

# 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, SEPTEMBER 22, 1890.

"THE ear that heareth the reproof of life abideth among the wise," but "he that refuseth instruction despiseth his own soul."

WHEN the fearful storms, tempests, and cyclones have been pointed to as fulfilling prophecy, thereby indicating that we are in the last days, people have been wont to say, "Cyclones are peculiar to America and its prairies, and have always been prevalent through the centuries past." But will these same wise heads tell us the same of the European cyclones? Two severe ones of late have made havoc in Switzerland and Styria. These electric storms are certainly a latter-day innovation there. The fact is, as the Bible declares, the earth is waxed old as doth a garment.

THE Lord said to Israel, "When ye make many prayers, I will not hear," and the same may be said of the present day. Max O'Rell, the French humorist, says: "The other day I was introduced to an audience with prayer, and in that prayer the Lord was asked to allow my audience to see through my jokes." Such is not prayer; it is flat blasphemy. Well does the *Lutheran Witness* say: "Such flippant abuse of prayer—so many sectarian reverends being ready to open any sort of meeting with prayer, and another 'brother' closing it with the benediction—and oh, what flippant praying!—is only too common."

It is cheering whenever we find a voice raised against the tendency which so many churches manifest, to attempt to do gospel work according to worldly methods. The *New York Witness* having been appealed to to decide as to the propriety of using a church edifice for popular amusements and games, so as to attract young men to the place, and thus perhaps get them into the habit of attending religious services, decides that it is proper. From this decision the *Christian Advocate* strongly dissents, and says, among other things:

"The hope of the young men that a gymnasium in the church will attract other young men to the

place of worship is vain. The belief which they express, that the church cannot reach the masses without these accessories, is not sustained by past experience. These things have been tried and have failed. There is nothing so attractive to young men as young men. There is no instrument with which the church can work so effectively as the gospel. Amusements have no place in the church."

If we are in doubt as regards the right or wrong of a certain course, it is always safe not to pursue it. Give right and God the benefit of every doubt. To do this may seem at the time to be loss in some way, but it only seems so. The better way is always the right. Fools look only to the present. The butterfly lives only for the present; but the child of God ought to measure circumstances and decisions by their eternal results, not by their present appearance.

### NOT A DEBT, BUT A GIFT.

ROMANS 4:1-8.

LET us take a very brief review of the first three chapters of Romans, that we may the better understand the force of the fourth, as we begin it. The first chapter, after the introduction, treats of the terrible depravity and blindness of the heathen, and how they lost the knowledge of God which they once had. It closes with the statement that they themselves know that for their deeds they deserve the condemnation to death, which God has pronounced upon them.

In the second chapter we have all men brought into the same condemnation with the heathen. There is no room in the writings of Paul for any of the modern speculation about future probation for the heathen. They are all shown to be justly condemned to death. To this sentence the Jews would give a cordial assent; but now he declares that all who know enough to judge the heathen, thereby condemn themselves, for they show that they know better, yet they do the same things.

Passing on through the second chapter, we find the truth stated that to every man God will render according to his deeds, whether good or evil, because he is no respecter of persons. Thus we learn that it is *doing*, and nothing less, that finds favor with God, and that the Gentiles, who are without the written law, really have the law, and will be judged by it at the last day. Next, the matter is brought home directly to the Jews, and they are shown to be guilty of transgressing the

law, while making their boast in it; and thus he shows that in reality they are not Jews at all, for only those are Jews who keep the law. The man who has not received the outward sign of circumcision, but who keeps the righteousness of the law, is an Israelite indeed; while the man who has been circumcised, and who may be able to trace his genealogy to Abraham, is not a Jew at all, if he does not keep the law.

In the first nineteen verses of the third chapter the fact is emphasized that both Jews and Gentiles are in the same condemnation; all are within the sphere of the law; it speaks to all; and as a consequence, all are declared guilty before God. The conclusion from all this is that by the deeds of the law no flesh can be justified in the sight of God. The law is the perfect pattern of truth, therefore it must declare all men guilty and not righteous; and no one can hope to atone for his guilt by deeds of righteousness, because his best efforts come far short of the required standard, and so really add to the measure of his guilt.

In this extremity the righteousness of God without the law, in the person of Jesus Christ, is manifested. This righteousness is just that which the law demands, and it is put upon all who believe in Christ. Without money and without price, this righteousness is freely given to all who exercise faith in his blood. This righteousness put upon the sinner, takes the place of his sins, which are removed as far as the east is from the west, and he who before was a sinner now stands justified before God, his righteousness attested to by the law, although he has not done the law. He has been justified by faith, without the deeds of the law. This removes all ground for boasting, for no man has anything by his own merits. There is one God, both of Jews and Gentiles, and he justifies both Jew and Gentile in the same way, namely, by faith, for his own sake, through the merits of Christ. Thus it is by faith, and not by works, that the law is established in the hearts and lives of men.

And now the Jewish objector returns to the attack with a question very similar to that with which the fourth chapter opens: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" Rom. 4:1. He has nothing to say to the charge that the Jews as a class are guilty, and cannot be saved without the aid of a power outside of and greater than themselves; but certainly Abraham, the good old father of the nation, must have gained something by his good

works. Well, says the apostle, if Abraham was justified by works, he has something whereof to glory. He can boast that his own hand has wrought righteousness and salvation. But we read, "but not before God." That is equivalent to saying, "But Abraham was not justified by works, and has nothing whereof to glory before God;" and the proof is given in verse three: "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness."

The scripture to which the apostle refers is Gen. 15:6. God took Abraham out and told him to look at the stars and see if he could number them, and said that his seed should be as numerous. And the record is, "And he believed in the Lord; and he counted it to him for righteousness." Paul quotes this in the passive form, but without changing the sense. This scripture proves conclusively that Abraham was not justified by works, and therefore has nothing to boast of, as to the flesh, any more than any other man. His righteousness was not something of his own working out, but was freely given him by the Lord, because he simply believed what the Lord said.

"Now to him that worketh is the reward not reckoned of grace, but of debt." Rom. 4:4. Righteousness is the thing under consideration, and so the expression, "to him that worketh," means, to him that works to secure righteousness. It is very evident that if a man works out his own righteousness, the reward which he gets is not a gift, but the payment of a debt. If he does it all himself, he puts God under obligation to him, to give him the reward of righteousness. He can then come to the Lord and demand his dues. But no man can put God under any obligation to him. The apostle writes: "Who hath first given to him, and it shall be recompensed unto him again?" Rom. 11:35. The Lord himself said to Job: "Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine." Job 41:11. Whatever the Lord does for man, he does for his own sake. See Ps. 23:3; Isa. 43:25. Therefore the statement in Rom. 3:24-27 stands unshaken. Even Abraham is no exception to the truth that righteousness—conformity to the law—comes alone through faith in Christ.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. "There," says the antinomian, "I knew there was nothing at all required of us." Not quite so fast. Remember that we have already learned from the same epistle that God "will render to every man according to his deeds." Rom. 2:6. When the Lord Jesus comes, bringing his reward with him, it will be "to give every man according as his work shall be." Rev. 22:12. Works can by no means be left out of the account.

