usually made to convey only one. They are a two-wheeled carriage, shaped something like a miniature gig. They are generally drawn by a single coolie, although for rapid travel two men are usually employed. In the city of Tokio alone, there are existing over ten thousand of these jin-riki-shas. They are of various styles and shapes, and were introduced twenty years ago. They travel at the rate of six miles an hour, or would compete with a common horse.

For the transportation of luggage or heavy goods, a large two-wheeled cart is used. These are drawn by four or six coolies. The palanquin is also employed for travel, and is suspended by poles resting on the shoulders of coolies. In the country districts where the roads are stony and narrow, pack-horses are used, and also bullocks and oxen. These animals are shod with straw sandals to protect the frog of the hoof, and their burden is attached by ropes to a rough pack-saddle, without girths. But a rope goes around their necks in front of a crouper so that it cannot slip back or forward. These animals will go up stone steps and very steep hills, with their straw sandals. Burdens of moderate weight are usually carried by coolies. The package is fastened at each end of a pole worn across the shoulders, Chinese fashion.

The farm buildings of the humblest are frequently situated in the midst of a rice-field, or on a higher slope at some little distance from the road. Men, women, and children go out to till the ground from early morning till late in the evening. Their labor sometimes is varied by felling trees and cutting brushwood on the hills. The plow is exceedingly small, with but one handle, and is easily pulled through the soft mud of the

rice-fields by a single pony or a couple of coolies. Instead of threshing to separate the heads of grain from the stalks, the latter are pulled by hand, through a long row of iron teeth projecting from a short rack of timber. The sickle with which they reap the grain is merely a straight iron plate some four inches in length and sharpened on one side, which projects from a short wooden handle some four inches long. Rice is the staple article.

The Japanese race appears to be an amalgamation of different races, the Mongolian predominating. There are two types of Japanese,—one of slender build and often with a fine form of Roman nose; the other, the lower type, thick set, broad and muscular, and flat-nosed. But they have the same complexion, most of them being of a light yellow color. They are a small people, the average height of the male being about the same as that of an adult European female, rising five feet.

The religious beliefs of the Japanese people may be defined under the heads of the Shinto and the Buddhist. By the former is meant the religious beliefs of the natives prior to the introduction of Buddhism and the Confucian philosophy.\* They are not a nation of idol-worshippers, but there seems to be mixed up in the Shinto, a system of hero-worship. Many renowned warriors and other personages of ancient days are exalted into what we would term demi-gods. This inculcates a reverential feeling toward the dead.

In their large villages, the buildings and machine shops, the cleanliness of the streets, their form of arrangement, the industry and taste of the people as manifested in their painting and inlaid work, all indicate a superior intelligence. And yet, in all of these countries they have a taste peculiar to themselves. The whole nation speaks the one language, but different dialects are spoken in various parts of the empire.

They are an exclusive and an independent people. Their exclusiveness is seen in their former history,—shut up to themselves, avoiding treaties with other nations till quite recently. The same spirit is in all their society. Although there is no caste here, society is divided up into clans, each one looking down upon the other. But they are respectful and polite. It is not their custom to shake hands, but to bow from one to three times, and sometimes till the forehead touches the ground. They appreciate kindness, but if their politeness is not reciprocated, instead of being discouraged they stand back on their own dignity. The better class possess honor where confidence is imposed in them, and in matters of deal they are far more honorable than the African, East Indian, or the Chinese.

They will reason on almost any point and yield to sound argument. But like all of the heathen nations they reason from an entirely different standpoint from those who for generations have been moulded by Christian civilization. This point is appreciated by experienced missionaries among them. Those principles which we inherit and which become the basis of reason generally received by us, to them would be perfectly ridiculous, and *vice versa*. To as far as possible place ourselves in their position and realize the difficulty under which they labor, is the principle manifested by Christ in taking upon himself our nature; but to ignore this principle is to labor without Christ. The present generation of the heathen are not responsible for what they inherit, any more than we. Neither are they responsible for what they do not receive. This may be a reason why God in his infinite merciful providence is causing the rays of gospel light to dispel the mist that has so completely enveloped millions of the human race, in the closing scenes of the world's history. How many of these will take the crowns lost by those who have had great light and have refused to walk therein, the judgment alone will reveal.

