

# THE Signs of the Times

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

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## The Signs of the Times.

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ONE argument (?) used against prohibition is that such laws are violated. In this line the *Atta* says: "Iowa is a prohibition State, but of five murderers on trial there now, four are proved to have committed the crime while drunk." Taking another and more sensible view of the matter, the *Pacific Union* retorts: "Which only shows that two prohibitory laws have been violated—one against the use of liquor, and the other against murder. Would the *Atta* have them both repealed?"

REV. HENRY TRURO BRAY, minister of an Episcopal Church at St. Louis, has at his own request been removed from the ministry. He states that his views in regard to religious matters have undergone a change, which renders it impossible for him henceforth conscientiously to perform his ministerial duties. He asserts also that many clergymen are in a position similar to his own, but for various reasons are unable to follow his example and leave the church, in whose doctrines they no longer believe. Many admitted this to him, including one bishop. It would be interesting to know who these gentlemen are who are not in a position to be honest.

THE *Advance* urges that because the President and Postmaster-General are church-members they should see to it that the Louisiana State Lottery be not allowed to use the United States mails in their swindling business. No lottery should be permitted to use the mails; but an appeal to the officers of the Government to enforce the law should not be based upon the fact that they are church-members. If it be true that President Harrison ought to officially do certain acts because of his religious belief, it follows that another President, holding different religious views, should act differently. Every President should execute the laws faithfully, whatever his individual opinions and religious preferences may be.

"FOR it pleased the Father that in Him should all fullness dwell." So says Inspiration of our Saviour. Sinner, are you laden with iniquity? He will "undo the heavy burden." Is the past all blotted and marred and blackened by sin? "Whoso confesseth and forsaketh [his sins] shall have mercy." Do you fear the deep stain cannot be

washed away? "Though your sins be as scarlet, they shall be white as snow." Are you weak? "Let him take hold of My strength." Yes; Jesus is able to save "to the uttermost." Bereaved one, do you mourn? He will comfort you. Toiler, are you weary? He will give you rest. Yes; there is fullness in our Redeemer. There is a balm for every bruise, a healing for every hurt. Then, sinner, mourner, toiler, why not come? Could you ask more?

MODERN Spiritualism is based upon the first recorded lie of Satan. The penalty pronounced upon man for sin was death. "In the day that thou eatest thereof thou shalt surely die;" "The soul that sinneth it shall die." These are the words of the Lord. Satan says, "Ye shall not surely die." And it is a remarkable fact that, from that time to this, the arch deceiver has deluded a large part of the race to believe that death is life. And upon this doctrine of the immortality of the soul, or consciousness in death, are built some of the most soul-destroying doctrines known. The multitude of heathen gods, which were but deified dead heroes, the worship and invocation of saints, purgatory, Mormonism, Swedenborgianism, and modern Spiritualism, are all built upon this error. The united testimony of Scripture is that "the dead know not anything;" that life depends upon the resurrection, that all rewards and punishments take place at that time.

THERE is quite a sentiment among Presbyterians in favor of a revision of the Confession of Faith as proposed by the Presbytery of Nassau. Writing on the subject, a correspondent of the *New York Evangelist* says:—

"Man made the Westminster Confession, and man may alter it. There has been progress of doctrine all through the centuries, and that progress will continue. Is it anything more than reasonable to suppose that on vexed questions two centuries and a half of Christian thinking have put us into possession of better "forms of words" than even the Fathers employed? Must we hastily conclude, if one says this, that he is drifting away from that great doctrinal anchorage, the eternal purpose of God? Why not grapple with the revision problem, seeking, as the Fathers did, the divine guidance and blessing? If the Confession is perfect in all its parts, and needs no alteration, let us say so. But let us not commit ourselves to the feeble proposition, "It is inexpedient to take any action on the question."