But works are of no account in securing righteousness for the remission of sins, and that is what is under consideration in this chapter, as we learn very clearly from the next three verses:—

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Here we learn that when the apostle speaks of one that worketh not, but believeth on Him that justifieth the ungodly, having his faith counted to him for righteousness, he means the forgiveness of sins, which is accomplished, not through any good works of the sinner, but by the imparting of Christ's righteousness to take the place of the sin. The simple process of bestowing righteousness for the remission of sins is set forth in Zech. 3:1-5; Isa. 61:10; Rom. 3:22-25; Titus 3:3-7.

E. J. W.

#### IS IT PERSONAL RIGHTS OR SELFISHNESS?

THE *Young Men's Era*, of Chicago, in an article relative to the opening of the World's Fair on Sunday, says:—

"Much of the outcry against the enforcement of laws pertaining to Sabbath observance, the Bible in the public schools, etc., is based on the claim of interference with personal rights and religious convictions. Is it not about time the rights and religious convictions of the other side shall be taken into consideration? Shall there not be some assertion that the rights of the Christian people in this country, rights and privileges which we have inherited from our forefathers, and that are vouchsafed to us by the laws of the land, shall be respected?"

This is another instance of the prevailing ignorance of what constitutes personal rights. The idea seems to obtain quite generally that the rights of different people almost always clash, and that for one class of people to have their rights, another class must yield theirs. This is a great mistake. Human rights are equal. If no man grasps more than he has a right to, every man will have all that he has a right to. Take the case of Sunday rest. It is stated that every man has a right to it. That is true, if he wants it; and it is just as true that every man has a right not to rest if he doesn't want to. The right of choice implies the right of refusal. If a man has not the right to refuse to do a certain thing, then he has no right to choose to do it; it is then no longer a matter of right, but of compulsion, and in that case the rights of some are certain to be trampled upon.

Moreover, the right of one man to refuse to do a certain thing does not interfere with the right of another to do it. The fact that one man doesn't observe Sunday doesn't interfere in the least with the right of another man to keep it. The fact that one man objects to hearing the Bible read, or to having his children hear it read, does not in the least interfere with the right of another man to read it for himself, and to his children. So the opening of the fair on Sunday will not in the least degree interfere with the personal rights and religious convictions of those who regard Sunday as the Sabbath, since none will be compelled to visit it on that day. On the other hand, to refuse to have it opened on that day would seriously interfere with the right of thousands who have no conscientious scruples in regard to the day, and who cannot see the exhibition on any other day, yet who have as much right to see it as others have; and while these are being deprived of a right, those who regard Sunday religiously will not be having anything added to their rights and privileges, since the closing of the fair will not enable them to rest or go to church any better than if it were open.

In these days professed Christians have

need to beware lest they confuse personal rights and selfishness, and while they deprive others of what is their right, add nothing to themselves.

#### THE WORST KIND OF CLASS LEGISLATION.

THE *Voice*, of New York, the leading prohibition paper in the country, in speaking of the political "platform of the future," in its impression of August 21, mentions as the second desirable point in that platform the following:—

"No class legislation. This would be a plank which, faithfully carried out, would of itself give glory enough to any party. If a government has any excuse whatever for its existence, it must have as its foundation-stone, equal rights—an equality of opportunity for all."

In this we agree with the *Voice* most heartily. It is good, sound political doctrine. But does the *Voice* believe this? In the same article, under number 4, they say:—

"American institutions for America. . . . The phrase 'American institutions' means a public-school system free from all sectarian bias. It means one rest-day in seven. It means the preservation of the home, the family, as the integral factor of American life. It means purity at the ballot-box, and swift condemnation for the briber and the bribed. It means free speech, an open forum for the discussion of public questions, and freedom of conscience. It means liberty, but not unbridled license."

We also agree with the above, with one exception, namely, "It means one rest-day in seven." This we interpret as meaning what so many Prohibitionists are contending for, and what has been expressed in so many platforms and resolutions. It means, in other words, the enforcement of Sunday by civil law. Now these things are true as regards Sunday:—

1. It is a religious institution.
2. It is not held by all Americans as a religious institution, but only a part, and is not in any sense peculiar to Americans.
3. It is not even observed by all as a day of rest merely.
4. There are others who are good citizens in every respect who not only do not observe Sunday, but who religiously observe another day, and therefore from economic as well as religious reasons cannot observe the first day of the week.

From a consideration of these facts, it seems to us that it must be plain to all that legislation enforcing Sunday as the Sabbath is "class legislation," for it elevates into the highest citizenship ostensibly the class who observe Sunday, while it proportionally degrades those who do not regard the day or who do not believe in such legislation.

But it is said that it is not as a sabbath that they wish Sunday enforced, but only as a civil rest-day. This, however, is only an evasion. Pass the law and call the day by what name we will, the effect, the result, will be the same. It is a religious sabbath still. "But," says one, "the workman needs protection, and so does worship on that day." And we reply, Both are protected. There is no law in the United States which will compel a man to work on Sunday. "He may lose his place." Well, men have lost more than that for conscience's sake, and if men believe and love the Sabbath, they will risk the loss of work for the blessing of conscience; and as far as pub-

lic worship is concerned, it is amply protected in every State in the Union on any day of the week. It is an obscure way of putting it, but "one day's rest in seven" always means Sunday laws, and Sunday laws mean "class legislation." And every one of these arguments is just as forcible against the seventh day as against the first day. Government has no right whatever to legislate concerning either day. Government has no right to thus draw distinctions between its citizens. Sabbath legislation is the worst kind of class legislation. Will the *Voice* show wherein it is not?

M. C. W.

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#### READING THE BIBLE.

It is related of Thomas Carlyle that a gentleman at whose house he was stopping asked him to read for morning worship, when he began at the first chapter of Job and continued reading until he had completed the book, saying as he finished, "That is a wonderful poem, and to be understood needs to be read through at one sitting." The host, as might naturally be expected, never again asked Carlyle to read the Scriptures at morning worship.