S. N. H.

THE Mission Board of the Presbyterian Church in Canada asks, for 1890, the sum of \$106,500 to carry on its foreign work, and \$62,000 for Home Missions.

## Miscellaneous.

### LINGER NOT.

THE time is short!

If thou wouldst work for God, it must be now;  
If thou wouldst win the garland for thy brow,  
Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;  
Set out with girded loins upon the way;  
Up, linger not!

Fold not thy hands!

What has the pilgrim of the cross and crown  
To do with luxury or couch of down?  
On, pilgrim, on!

With his reward

He comes; he tarries not; his day is near;  
When men least look for him will he be here;  
Prepare for him!

Let not the flood

Sweep thy firm feet from the eternal rock;  
Face calmly, solemnly, the billows' shock;  
Fear not the storm.

Withstand the foe;

Die daily, that forever thou mayst live;  
Be faithful unto death; thy Lord will give  
The crown of life.

—Bonar.

### "WHAT SHALL I DO TO INHERIT ETERNAL LIFE?"

BY MRS. E. G. WHITE.

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

THE scribes and Pharisees trusted in themselves that they were righteous, and despised others. They looked with contempt upon the Samaritans, and Jesus related this parable to show them that it is the spirit of the man that makes him of value with God, and not his nation or profession. The priest and Levite had passed by the man who was in need of their help, and had left him to die by the wayside; but the Samaritan had had compassion upon him, and had acted the part of a Christian neighbor to him. It would not have been best to present this lesson to the haughty priests except in a parable, yet in this parable Jesus made it evident that they had only a religion of ceremonies. They rested in outward observances of the law, but did not keep it in heart. The Scriptures declare that "by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin." In the gospel the great standard of righteousness is not presented in a dimmer light than in the Old Testament. Christ declared that not one jot or tittle of the law should pass until heaven and earth should pass. The divine Teacher held up the perfect standard of righteousness as the only thing by which to test human character. The law reveals to men the deformity

of the heart, and the gospel enforces the law by presenting Christ in contrast to man.

In the parable of the good Samaritan, Jesus gave a picture of himself and his mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but Christ had compassion on our helpless condition. He left his glory to come to our rescue. He found us ready to die, and he undertook our case. He healed our wounds, he opened to us a refuge of safety, made complete provision for our needs at his own charges. He died to redeem us. We are to look to Christ's life, we are to see his Spirit and work, that we may view our life and work in the light reflected from the life of Christ. We may see how far short we come of keeping the commandments of God, how far short we come of loving our neighbors as ourselves.

When the rich young ruler came to Christ, inquiring the way of salvation, Jesus told him to keep the commandments. The ruler answered that he had kept them from his youth up, but he who could penetrate into the secrets of the heart, showed him that he had failed. Jesus said to him: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions."

Conviction of sin is the first step in conversion, and by the law is the knowledge of sin. When the sinner has a realization of his sin, he is in a condition to be drawn to Christ by the amazing love that has been shown for him on the cross of Calvary. When he is humble and penitent, he does not look for pardon to the law which he has broken, but he looks to God, who has provided forgiveness and sanctification through his well-beloved Son. As he beholds the Lamb of God, which taketh away the sins of the world, he grows to love him, and by beholding he becomes changed into his image. The apostle wrote, "Let this mind be in you which was also in Christ Jesus." The meek and holy Sufferer bore our sins, that the plan of salvation might be opened before men, that whosoever should believe on him might not perish, but have everlasting life.

All who see their own ignorance and sin, will have some appreciation of the great work of redemption, through which man is chosen as the object of God's patience and loving-kindness. As man sees the sinfulness of his nature in the light of the law, he will realize his great need of a Saviour. We all need to search the Scriptures, that we may become acquainted with the conditions of salvation, by which reconciliation may be brought about between man and God. Man must find the path that leads back to the Father's house, and every step away from transgression is a step toward Paradise. Every step in repentance, contrition, obedience, and faith, is a step toward the Father. True faith in Christ will lead to obedience to the requirements of God.

(To be continued.)