On the same subject the *Presbyterian* says:—

"It is evident that the church is not at all ready for the revision of its doctrinal standards, and that if there is any dissatisfaction or restiveness in regard to it, it is local and limited. When the Scotch and English Presbyterian Churches get through with their work of revision, the church in America may be ready to consider whether anything of value has been secured by their labors; but for the present there seems to be no reason for the agitation of the subject."

### TRIED, PRECIOUS, SURE.

THROUGH the yesterday of ages,  
Jesus, thou hast been the same;  
Through our own life's checkered pages  
Still the one dear, changeless name.  
Well we may in thee confide,  
Faithful Saviour, proved and "TRIED"!

Joyfully we stand and witness  
Thou art still to-day the same;  
In thy perfect, glorious fitness  
Meeting every need and claim.  
Chiefest of ten thousand thou!  
Saviour, O most "PRECIOUS," now!

Gazing down the far forever,  
Brighter glows the one sweet name,  
Steadfast radiance, paling never,  
Jesus, Jesus! still the same.  
Evermore "thou shalt endure,"  
Our own Saviour, strong and "SURE"!  
—Frances R. Havergal.

### THE WORK OF REFORM.

BY MRS. E. G. WHITE.

WHEN Wesley began his career in England, there were only a few who rallied around his standard. When the Puritans emigrated from England to America, they were like shipwrecked mariners who had barely escaped with their lives. Left without friends or influence, all they had was their precious faith, their strong will, and their earnest devotion to God. They were as sheep without a shepherd. The believers were few. Like the mustard seed, which is the least of all seeds, so seemed the Pilgrims; but their influence became powerful and far-reaching. The faith of the Puritans was as a coal from the altar of God, an inextinguishable light that glorified the land with its radiance. The Puritans were obliged to practice the most rigid economy and self-denial, yet they did not neglect to build houses in which to worship God. They were guided by the providence of God. They realized their need of schools to educate their children in the way of the Lord, for it was necessary to raise barriers on every side against the influence from which they had fled. The establishment of schools under their own control was of great advantage to the maintenance of their faith. Special effort was made to educate their children and fit them for the work of diffusing the light of the gospel, and of upholding the principles of religious liberty. The history of past reform is repeated in the work of to-day. The people who have the precious truth for these last days are to turn their attention especially to the provis-

ions God has made for them to become intelligent, in order that they may be qualified to meet the coming issues. The truth for these last days has not been supported by large legacies or advanced by worldly influence. God has given us the privilege of becoming partakers with Christ in his sufferings here, and he has provided that we may have a title to an inheritance in the earth made new. The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. The body has been compacted by that which every joint supplieth to the effectual working of every part.

The hearts of our people must move in unison. There must be no holding back by anyone. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart. I look back with pleasure and with gratitude to God on the work that has been done by our people in the past. I look at the small beginning both east and west of the Rocky Mountains, and then to the large institutions that have been established, and exclaim, "What hath God wrought!" When I consider the work that has been done, I do not fear to move forward, but I do fear for those who forget the lessons of the past. We have grown from a few believers to a numerous people, and as God has given us great and important truths, we have great and important duties, and weighty responsibilities to bear.

We owe all our prosperity to God, and we should co-operate with him in training our children to become missionaries for home and foreign fields. As a people whom God has highly favored, we should do all that it is possible to do to exercise our God-given powers, to adorn with truth and holiness the cause we profess to love. We must give less attention to fine houses, costly furniture, and changeable suits of apparel. Moral and intellectual training must be provided for the young, and for those newly come to the faith. We must deny self, and plan for increased facilities for the spread of the truth. Our work is to be extended by missionary effort. We must not only gain new ground, but cultivate the fields where the truth has already entered. We must depend less upon the preacher, and more upon personal effort, opening the Scriptures from house to house.