But Carlyle had the correct idea of Scripture reading—the idea that should be applied not only to the book of Job but to many other books of the Bible, although we would by no means recommend such lengthy reading at family prayers. There, a few verses are often better than even an entire chapter. But it is a great mistake, especially in reading the minor prophets and the epistles, to take them in fragments. One who, in his rigid adherence to the rule of just so many chapters a day, reads the first chapter of the epistle to the Galatians, for instance, as the last of his chapters for one day, the second, third, and fourth the next day, and the fifth and sixth the third day, loses more of the force and beauty of the epistle than can be expressed.

We do not say that one should never read in one of the epistles without reading all, but we do say that everybody ought to make it a frequent practice to read an entire book at one sitting. Never mind if it does break into your course; better break that than lose the benefit of the connection. It won't hurt to read a little more. It is not a great thing to do. People will sit down and read in a newspaper more matter than is contained in any one of the epistles, and not think they have performed a great feat.

Read the Bible through by course as much as you please; but do not neglect reading by books, and studying by books, and you will find that you are beginning to know the Bible as never before.

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"The gift of God is eternal life through Jesus Christ our Lord," Paul declares in Rom. 6: 23. But God does not give this irrespective of character. In fact, he can give eternal life only in one way, and that is the way of righteousness. He gives life by giving righteousness. They that "receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5: 17. Man is a sinner. Being a sinner, he is subject to death, is condemned to death. If he had never sinned, he never would have died, for death is only the result, or wages, of sin. James 1: 15. Therefore when man be-

comes clothed, through faith in Christ, with the perfect righteousness of God, life comes with it as a consequence. "In the way of righteousness is life." Prov. 12: 28. Christ could not be holden of death because he was righteous (Acts 2: 24), and therefore those upon whom he has placed that righteousness are in possession of that life. Death cannot hold them. The gift of righteousness through grace is also the gift of life.

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#### PROGRESS OF ARBITRATION.

THE London *Daily News*, commenting on the "Universal Peace Congress" that was recently held in London, says:—

"The agreement [for arbitration] between the States of the two Americas marks a stage in the history of civilization, from which there will be no retrogression. The inhabitants of barrack-ridden Europe may well derive some inspiration from the lesson of the New World. Arbitration has won the day among the States of the two Americas, because sixty millions of people in the great republic have been educated up to the idea."

This is news to us on this side of the water. The bloody revolutions now going on in the Central American States do not have much of the flavor of peace; and the men-of-war and the big guns which the United States is building do not look as though this country intended to put its trust in soft words. Never before in the history of the United States, except in time of actual war, has there been so much activity in the way of preparing ships and implements of war. The idea of arbitration has taken hold of but a very few of the sixty-four million people of this country, and with them it is only a dream that shows no signs of materializing. But the *News* continues:—

"The substitution of arbitration for the stupid crime (as it ordinarily is) of war will take place in Europe when the idea of it takes hold of the European mind."

A very just and wise remark,—one which shows more wisdom than is generally exhibited in connection with peace congresses, where the idea seems to obtain that good resolutions will bring about the result. Nations are composed of individuals, and before peace can reign when great provocation is given, the hearts of the people must be changed, and that is a work that is not done in mass. When men are "shod with the preparation of the gospel of peace," they will be peace-makers; but the word of God gives no warrant for hoping that any such universal change will be wrought. On the contrary, it says that in the last days perilous times will come, because men will be lovers of their own selves, without natural affection, truce-breakers, fierce, despisers of those that are good, and traitors. See 2 Tim. 3: 1-4. Surely there is no hope for arbitration among people of that description.

There will come a time, however, when peace will reign over all the earth, and there will be no need of arbitration, because there will be nothing to arbitrate. And that time is not far distant. But it will be brought about by such a war as the earth has never yet seen, even the battle of the great day of the Lord (see Rev. 16: 14; 19: 11-21; Jer. 25: 31-33); and when evil-doers shall have been cut off, and sin and sinners destroyed from the face of the earth, then "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11.

#### BIBLE TEMPERANCE.

##### INTERNATIONAL LESSON NOTES.

(Dan. 5: 1-6; September 28, 1890.)

THE lesson given is the account of the feast of Belshazzar on the eventful night of the fall of Babylon. Briefly stated, the circumstances were these: For nearly two years previous to this time (538 B. C.), Cyrus had besieged the city of Babylon and subjugated most of the surrounding country. The king of Babylon was Nabonadius, who had associated with him on the throne his son Belshazzar. Nabonadius had left the city to meet the enemy, and had been conquered. Belshazzar had been left in sole command, king of Babylon.

HE thought that Babylon never could be taken. Its walls were eighty-seven feet thick, and two hundred and fifty feet high, surrounded by a moat of equal cubic capacity with the walls. The gates which led into the city were huge gates of brass, and of course in a time of war were closed. On either side of the river Euphrates, which ran through the city, were mighty walls and gates, of such strength as to render them an insurmountable barrier to any foe who might gain entrance to the river-bed.

BUT in the idolatrous feast the wine flowed freely, caution fled, king, officers, guards, became fools; and while they, in drunken revelry, were blaspheming the God of heaven and earth, the troops of Cyrus were marching down the bed of the Euphrates River, the water of which had been diverted for a time to a great artificial reservoir which had been excavated for that purpose. The gates which opened to the river were, according to the prophecy of two hundred years before, left open. See Isa. 45: 1, 2.

THE king and after generations were not left to infer from circumstances alone the cause of this fall of Babylon. Right in the midst of the drunken revelry, the hand of a messenger of God was seen writing upon the wall of the palace. The king had just committed his crowning act of folly and sin. When his heart was lifted up with wine, he "commanded to bring the golden and silver vessels which his grandfather Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein." "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." Then came the divine witness to his drunken blasphemy, which immediately sobered the wicked king. His guilty soul felt that it was some divine retribution.

THE wise men of the kingdom are baffled, even as they were in the days of Nebuchadnezzar; they cannot read the characters of fire. By the advice of the queen, presumably the mother of Belshazzar and daughter of Nebuchadnezzar, Daniel, the beloved of God, now supposed to be about eighty years old, is called. He tells the king of the faithful warnings God had given, of the disregard of those warnings on his part, even to the act of high blasphemy in which he had just indulged. And then he proceeds to read the writing: "MENE, MENE, TEKEL, UPHARSIN"—Numbered, Numbered, Weighed, Divided,—these were the words and their meaning; and the prophet interprets them thus: "And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene: God hath numbered thy kingdom, and finished it. Tekel: Thou art weighed in the balances, and art found wanting. Peres: Thy kingdom is divided, and given to the Medes and Persians." And that very night it was fulfilled.