### WHAT IS YOUR MOTIVE?

AN old farmer once attended a missionary meeting, and though he was little accustomed to giving, after considerable mental disputation, and specially with an eye to the promised returns, he ventured to cast a shilling into the box. On his journey home he saw, lying in the road, a shilling, which he was nowise loath to pocket. Having reached his dwelling, he began to report what he had heard at the meeting, laying stress on the fact that the speakers had said that if anything

was lent to the Lord, the Lord would give it back. "And," said he, "that is true, for I gave a shilling to the collection, and found one on my way home." One of the servant-men at last said: "Now, master, I'll tell you how I think it is. You see, you gave the shilling because you expected it back, and the Lord loveth a cheerful giver, and would not have your money on that principle, so he threw it at you on the road."—*London S. S. Chronicle.*

### WHAT SHALL WE SEE?

THE expectation of soon seeing the sky lit up with the glory of Heaven is enough to strengthen every weak hand and feeble knee. Who can think of seeing holy angels, in all their loveliness and purity, without thrills of fear and joy? And more than that, "the Chiefest among ten thousand and One altogether lovely" is reported soon to come. Who should not be alert with expectation? Who should not be *running* to do His will? Then let us hold up the torch-light of truth to lighten a slumbering and darkened world. Let us think of the glad day soon to dawn. Awake, thou that sleepest! is not Christ at the door? Oh, who will help us shake off slumber for a little while, until He come! I thank our Lord Jesus Christ who *giveth* us the victory. Tell all that our Elder Brother is indeed coming. Spread the news. Tell *all*. Fear not the frown of mighty men or chief captains. Tell *them* the news, for some of them may believe. "All things are possible to him that believeth." "All power is given me in heaven and in earth." "The works that I do shall ye do also, and greater works than these shall ye do."

### ALL SCRIPTURE.

WE read in 2 Tim. 3: 16, "All Scripture is given by inspiration of God, and is profitable," etc. (Authorized Version). The revisers say, "Every scripture inspired of God is also profitable," etc. And they put in the margin, "Every scripture is inspired of God and profitable." But in the *Homiletic Review* for January, a doctor of divinity says, "It is an exploded error that every part of the Bible is of equal inspiration and importance." Is there not in this statement the germ, at least, of a very dangerous doctrine, viz., that human reason is to sit in judgment on the word of God? If the Bible is inspired at all, it is all inspired. And if it is all inspired, it is all important. To assume that there are degrees of inspiration and degrees of importance will lead naturally to the assumption that we may reject as uninspired whatever seems to us unimportant. The book is given to us as a whole. It is declared emphatically that the holy men who wrote it were moved by the Holy Ghost. What right have we to modify this declaration and say that the Holy Ghost moved some of them more than others, or more at one time than at another?

The attempt to cut and carve the Bible according to our ideas of good, better, and best, seems to us very much like taking a living man and trying to show by dissection that some parts of his body are more important than others. Every part of the body is essential to its completeness and perfection. Every part of it was divinely planned. The whole is "fitly joined together and compacted by that which every joint supplieth." Eph. 4: 16.

Here is a tree. It is rooted in the soil. It spreads its branches out on every side, and they are covered with leaves and fruit. That tree is a living unit. You cannot say that any part of it, from the tiniest rootlet to the

leaf that flutters on the topmost bough, is relatively unimportant. God made it to consist of root, trunk, bark, foliage, and fruit. But though the fruit is what we prize most, we know that its growth and perfection depend on processes that require all the other parts, whether under or above the ground. And is it not so with the Bible? Even those parts of it which seem most obscure and least profitable may have a vital connection with parts that we prize and enjoy.

Paul tells Timothy not only that all Scripture is inspired, but that all of it is profitable "for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Now, he evidently does not mean to say that all Scripture is profitable for every one of the objects specified, but for some one of them. And he does not intimate that there is any difference in the relative importance of these objects. Surely instruction in righteousness, though named last, is not less valuable to a Christian than doctrine or reproof. The apostle's idea is that all are needed in order that the man of God may be perfect, *i. e.*, complete.

As citizens of this world we need air, light, food, clothing, shelter. All these are essential to our health and our comfort. None of us would say that we can be thoroughly furnished for the enjoyment of life if any of these essentials are wanting. Then how foolish it would be for us to sit down and try to determine which of these is the most important? Equally foolish is the attempt of that doctor of divinity, or of anybody else, to classify God's revelations, and tell us which have more and which less of his mind and heart and will in them. Christ joined two disciples as they walked to Emmaus, "and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." He claimed that he was in every part of the Old Testament. Touch those venerable records where you will, with the finger of faith, and you are thrilled by the presence of Christ. He is the Word. He is incarnated in the Bible as truly as he was in the body of Jesus of Nazareth. Every part of the Bible is necessary to the complete revelation of the divine Redeemer, as every member and organ of that human body was to the Word made flesh. The sandaled feet with which Christ walked, were they less important than the hands with which he touched blind eyes, or the voice with which he called Lazarus from the grave?