We are not at liberty to leave our children unprovided for, nor to subject them to influences unfavorable to the truth and to the perfecting of Christian character. We must not wait for every apparent obstruction to be removed from our pathway, but we must be bold, undaunted soldiers of Christ, who are looking forward to the heavenly reward. We are fast hastening to the Judgment, where we must render an account for all our works. We call upon all to do to the very utmost of their ability. Let no one feel that this does not mean me. It means every soul that has tasted of the powers of the world to come. You have solemn, earnest work to do for the Master. Put away pride, put away everything hurtful, and come in sincerity to the foot of the cross. Give yourself to Him who has bought you with his own blood. He re-

quires all that there is of you. Not only are the ministers called upon to labor for the salvation of souls, but every individual member of the church should make efforts to enlighten his friends and neighbors. Let us do our work in such a way that when our Lord shall reckon with his servants we may say, "Lord, thou deliverest unto me five talents; behold, I have gained beside them five talents more."

The Lord requires careful thought, and the highest use of the intellect. When he comes to reckon with his servants, he will not inquire how successful you have been in gathering means; he will inquire, What have you done with the talents I have given you? What have you done for me in the person of the poor, the afflicted, the orphan, and the fatherless? I was sick, poor, hungry, and destitute of clothing; what did you do for me with my intrusted means? How was the time I lent you employed? How did you use your pen, your voice, your money, your influence? I made you the depositary of a precious trust by opening before you the thrilling truths that heralded my second coming? What have you done with the light and knowledge I gave you to make men wise unto salvation?

Our Lord has gone away to receive his kingdom, but he will prepare mansions for us, and then he will come and take us to himself. In his absence he has given us the privilege of being co-laborers in the work of rescuing souls to enter those mansions of light and glory. We are either building upon the foundation, wood, hay, and stubble, to be consumed in the last great conflagration, and our life-work be lost; or we are building upon the true foundation, gold, silver, and precious stones, which will never perish, but shine the brighter amid the devouring elements that will try every man's work. Any unfaithfulness in spiritual and eternal things will result in loss throughout endless ages. I present these thoughts to the laymen of the church, that they may awaken to a sense of their responsibility. Work for Jesus. Put your entire interest into God's cause. Self-deception may make you feel that you are doing about right; but how does your life compare with the life of Jesus? Christ has done everything for you; he withheld not even himself. Now show zeal and earnestness in putting all your powers to work for him, and you will receive eternal life as your reward.

#### "IF WE HAD BEEN IN THE DAYS OF OUR FATHERS."

WHAT a profound sense of self-satisfaction is produced in the minds of mankind generally, by the contemplation of the mistakes of others. A few learn the lessons designed by the inspired record of the past errors of our race, while the many either disregard the record entirely, or merely comment upon the folly of their ancestors, and keep on doing the same things themselves—if not in very deed, at least in principle. It is easy to comprehend the evil effect of an unwise course after seeing the result, but not so easy to realize results yet in the future when brought face to face with a trial of faith.

The Jews, prior to and during the sojourn of the Saviour on the earth, built tombs for

the prophets whom their fathers had slain, and flattered themselves with the idea, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29, 30. Yet at the same time they were filling up "the measure of their fathers," and bringing upon themselves "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias." Verses 32-36. And from that day to this, each succeeding generation has sharply criticised the blunders of its predecessors, while men have continued to let slip golden opportunities because they knew not the things that belonged to their peace. Luke 19:42.

There are many professing godliness in our day who pride themselves upon their superior culture, advantages, and improvements, and boastfully draw comparisons with the past generations; are "heady" and "high-minded;" they censure the antediluvians, the Israelites, and all others who have made serious mistakes in the past. And they are apparently oblivious to the fact that we are on the eve of a crisis in the world's history of more importance than any in the past. The very advantages of which they boast add to their obligation, and, if not improved, will rise in the Judgment against them.

There is great reason for the men of this generation to beware lest a "sorer punishment" come upon them than upon those who lived in the past. While they may say, If we had lived before the flood, we would have believed Noah and been saved in the ark, they overlook the fact that "as it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26, 27. As in Noah's time they rejected the Lord's messenger, and knew not the day of their visitation, so men in the last days, with all their boasted wisdom and superior endowments, will reject the message pertaining to their time.