WHAT a contrast is here presented between the two chief characters of this lesson—Daniel the prophet, Belshazzar the king. We go back to the beginning of Daniel's career, and we learn one important part of the foundation on which he built—he had temperance and self-control. While he might have been fed on royal dainties and quaffed royal wine, he "purposed in his heart that he would not defile himself with the portion of the king's meat [food], nor with the wine which he drank" (Dan. 1:8), but contented himself with "pulse to eat, and water to drink" (verse 12). God blessed the devotion to duty, and the principles which actuated the young prince—principles which governed him all through his life. Belshazzar was reared in all the luxury of an Eastern court. He had, unlike Cyrus, been a wine-drinker from his earliest days. He was luxurious, sensuous, unwise, just what intemperance always makes men. The one was filled with wisdom; the other with folly.

THERE is nothing that man can do which so preserves the finer sensibilities of the moral nature as does a life of temperance. The physical powers are preserved, the functions of the body are normal, no one part of the system is built up at the expense of the others; and if the individual is connected with God, he is in that condition where God can impress his mind, mould his character, and draw out his affections. The opposite of this is also true. He who indulges his appetite in things unhealthful, or overindulges in things which are good in reasonable quantities, soon becomes gross in body, gross and coarse in mind and heart. The drunkard cares for himself. He will see home become destitute, children become beggars, vagabonds, thieves, wife die of broken heart, and his benumbed senses appreciate it but little, if at all. Indulgence of appetite has brought him to that condition. And this is just as true in a measurable degree of indulgence in other things. Whatever enslaves a man benumbs his moral sensibilities.

It is for these reasons that God has given directions at various times respecting the indulgence of appetite. In Lev. 10:9-11, the Lord gave the following instruction to those who ministered in holy things: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; *it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.*"

A DISREGARD of these injunctions always brought sure and sad results. Nadab and Abihu had evidently been indulging in appetite when they took the strange fire and died before the Lord in consequence. See Lev. 10:1-3, 9, 10. The man who was dedicated unto the Lord as a Nazarite was to drink no wine or strong drink. Num. 6:2, 3. John the Baptist was a total abstainer. Luke 1:15.

THE Bible rule of temperance is to be "temperate in all things" (1 Cor. 9:25), to eat and drink to the glory of God (1 Cor. 10:31), to do nothing which would defile the body and render it an unfit dwelling for the Spirit of God (1 Cor. 3:16, 17; 6:19, 20). Whatever benumbs, narcotizes, intoxicates, or in any way destroys the finer sensibilities of a man's nature, which makes him less a true man, less keenly alive to other's rights and feelings, is wrong, whether it be the use of alcohol, tobacco, opium, absinthe, tea, coffee, or cocoa. Said a Methodist brother one time: "If the Spirit of God had to choose between a tobacco-user and the open air, I believe it would choose the open air." And is it not true? The best rule, the only rule, is

Christ. Would he use intoxicants? Would he smoke? Would he indulge in appetite for the sake of appetite? We all know he would not. Our only true way, therefore, is to walk as he walked, and say, with his devoted servant: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Such a course will repay a thousand fold. Intemperance always yields evil results.

M. C. W.

#### THE MEDICAL DEPARTMENT OF THE DOSHISHA SCHOOL.

It may be interesting to those who have read the preceding articles, to learn something more of the medical department at the Doshisha school and its relation to the mission work at Kyoto, Japan. The hospital department for the treatment of patients and education of nurses was opened in the spring of 1886. But the necessity of it was seen and the project contemplated in the year 1883. The wards and dormitories were completed and formally opened on the 15th of November, 1887. The Japanese friends co-operated with the American Christians in establishing this enterprise, the former providing the land and the latter contributing to the erection of the building. Over five hundred and fifty of the natives contributed towards the enterprise. Over three thousand persons visited the building at the formal opening, among which were prominent Japanese physicians, government officers of the health and other departments; while others, including the governor of the district, wrote congratulatory letters.

There are now completed dormitories for thirty nurses, one general ward, 90x29 feet, an obstetric ward, 68x29 feet, besides a building for clinics, dispensary, etc., a home for two lady superintendents of the training-school, kitchens, etc. Other buildings which have been considered absolutely necessary have been added, such as school-rooms and offices, etc.

It was only April 1, 1887, that the systematical instruction of the nurses was commenced, consisting of lectures and classes only, with a little practical instruction in the out-patient department. The intellectual requirements for admission are: First, to be able to read the Holy Scriptures intelligibly. Second, to be able to write legibly. Third, to be quick and careful in observation. The pupils reside in the nurses' home on the hospital grounds, and serve as assistant nurses in the hospital wards. They wear a hospital uniform at their own expense, and pay for their board, but their tuition is free. They receive native Christians from any church who come recommended, providing those who send them are responsible for one-half their support. Religious instruction and practical suggestions in methods of conducting district work are given by the lady in charge of this department. They are received for no term less than two years. On June 26, 1889, the first class, of four in number, graduated, receiving their diplomas from Mr. Yumamoto, who also delivered the valedictory. It will be remembered from what has been stated in our previous articles on the Doshisha school, that this gentleman acted a prominent part in the early establishment of the school, and has ever since been a warm friend to the Christians. There were others then attending the classes, but they had not yet reached that state of efficiency so that diplomas could be granted them. The regular physicians who have this branch in charge are Dr. John C. Berry and Miss Sara C. Buckley, while there are also two American trained nurses, Miss L. A. J. Richards and Ida B. Smith. They are also assisted by others. In the statistical report of 1889 we find the number of the in-patients treated to be 219, the number of out-patients, 2,103, besides 2,819 of minor surgical operations, dressing wounds, etc. The number of visits to out-patients is given as 11,299.

As stated in a former article, all of those who enter as pupils for nurses are impressed with the

importance of its being a Christian work, and, whenever it is proper, to present Christ as the great Sympathizer of the suffering, and his willingness to bestow peace to the troubled hearts of those who believe in him. They have morning prayers in a nurses' home, and all those who are employed on the place and all patients who are able are invited. As to the religious interests, we quote from their second annual report of 1888:—

"In order to prepare the nurses for organized Christian work, and to further their religious instruction during their term of study, it was early decided to commence a Sabbath-school on the premises and a preaching service for convalescent patients, nurses, and employes of the institution. On the second Sabbath of December, therefore, this school was begun, and in order to increase the attendance, the people of the neighborhood were invited to attend, while each Sabbath some of the nurses went out two by two into the adjoining park to bring in any children who might be there at play. The result was the first Sabbath an audience of 65; the second Sabbath, of 93; while on the third Sabbath 103 were present. At Christmas-time the ladies took special pains to make the service attractive, Christmas gifts being made to children and to others; and with the beginning of the new year, the school took on life distinct of its own. For the quarter just ending, the average attendance has been: Of adults, 55; of children, 52; a total average of 108. The number of classes in the school is 13, of which three are taught by Miss Richards, Dr. Buckley, and myself (the latter a class of physicians and medical students), one each by Mr. Hori and his wife, two by theological students from the Doshisha, and the remainder by the nurses. Following this service, at 2 o'clock, a preaching service is held in the out-patient waiting-room, at 3 o'clock the adjoining room being used for convalescent patients. The average attendance here has been 62. This audience is composed chiefly of adults, the children returning home from the former service to allow their parents to attend this."