Let us imagine a division of an army awaiting orders from the commander-in-chief. An *aid-de-camp* comes. He presents the expected paper. The division-general gathers his staff around him, and begins to read. He stops from time to time, and says: "Now this is evidently from headquarters. It is just what I expected from our commander, but this is evidently suggested by some of his subordinates, and is therefore less important. We will of course give special and prompt attention to what we regard as fully expressing the wishes of our military chief, but the rest of the paper we will treat with respect, yet not be so particular in obeying it." No leader of a division in a campaign would presume to cut and carve his orders in that way. What he regarded as of secondary importance, might be vital to the success of the campaign. He has no business to think of anything but how he can best carry out the wishes of his chief in all respects. The Bible comes to us just as it is, from the Captain of our salvation. The first chapter of 1 Chronicles is no less inspired than the twenty-third Psalm. We may not be able to see just why it is in the

Bible, or how to use it for edification, but that may be because of our ignorance. God is infinitely wise, and he doeth all things well. We gratefully accept his word as just what we need in order that we may be thoroughly furnished. We believe in the Bible, and the whole Bible, and deny the right of any man to expurgate it—to winnow what he calls chaff from the wheat.—*Interior.*

## Home and Health

### "ALL YOUR NEED."

SWEETLY down the ages sounding,  
In a long, exulting chord,  
Promise still of grace abounding,  
Comes that message from the Lord.  
All your need, in days of trouble,  
All your need, in hours of care,  
Oft for toil returning double;  
Fear not, pilgrim, anywhere.

Earthly love may know the shading  
Of forgetfulness and loss;  
Love divine, serene, unfading,  
Crowns the life that bears the cross.  
All your need! How wide the measure!  
Soul, in tender peace abide;  
If thou trust with God thy treasure,  
Thou shalt then be satisfied.

Poor in worldly goods? what matter?  
Rich thy Father is above!  
Never wind of time shall scatter  
What he gives thee in his love.  
All your need if God supplieth,  
Can you doubt his matchless grace?  
As the dove to shelter flieth,  
Rest thee in this happy place!

—Selected.

### WHY SHOULD SHE BE DISCOURAGED?

A MOTHER, wearied with the care of six children, said: "Why should I worry with them as I do? I am wearing out my life; my labor is all in vain, for it seems that I cannot get them to do right." We have no doubt about the worry and care, the many heart-aches, the sleepless nights on account of the little ones, but this is no reason why she should not persevere in her work, however discouraging it may be. There is one thing mothers ought never to forget, and that is that the nursery is the training-school for the children, that they are the instructors of their own offspring, and that according to the care they have given them in infancy, will they be of worth as men.

When we contemplate the results, all this worry sinks into insignificance. The mother fails, is broken down in her arduous work, but the child grows. The storm has blown down the tree, but the young shoot thrives until it has acquired all the strength and glory of the parent tree. There are many mothers who forget this, and ask again and again why they should worry and toil for their children when they see no results. It is true that they cannot see the end. It is not given them to turn over the pages of the book of life and read the account of the success or failure of one that was loved, and cared for, and wept over. What a revelation it would be to mothers if they could see the influence of their own teaching and care, and the great power of their own example!

There are many reasons why the mother should persevere, and no reason why she should be discouraged. It is true that we like to see results. But there is a great distance between infancy and the more mature years of manhood. We may usually judge as to what the results will be by the means used to bring them about. The influence of

the mother is very great; greater far than we imagine. Trials there are, disappointments innumerable, repulses many, in the work of child-training, but above all and over all there is the silent impress of a mother's influence and love, that perishes not. That influence is like the name cut into the bark of certain trees. It grows and enlarges as the tree grows. So the mother's mark will be left upon the child. It will grow and deepen as the child grows, and though it may seem very small at first, yet in almost every instance the influence of the mother, whether for good or bad, will cling to her offspring.