Dr. Berry states that the interest in religious work is still deepening, and it became so important that it was thought advisable to open another preaching place in the neighborhood, evening meetings within the hospital inclosure being impracticable. Accordingly a house was rented for this purpose. Two preaching services were established weekly, on Sunday and Thursday evenings, and a Bible-class on Tuesday evenings. The attendance varies from sixty to ninety, and between two and three hundred people by these various means are brought under the direct influence of the religious work weekly. Besides these more formal efforts, religious services are conducted by the hospital staff each morning on out-patient days, consisting of Bible-reading, a short address, and prayer. He further stated that a great number certainly have taken the words of truth, heard for the first time, back to remote regions where the gospel is unknown. He mentioned many interesting cases of individuals being thus led to come to the hospital to be treated, and thus became interested in the Christian religion. He mentioned one interesting case in particular, of an old gentleman who came to be treated, and was benefited; finally he disposed of his property and brought his family to Kyoto. He purchased a lot of land near the hospital and erected a very comfortable residence. On inquiry why he had located so near to them, he replied, "Oh, I am getting old and not very strong, and I shall feel much easier if I am near the hospital." He has contributed quite generously to the institution, and attended the religious services, until finally himself and wife and daughter, his son and son's wife, have embraced the Christian religion. It is an influential family, and certainly a happy one since their new-found life and hope. Miss Richards stated that she knew of no training-school in America where nurses with so little education as the most of their nurses, would be received. But they are quick to learn, sweet-tempered, and always polite.

A church has been established, and their addi-

tions are continuous. During the year, as stated in the report of 1889, twenty-eight were baptized, besides fifteen others who expressed their hope for baptism soon. Success in this department, says Dr. Berry, shows that the time for medical work has not passed in Japan. Its sphere, however, has changed. Ten years ago its leading influence was in allaying prejudice through practical illustration of Christian character. To-day its sphere is practical humanity and direct work for souls; and so long as man shall sin and suffer, so long will the hospital consecrated to Christ remain a potent agency through which to preach his gospel.

The interest which has become so general and has resulted in the establishing of a growing church, took its rise in the hospital, but there has been a hearty co-operation by the friends at the Doshisha school, both teachers and students, and also by the members of the church, with the physicians and workers at the hospital. The knowledge that theirs is a Christian institution, and the usual presence in the wards of Christians, creates a sentiment in favor of the study of the truth. None are required to attend morning prayers or the Sabbath service, but all who are able attend. The influence of the exercises are sought further to be deepened by personal conversation, bedside Scripture readings and prayer, and by furnishing Bibles, tracts, and Christian papers during convalescence. He spoke of others, who had voluntarily come to their aid, one, a lady of rare promise, who had been at the woman's school at Kobe. She resides at a nurses' home, and labors among the in-patients; but her special work will be in the city, a missionary to the homes of the patients and their friends.

Such is the work and the fruit of the medical branch of treating patients at the hospital and the out-patients as connected with the Doshisha Christian school in Kyoto, Japan. Can anyone doubt that God regards such efforts as this? Christ is our only example, and from our experience in these heathen countries, and from what we have seen of the mission work in its different phases, we have become thoroughly convinced that he who goes as a missionary to a foreign field, whether it be as a Bible-reader, a preacher, or teacher in schools, or in fact whatever phase of the work may be his labor, and knows nothing of the healing art, although he may preach the theory of the gospel quite successfully, is but half qualified, to say the least. Much more might be said to show the efficiency of this school; truly if in any institution we can see the hand of Providence and the special blessing of God, it can be seen where there is a combination of agencies, each of which was exemplified in the life of Christ. Education upon any one particular point, or a laborer going to a new field who can present but one phase of the gospel if left to himself, will ever be characterized with weakness. Christ was the only perfect being, exemplifying to humanity perfection in every respect. And while none of us possess all of those qualifications, yet by our placing ourselves in that attitude where we come as near the Pattern as possible, the Lord meets us,—makes up the deficiency by his grace. Shall we not have that faith that will grasp the field of labor as it is before us? Is our work to go lame and one-sided until the Lord comes? Or shall we in our labor in new fields blend together every trait of character which represents Christ in all its fullness? and can we not then expect a blessing which we could not receive under other circumstances? Further, shall we not make haste to prepare to enter openings which his providence has placed within our reach, and then look for the fulfillment of his promise to gather souls from every nation and kindred and tongue and people? We can but believe that this is a consistent faith, and one that God will honor with the riches of his blessing.

S. N. HASKELL.

THE difference between the renewed and the unrenewed sinner is this: With the last, sin stands between him and God; with the first, God stands between him and sin.—*Church Union.*

## Miscellaneous.

### STRENGTH IN WEAKNESS.

"He giveth power to the faint; and to them that have no might he increaseth strength."

'Tis no dream, Great Comforter,  
But very truth to me,  
That all earth's strengthless, fainting ones  
May be made strong in thee.

The years have taught me many things,  
But none so sure as this:  
That shelter, solace, joy, and strength  
Are always where God is.

So now, when hope and courage fail,  
And only fear is strong,  
My heart will sing, as in the past,  
An unforgotten song.

"God is my refuge and my strength,  
I will not be afraid;"  
And though the night be wild and dark,  
I meet it undismayed.

The strength to bear, or work, or wait,  
Is thine, O God, to give;  
And who shall weak and strengthless be,  
That learns in thee to live?

—*Marianne Farningham, in London Christian World.*

### LOVE IS THE FULFILLING OF THE LAW.

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."

To love God supremely and our neighbor as ourselves is to keep the first four and the last six commandments. God has given to man a large field in which he may work; and in doing the work appointed him of God, man will not lift up himself, but will exalt Christ. He will cherish love for God, and love for his brethren, and for all men. Love will soon die out of the heart if it is left without cultivation; we can only keep divine love in the soul by doing the words of the Master. Are there not many claiming to keep the commandments who are living in transgression of the sacred precepts? We cannot keep the law of God unless we give to our Creator and Redeemer our undivided affection. It is impossible to keep the last six commandments unless we keep the first four.