Because the power exercised by woman is gentle, it is none the less effective. How silently and effectively the dew falls, and yet what a force it is. Men in their dealing with the world often make great and telling blows in a moment. The world knows their actions; they are heralded abroad. The mother's influence upon the character of her child to a great extent remains unknown and unseen. She strikes no great blows, but her gentle touch is more far-reaching in its influence than the grand maneuver which gains for men the applause of the world. She gives no great command, but her tender word sends its influence down the ages. She has sown the seed; at the proper time it will germinate. It needs only the condition, and the seed long dormant will spring into life, and blossom into a garden of eternal sunshine and gladness.

If the mother knew—and every mother should know—what she is doing, what kind of a character she is forming for the future, we would never be under the necessity of asking or answering the question why she should persevere. Have you a proper idea of what you are doing, mother? You are training a child for good or woe. Your care and trouble will help to form the character of a loved and honest man, or the character of a hated monster of evil.

Look upon your boy to-night as he sleeps the sleep of innocence. Do you see in those blue eyes the marks of the sensualist? Do those features betray the man of vice and wickedness? or do you see in the boyish face only the lines of manhood, honesty, virtue, whose countenance will shine as an angel's, and whose heart will be filled with praise? Look upon that young face. Your troubles are forgotten now; the heart-aches have been transformed into deep, burning mother love. The unkind words you have spoken burn on your tongue like coals of fire, and scorching tears run down your cheek. Are you dreaming?—No, not dreaming. The boy is there. There are great possibilities wrapped up in that form. Under your hands he may be moulded into a man loved, respected, a man who will honor God and lead souls to Christ; or he may be a villain, a cowardly wretch whose deeds are evil only. That child will one day stand with the shining hosts of heaven, or with those who have no hope. The future of the nation, yea, of the world, depends upon your conduct in the home.

There are difficulties. We would not exaggerate them, nor would we make them less than they are. But when we see what mothers have already accomplished, when we see the good, brave, noble men she has sent into the world, and when we contemplate her silent yet mighty power to fashion the race into something like what God intended it to be, we see no reason why any mother should be discouraged.—*Rev. E. Herbruck, in Interior.*

WHILE a word is yet unspoken, you are yet master of it; when once it is spoken, it is master of you.

**POWERFUL LENSES OF ICE.**

LAST winter quite a little excitement was caused among a party of skaters on the Serpentine River, England, by one of the party making a lens of ice and lighting the pipes of the others. This brings to mind the fact that this curious experiment was first brought before the public by Dr. Scoresby, who, when in the polar regions, to the great astonishment of his companions, who did not understand why the ice did not freeze the polar rays, performed the same remarkable feat. It may also be worthy of remark that Professor Tyn-dall, when a tutor in the Royal Institution, on several occasions set fire to little heaps of gunpowder with rays from an electric arc concentrated upon the powder by a lens of ice. His explanation was that, although ice absorbs rays of certain waves of light and is gradually melted thereby, other waves do not absorb, and these latter produce the heating effect at the focus of the lens. It is wholly a question of the relative motions of the molecules of frozen water and the motion of the waves of light.—*Selected.*

**TOBACCO POISONING.**

NICOTINE is one of the most powerful of the "nerve poisons" known. Its virulence is compared to that of prussic acid. If birds be made to inhale its vapor in amounts too small to be measured, they are almost instantly killed. It seems to destroy life, not by attacking a few, but of all, the functions essential to it, beginning at the center, the heart. A significant indication of this is that there is no substance known which can counteract its effects; the system either succumbs or survives. Its depressing action on the heart is by far the most noticeable and noteworthy symptom of nicotine poisoning. The frequent existence of what is known as "smoker's heart" in men whose health is in no other respect disturbed is due to this fact.

Those who can use tobacco without immediate injury will have all the pleasant effects reversed, and will suffer from the symptoms of poisoning if they exceed the limits of tolerance. These symptoms are: (1) The heart's action becomes more rapid when tobacco is used; (2) palpitation, pain, or unusual sensations in the heart; (3) there is no appetite in the morning, the tongue is coated, delicate flavors are not appreciated, and acid dyspepsia occurs after eating; (4) soreness of the mouth and throat or nasal catarrh appears, and becomes very troublesome; (5) the eyesight becomes poor, but improves when the habit is abandoned; (6) a desire, often a craving, for liquor or some other stimulant, is experienced.