John says: "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." "We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

Are we obeying the words of Christ, or are we following the impulses of our own depraved hearts? Do we have a clear conscience that we are doing our whole duty to our God in the line of raising joyful thanksgiving and praise for his constant care and love? We must cultivate the precious traits

of character that abound in Jesus in all their divine fullness. We must daily learn in the school of Christ, and practice the graces of his spirit, till our lives shall shed the divine fragrance of his life. We shall be representatives of Christ if we are thoughtful of others, ministering to their necessities.

When we come into close sympathy with Jesus, he will impart his love, and this will flow out in loving acts, in tender compassion to others. When we fail to love God supremely, we surely fail to love our neighbor as ourselves. When you love God with all your heart, might, mind, soul, and strength, you will be as a living stream in the desert to all around you. There will be no expressed doubts, no sowing of tares in your suggestions. You will not rest satisfied with a meager experience. You will say with Paul: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

There is no standing still in the Christian life. The follower of Jesus sees ever before him higher things to be attained, and he will not be satisfied with a low standard. There is great danger in being satisfied, in not pressing forward for the prize of the high calling of God in Christ Jesus. Why is it that so many are content with a limited knowledge of Christ? Why do not all professed Christians strive earnestly for growth in knowledge and experience, that they may grow up into Christ, even to the full stature of men and women in him? It is painfully evident that many have ceased to advance heavenward. There is no growth in Christian character; they are but dwarfs in their religious life. When you see such persons, you long to open before them the value of the prize of the high calling of God in Christ Jesus. You desire to inspire them with spiritual vigor that they may grow. You do what you can to open before them the privileges and opportunities of the gospel; you urge them to have faith and love and hope, and yet when you meet them in a year's time, you are pained to see the same listless spirit, the same stunted growth. They say the same things as before; there is no new idea in their testimonies, no fresh feature in their experience.

Again you set before them the prize of the high calling of God. They assent to all you say, declare that they are benefited, but the next year you meet them with sadness, for you see that they indeed can say, "I have not attained;" and yet they would not go further and say, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It is evident that they are not convicted of sin, nor converted to God. They have not responded to the drawing power of Christ. Like Nicodemus, the Holy Spirit must move upon them, and they must be born again. The truth must be received into good and honest hearts, before light can shine forth to the world in clear, distinct rays. Every follower of Christ is required to let his light shine forth to the world. But when they fail to gather increased light from the Sun of Righteousness, how can they diffuse light to others?

Why cannot the followers of Christ understand that they are to be taught, disciplined, and trained—that they are to learn obedience by the things which they suffer? Why is it that we do not have more love for Jesus?

more love for the truth? "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover by them is thy servant warned; and in keeping of them there is great reward."

In the truth, Jesus is unfolded in all his matchless loveliness; but of what advantage will be our knowledge of truth, if it does not lead us to Jesus, if it does not increase our knowledge of him and our love for him? As soon as you surrender your whole heart to God, you will render self-denying, cheerful obedience. God requires that we shall be found in him, not having our own righteousness, but the righteousness of Christ. When, with grateful appreciation of his love, we open the door of our heart to Jesus, saying, "Come in," the heavenly Guest is with us. When we love Jesus, we love all whom Jesus loves.

#### CHURCH AMUSEMENTS.

THE mission of amusement utterly fails to effect the desired end among the unsaved, but it works havoc among the young converts. Were it a success, it would be none the less wrong. Success belongs to God; faithfulness, to his instructions to me. But it is not. Test it even by this, and it is a contemptible failure. Let that be the method which is answered by fire, and the verdict will be, "The preaching of the word, that is the power."

Let us see the converts that have been won by amusements. Let the harlots and the drunkards to whom a dramatic entertainment has been God's first link in the chain of their conversion, stand forth. Let the careless and the scoffers who have cause to thank God that the church has relaxed her spirit of separation and met them half-way in their worldliness, speak and testify. Let the husbands, wives, and children that rejoice in a new and holy home through "Sunday-evening lectures on social questions," tell out their joy. Let the weary, heavy-laden souls that have found peace through a concert, no longer keep silence. Let the men and women who have found Christ through the reversal of apostolic methods, declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you, save Jesus Christ, and him crucified." There is neither voice nor any to answer. The failure is on a par with the folly, and as huge as the sin. Out of thousands that I have personally conversed with, the mission of amusement has claimed no convert.

Now let the appeal be made to those who, repudiating every other method, have staked everything on the Book and the Holy Ghost. Let them be challenged to produce results. There is no need. Blazing sacrifices on every hand attest the answer by fire. Ten thousand times ten thousand voices are ready to declare that the plain preaching of the word was first and last the cause of their salvation.

But how about the other side of this matter?—what are the baneful effects? Are they also *nil*? I will here solemnly, as before the Lord, give my personal testimony. Though I have never seen a sinner saved, I have seen a number of backsliders manufactured by this new departure. Over and over again have young Christians, and sometimes Christians who are not young, come to me in tears, and asked me what they were to do, as they had lost all their peace and fallen into evil. Over and

over again has the confession been made, "I began to go wrong by attending worldly amusements that Christians patronized."

"Come out," is the call for to-day. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, "for he suffered them not to speak, for they knew him." Renounce all the policy of the age. Trample upon Saul's armor. Grasp the Book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse, and seek to arouse. Shun the clap of a delighted audience, and listen to the sobs of a convicted one. Give up trying to please men who have only the thickness of their ribs between their souls and hell, and warn, and plead, and entreat, as those who feel the waters of eternity creeping upon them.

Let the church again confront the world; testify against it; meet it only behind the cross; and, like her Lord, she shall overcome, and with him share the victory.—*Rev. Archibald Brown.*

#### HUMBOLDT COUNTY CAMP-MEETING.

THIS meeting was held at Fortuna, about twenty-five miles from Eureka, on the E. R. & E. R. R., commencing August 21, and lasting till the 1st of September. There were thirty-five tents on the ground, and about eighty campers. From the first meeting to the close there was a feeling of earnestness pervading the minds of the brethren; and although some came to the ground very much discouraged, the Spirit of the Lord came in and confessions were made that lifted the cloud that hung so heavily, and many went away rejoicing in the goodness of God.

There was a good outside attendance every night, and the best order was maintained, and special interest was manifested in the subjects presented. During the day practical instruction for our people occupied the time, and at night doctrinal subjects. The community rented and paid for the grounds we occupied, furnished good water without charge, and by every means in their power made it pleasant for us.