In an experimental observation of thirty-eight boys of all classes of society and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution, and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse; and one had consumption. After they had abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder had recovered by the end of the year.

A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observation cover

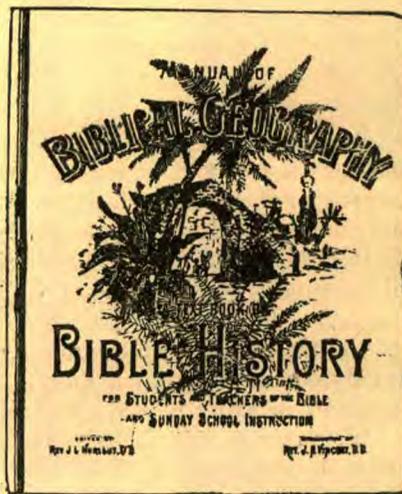
a long enough time. The history of tobacco in the island of New Zealand furnishes quite a suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New Zealand they found in the native Maoris the most finely-developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being, so as to be an altogether inferior type of men.—*New York Medical Journal.*

**Obituary.**

BURGESS.—Creston Derar, son of B. F. and Edwina Burgess, died in Oakland, Cal., of meningitis, June 22, 1890, aged 1 year, 1 month, and 28 days. While deeply sorrowing, the parents rejoice in the knowledge that to the little ones the promise is doubly sure, and that it will be but a little while till the Lifegiver will come, and will bring again their darling from the land of the enemy.

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# The Signs of the Times.

OAKLAND, CAL., MONDAY, JULY 7, 1890.

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.

## CAMP-MEETINGS FOR 1890.

THE following list of camp-meetings has been announced thus far by the proper authorities. Those marked with the star (\*) will be preceded by a workers' meeting, beginning one week before the dates named:—

Nebraska (Southwestern), Oxford,	July 30 to Aug. 4
*Missouri, Kingsville,	Aug. 5-12
*Michigan (Southwestern), Homer,	" 5-12
*Arkansas,	" 12-19
*Texas, Dallas,	" 19-26
California (Northern),	Aug. 21 to Sept. 1
*Colorado,	Sept. 2-9
*Vermont,	" 2-9
*Tennessee River Conference,	" 2-9
*Maine,	" 9-16
Cumberland Mission Field,	" 9-16
*Kansas (Northern),	" 12-22
*California (General),	" 17-30
*Kansas (Southern),	Oct. 2-13
California (San Luis Obispo County),	" 14-21
California (Southern),	" 15-28

At the June festival of the Sunday-school Union of Brooklyn, N. Y., 65,000 children, from 190 schools, joined in the parade.

THE Annual International Sunday-school Convention meet in Pittsburg, Penn., June 24, with 1,200 delegates present, representing nearly every denomination, and all the States, Territories, and Canada.

OVER five tons of subscription books were shipped to New Zealand and Australia last week by the steamer *Alameda*. Such a shipment as this is one of the best reports possible as to the progress of work in the colonies.

THE *Independent* notes that there has been a very remarkable increase in the number of Catholic papers in this country in the last ten years; and the *Catholic Mirror* says that the dedication of newly-erected Catholic churches is an event of weekly occurrence in the archdiocese of Baltimore, and that the same activity is observable in other dioceses.

SOMEONE sends to the office at 43 Bond Street, New York, copies of the SIGNS OF THE TIMES addressed to persons in Ireland, but not stamped. It may interest the sender to know that his papers do not go farther than New York. If he wishes them to reach his friends in Ireland, he should put the necessary stamps on them, as the workers in New York have no fund from which to draw to supply postage-stamps to the people at large.

THERE will be hereafter no special Sabbath-school department in the SIGNS OF THE TIMES. When that department was opened, we had no Sabbath-school papers, and it was designed to furnish instruction to Sabbath-school officers and teachers, as well as notes on the lessons. But now we have the *Sabbath-school Worker*, published monthly, which is conducted by specialists in that line, and covers

the whole field, so that there is no reason for such a department in the SIGNS OF THE TIMES. The notes on the International lessons will, however, be continued, both for the benefit of those who are studying those lessons, and also because in every portion of Scripture embraced in those lessons there is valuable instruction for the general reader. We hope that none will skip those notes, because they do not study the lessons. They will be as valuable as any other portion of editorial matter.