The Sabbath-school the first Sabbath numbered eighty, and the second Sabbath one hundred and two. Donations both Sabbaths, for South American Mission, were \$27.35. The speakers at the meeting were Elder H. A. St. John, Prof. G. W. Rine, R. A. Morton, and the writer. At the close of the meeting a vote was taken whether there should be another camp-meeting held in Humboldt, in 1891, and the unanimous decision was to ask the Conference to give another, at such time and place as may be deemed most expedient by the Conference Committee.

The camp broke after breakfast Monday, September 1, the brethren and sisters going home in good spirits, and with renewed faith in the speedy accomplishment of the work of the message, and the soon fulfillment of the promises to Israel.

N. C. McCLURE.

Fortuna, Cal., September 1, 1890.

#### VANCOUVER, BRITISH COLUMBIA.

WE pitched our tent in this city and commenced meetings June 26, continuing to the present. Already ten adults have embraced the truth, and others seem on the point of deciding to take their stand with us. There were thirty-five present at the organization of our Sabbath-school last Sabbath. As the weather is getting too cold to hold meetings in the tent, we expect to take the tent down

soon and hold meetings in a hall. We feel grateful to God for his mercy, and that he has heard the prayers of the brethren in this Conference for the success of the work here.

ISAAC MORRISON,  
V. H. LUCAS.

## Home and Health.

### PUNISHING A PRINCE.

THE Empress Victoria, wife of the late Emperor Frederick, of Germany, has always been a careful disciplinarian in domestic life. She notices the slightest variation in the dress of a house-maid as quickly as she used to detect a fault in her children, and punishes one as inexorably as the other.

Prince Henry, the brother of the present emperor, had, when a small boy, the greatest objection to his daily bath, and the nursery became every morning the scene of a vigorous and tearful struggle on his part against "tubbing." His mother tried in vain to persuade him that baths were inevitable, and that he must submit to them, but she finally gave the nurse orders one morning to let him have his own way.

Prince Henry, confident that he had gained a remarkable victory, was exultant, and when he set out for his morning walk, took no pains to conceal his triumph. He indulged in sundry taunting remarks to his attendants, but on returning home he was surprised to notice that the sentinel at the gate did not present arms as he passed.

On reaching the palace, he found a second sentinel equally remiss, and knowing as well as any of his punctilious military race what was due to his rank, the little fellow walked up to the man, and asked severely, "Do you know who I am?"

"Yes, *Hoheit*," said the man, standing motionless.

"Who am I?"

"Printz Heinrich."

"Why don't you salute, then?"

"Because we do not present arms to an unwashed prince," replied the man, who had received his orders from the prince's mother.

The little fellow said not a word, but walked on, bravely winking back the two big tears which filled his eyes. Next morning, however, he took his bath with perfect docility, and was never known to complain of it again.—*Youth's Companion.*

### JUST CHANGE ABOUT.

THERE are men who suppose they have all the annoyances. Let some of the masculine lecturers on placidity of temper try for one week the cares of the household and the family. Let the man sleep with a baby on one arm all night, and one ear open to the children with the whooping-cough in the adjoining department. Let him see the tray of crockery and the cook fall downstairs and nothing saved but the pieces. Let the pump give out on washing-day, and let the pudding come out of the oven stiff as a poker. Let the gossiping gabbler of next door come in and tell the disagreeable things that neighbors have been saying. Let the lungs be worn out by staying in-doors without fresh air, and the needle be threaded, with nerves exhausted. After one week's household annoyances, he would consider the clatter of the Stock Exchange rich as Beethoven's Symphony. There are many housekeepers who could get on with their toils if it were not for the sickness and trouble. The fact is one-half of the women of the land are more or less invalids.—*Tal-mage.*

**LIQUORS AND DEATH RATES.**

THE *Sanitarian* gives the following facts respecting the death rates of those who drink liquors and those who do not. It says: Considerable discussion has taken place the past year in regard to a document published by the British Medical Association relating to the alcoholic habit and death rate of different occupations and classes. The liquor press has taken up portions of it and made an effort to show that the death rate of drinkers was not greater than of abstainers. They omit to notice the following, which will be found among the deductions of the committee of the association:—

“On the whole, then, in addition to the information which we obtained from these returns as to the alcoholic habits of the inhabitants of this country, and as to the relative alcoholic habits of different occupations and classes, we may not unfairly claim to have placed upon a basis of fact the following conclusions:—

“1. That habitual indulgence in alcoholic liquors beyond the most moderate amount has a distinct tendency to shorten life, the average shortening being roughly proportioned to the degree of indulgence.

“2. That of men who have passed the age of twenty-five, the strictly temperate, on the average, live at least ten years longer than those who become decidedly intemperate. We have not, in these returns, the means of coming to any conclusions as to the relative duration of life of total abstainers and habitually temperate drinkers of alcoholic liquors.”

Life-insurance statistics, as summed up by the *National Temperance Advocate*, show the great benefit of total abstinence.

The returns of the United Kingdom Temperance and General Provident Institution of London prove conclusively the remarkably greater length of life among abstainers than among drinkers who are not drunkards. The statistics are spread over twenty-two years and afford the best proof attainable of the marked longevity of abstainers, as compared with drinkers. Drunkards being excluded altogether, the averages for the whole period in the temperance section were: Expected deaths, 3,937; actual deaths, 2,798. In the general section: Expected deaths, 6,144; actual deaths, 5,984. By which it is observable that, in the general section, including moderate drinkers, in the twenty-two years, there were only 160 less “actual” than “expected” deaths; in the temperance section, exclusive of total abstainers, there were 1,139 less “actual” than “expected” deaths in little more than half the number of policies.

These figures represent facts of great significance for the consideration of the individual citizen as to his personal well-being, and for the statesman and legislator charged with the duty of legislating for the promotion of the general public welfare.

The experience of the Rechabites of Great Britain, as compared with the Odd Fellows and Foresters, is one death in forty-four yearly for drinkers, and one in one hundred and forty for Rechabites.

**POISONING DUE TO DISEASED BREAD.**

In the *Lancet*, recently, an English physician reports a history of irritant poisoning, the symptoms of which were diarrhoea, epigastric pain and vomiting, the cause of which he referred to a loaf of bread which was moldy. Seven persons who had partaken of the bread were made sick; three others who had eaten none of it were not affected. Chemical analysis detected no mineral poison, and the sickness could not be referred to any other article of food or drink.

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# The Signs of the Times.

OAKLAND, CAL., MONDAY, SEPTEMBER 22, 1890.

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## 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:—

South Dakota, Swan Lake,	Oct. 1-6
Wisconsin (Northeastern), Clintonville,	" 1-8
*Kansas (State Conference), Eureka,	" 2-13
California (San Luis Obispo County),	" 14-21
California (Southern),	" 15-28

THE *Pitcairn* has already made three trips on San Francisco Bay, besides the trip from the yards to Oakland, and gives perfect satisfaction both to sailors and passengers. Painting and other finishing work is now being done, to get the vessel in perfect trim by the time of the dedication, September 25.

BY the time this number of the SIGNS OF THE TIMES reaches its readers, the Oakland camp-meeting will be well under way. Already there is on the ground every appearance, and very much the spirit, of a camp-meeting. Each forenoon the workers meet together for Bible study, and in the afternoon for an experience meeting, when reports are heard from the laborers that have been in the field during the summer. There is a prayer-meeting, also, each morning and evening, which proves a blessing. We confidently expect an excellent meeting.

THE *Christian Statesman* notes among "Victories for the Sabbath" the following: The Rochester, N. Y., base-ball club, and also the Syracuse club, have decided to abandon Sunday games. These might be called victories if these clubs did this from moral motives, but, as stated by the manager of the Rochester club, it is "in deference to public opinion and to the construction of the law." So in Syracuse "a strong effort was made" to "evade the law, but it failed;" and now both clubs keep the sabbath. Such will ever be the victories of a church which seeks or uses alliance with civil power,—the victories of force. Such a church is the messenger of law, not of gospel.

GAMBLING is in the very atmosphere. It is gambling in stocks, in wheat, in corn, in pork, in beef, in nearly all the necessities of life. It is gambling in horse-races, in base-ball, in games of all kinds. Lotteries abound. The vice is become so common that careful indeed must be the Christian if he does not find himself entrapped in some game of chance, some scheme to obtain much for little or nothing, if only he be lucky. The great evil, like that of intemperance, cannot be seen so much in the single act or deed, but in the tendency and result. That is evil, and only evil; and what is evil in fruit must be evil in seed. Accord-

ing to the law and court decisions of Pennsylvania, the sale of candy which contains prizes in some of the packages is held to be a lottery. The only way for the Christian or honest man to do is to be willing to give an equivalent for what he obtains, to engage in nothing which embodies the principle of the lottery.

AT Mount Vernon, a northern suburb of New York, the Salvation Army has been meeting with much persecution recently. Their ropes have been cut, their tents set on fire and pulled down over the heads of the assembly, and other disgraceful scenes have been enacted. We do not believe in Salvation Army methods, but they certainly have a right to conduct their worship unmolested by mobs. If they are too noisy, their parades may be prohibited by law; but first the many saloons ought to be closed, and the strolling bands and circuses prevented from parading the streets. The Salvationists are entitled to protection.

THE Law and Order Sunday Reform in Cincinnati, about which Sunday-law people have had so much to say, appears to have died out. A series of concerts instituted by the mayor are held in Eden Park, a part at least on Sunday. A recent one was attended by at least 25,000 people. Theaters and saloons are running in the city, says a correspondent of the *Presbyterian Banner*, and the back doors of the saloons are open to all. And so it will be in every movement which lacks a moral basis. The Sunday movement is very deficient in this respect, otherwise it would need no law to compel its observance by its professed friends.

THE following from the *Congregationalist* is worthy of serious thought. How many parents who deplore their children's indifference to religious exercises realize that they themselves have laid the foundation of that indifference? Let parents take warning from this incident:—

"Those who habitually criticise their pastor in their families, work effectively against their own higher interests. A woman who was known to do this, as she saw her children growing indifferent to the church and to Christian things, said to her pastor, with tears, 'Doctor, can't you help me to save my boys?' He replied, 'Madam, I have no influence with your boys; you have talked it all away.' Speak with respect of your minister, that those whom you love best may honor the truth he proclaims."

WE have this wonderful piece of wisdom in an article in the *Christian Statesman* of September 4, entitled "The Theocracy," by Rev. R. C. Wylie: "The theocracy [of Israel] was originally a republic." But a theocracy is no more a republic than is an autocracy. A theocracy is a government of God. A republic is a government by the people or their representatives. Mr. Wylie attempts to prove that this latter was the case with Israel. But Moses was appointed of God; so were the seventy elders; so was Joshua; so were the judges; so was Samuel; so was Saul; so was David, etc. The advice given by Jethro, which Mr. Wylie quotes, was given only by consent of the Lord. Jethro says to Moses: "If thou shalt do this thing and God command thee so, then thou shalt be able to endure, and all this people shall

also go to their place in peace." Ex. 18: 23. All these things were, when Israel was obedient, by the direct counsel, appointment, or direction of God. It was no nearer a republic than is Russia to-day. Not that we would compare it with Russia in character. We have no objection to a true theocracy, which, according to the Bible, will never be till Christ shall come again in glory. What we do object to is men putting themselves in the place of government, and saying, We are ruling for God; God is ruling through us. Even so did the Papacy during the Dark Ages. 2 Thess. 2: 2-4. Crystallize the theory again, and we have the Dark Ages repeated. The evident reason why Mr. Wylie does not see this is that he expects to be one of the rulers.

THE first number of the *Young People's Library*, entitled "Fiji and Samoa," is all that has been claimed for it. In outward appearance it is neat and attractive, and gives assurance that the series will be an ornament to any home. But attractive as is its dress, that is the least of its merits. It is packed full of the most valuable information, told in a way that cannot fail to be interesting. It takes the reader to a portion of the world of which comparatively little is generally known, and introduces him to its life and scenes. We give the title of some of the chapters, that an idea may be gained of the scope of the book: Geographical Position of Fiji—Government and Religion of Fiji—The Wonderful Productions of Fiji—Coral Formations of the Pacific—A Cannibal Outbreak—Fijian Traditions—Past and Present Funeral Rites—The Capital of Fiji—The Samoan Islands—Interesting Samoan Topics—Other Wonders of the Southern Seas—Our Relations with Samoa—Cyclones in the Coral Seas.

We believe that this book, with the others that are to follow, will fill just the place that the *Library* was designed to fill, namely, furnish good, attractive, and instructive reading matter, that will elevate the mind of the reader, and leave no excuse for the young to feed upon exciting trash.

A union meeting of the Young People's Society of Christian Endeavor—held we will not say where, except that it was in a noted educational center, on Sunday evening, June 29—prints in its program a hymn containing the following address to the Deity:—

"Our thoughts are one in Thee,  
Our prayer will ever be,  
That God will bless the Y. P. S. C. E."

These are the last three lines of the chorus. This is an age of committees. We suggest one entitled C. T. S. I. H., which, being interpreted, is a Committee to Suppress Irreverent Hymns.—*Christian Advocate*.

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