The regular denominational Sabbath-school lessons will not appear hereafter in the SIGNS, since nearly all who study them are supplied with lesson pamphlets. We shall, however, very frequently make editorial comment, more or less extended, on some point in the lesson, so that the readers of the SIGNS will find it as valuable Sabbath-school help as ever.

THE advocates of rigid Sunday laws for both State and nation are not meeting with overwhelming success in their efforts to persuade people that such legislation is purely civil, having no bearing on religion. The editor of the *Daily News* (Denver) writes thus:

"Dr. Crafts has studied his subject closely, and has become an adept in presenting it in plausible garb. Conscious of the incongruity of attempting religious legislation in this stage of United States history, he has earned diplomatic honors for the cleverness with which he maintains the proposition that his idea of Sunday rest, enforced by law, would not be religious legislation."

We do not expect to head off such legislation; but we want those who may vote for it to know for what they are working.

BELIEVERS in the seventh-day Sabbath are frequently charged with being opinionated, and setting themselves up as standards in biblical doctrine. But the acme of self-satisfied dogmatism has been reserved for an opposer of the Sabbath, who, after quoting and very briefly commenting upon four texts of Scripture, and referring to several of the so-called Fathers, closes with these words:—

"If, now, the Sabbatarians, in spite of these proofs, persist in their opposition to the venerable tradition of Sunday observance, which has come down to us from apostolic times, this can only be explained by the superficiality of their scriptural exegesis, and their entire lack of comprehension of the progress in the divine revelation from the Old Testament to the New."

That is an easy way of disposing of the matter, and of clearing himself from all responsibility for the perverseness of those who refuse to forsake the commandment of God for the traditions of men.

FROM some things connected with the Louisiana Lottery fight, it seems that judgment against an evil work is not always delayed. A special to the *New York World*, June 22, tells the following: The lottery had sixty-five men in the Legislature; they needed sixty-six. A man named Roder, who had all along been against the lottery, was by some means induced to change. He went to the House in the morning, and announced that he had changed, and was going to vote for the lottery. He had scarcely uttered the words, when he fell by a stroke of paralysis. The physicians say that he cannot return to the House this

session. This, of course, left the lottery where it was before, but it succeeded in getting another man, and the vote was to be taken the morning of the 21st. But a few minutes before the opening, another recent convert to the lottery fell from his seat with a stroke of paralysis. We have seen no contradiction of this; and although it may be regarded by many as only a coincidence, it is such a coincidence as should have caused men to hesitate before they voted for the iniquitous scheme. Judgment on all concerned in legalizing robbery will be none the less because delayed.

THE SIGNS OF THE TIMES professes to be and is a missionary journal. It is itself a missionary, going out into all the world to carry the gospel to every creature. This being the case, we do not wish to convey a wrong idea by having simply a "missionary department," thus implying that the missionary feature is confined to a limited space. The *Home Missionary*, published monthly at Battle Creek, Mich., is ably conducted, covers every phase of missionary work, and is indispensable to everyone who would do any such work, or be informed on the subject. We could not compete with it in a missionary department, if we were disposed to try. So we shall endeavor to have the SIGNS OF THE TIMES breathe the true missionary spirit—the Spirit of Christ—on every page, making it a missionary indeed. While the *Home Missionary* gives the people the best instruction as to how to work, our province will be to furnish ready to hand the best material with which to do the work.

THE *Rocky Mountain News* devotes nearly a column to an editorial review of some Sunday-law talks recently given in Denver by W. F. Crafts. It cites the fact that the most of the Sunday laws in the various States are not enforced, as proof that public opinion does not sustain Sunday legislation, and then ruthlessly pricks the civil Sunday bubble, as follows:—

"According to the best estimate, less than half the population of the United States have any kind of association with the churches. Would it not be just to consider the rights of the other half in formulating laws for Sunday observance? Is not this especially true if Mr. Crafts is correct in basing his proposed legislation wholly on civil authority?"

THE most tangible reward of Henry M. Stanley's African explorations comes in the shape of his appointment as governor-general of the Congo Free State. He expects to enter upon the duties of his office early in 1891.

ONE may well ask, "What's in a name?" when he learns that the "Puritan Club" in New York is a club devoted to prize fighting.

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