Many now feel sure that had they been in the days of their fathers, they would not have crucified the Lord; yet they seem unconscious of the solemn denunciations against those who, having believed, shall crucify him again through apostasy. Heb. 6:4-6; 10:28-31. Why was he crucified?—On account of our sins. 1 Peter 2:24; Gal. 3:13. When we remember that "sin is the transgression of the law" (1 John 3:4), we have the real cause of his death. Then if the transgression of the law led to his crucifixion, what else could "put him to an open shame" again? It is clear that many who profess to follow him now, and live in open rejection to his law, are virtually doing the same thing that they condemn in his ancient enemies.

Popular Christianity looks back with horror upon the scenes of Papal persecution in the Dark Ages, and even the votaries of the Roman Church disclaim the cruel deeds of their fathers, while there is a quite general clamor for a law of Congress to compel men now to worship God not according to his commandments, nor in harmony with their own consciences. This "Christian" demand is being made upon the politicians of the land with a zeal and menace that must soon bring compliance. Nor are these "Christians" ignorant of the hardships that such a law would work upon those who persist in keeping the commandments as God gave them himself;

and their action in this matter plainly manifests the spirit of their ancestors, whose actions they profess to deplore. And some of them even go so far as to boast of what they will do with a certain class of commandment-keepers when they get the law on their side.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1. They that walk in the light do not judge their erring fathers, but they take warning by their example, and by close adherence to the law, and the exercise of faith and charity, are kept from doing like deeds. There are examples of faithfulness in good works recorded in the Scriptures of truth for our benefit; if we follow these faithfully, performing the work given for our own time, there will be no danger of our doing over again the things which God has condemned in the past.

W. N. GLENN.

### SPIRITUALLY DISCERNED.

"THE kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit." Our Lord clearly set forth that the evidences of his dominion among men did not consist of material things, nor in such characteristics as were tangible to the eyes of this world; but in those things which are spiritually discerned. The way of the worldly-minded is to regard the kingdom as material; so that sound is sense, much and eloquent talk is the power of God, many people attending the services shows the favor of God, a fine house and a good income is the blessing of Heaven, and social hilarity is spiritual exaltation, and so on; all of which is directly in the face of the divine teaching.

The manifestation of the reign of Christ is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These are not obtrusive, they are not demonstrative. They are not discernible in finely-dressed assemblies, nor in elegant sanctuaries, nor large contributions. Often and generally the more of these evidences of prosperity and favor, the less fruit of the Spirit; and in such cases the power of the Holy Spirit will be felt amid humble surroundings, where two or three are gathered in the name of the Lord; where some saint has come to minister to one in need, or to join with others in talking of holy things. Oh, the blessedness of the kingdom, when the "conversation is in Heaven," and not in hollow platitudes! Would that every seeker for the truth as it is in Jesus might come into this spiritual apprehension of divine things, instead of moulding them into shapes and words that stand for the things of the flesh, even though they be called holy.

—*New England Evangelist.*

### INTERESTS QUICKENED BY SACRIFICE.

THE giving to a good cause increases love for that cause, or creates affection for it where none existed before.

Father Chidlaw, of Ohio, tells of a woman in his field, who declined to give money for a bell in the neighborhood church because she never liked the sound of bells and was glad to be beyond their reach. At last, however, she was overpersuaded, and gave five dollars

under protest. When the bell was in its place and sounded out its ringing notes, someone asked this woman what she thought of it. "Well, I've always said that I never liked bells," she replied, "but I confess that's the sweetest sounding bell I ever heard."

"Ah!" says Father Chidlaw, "she heard her five dollars jingling when the bell rang. That was why its sound was so sweet to her." —*The Occident.*

### LIFT UP CHRIST A LITTLE HIGHER.\*

BY FANNIE BOLTON.

ALL the people were assembled;  
They had bowed in prayer and praise;  
From the desk the glorious gospel  
Had been preached for many days.  
Still no broken-voiced confession  
Made lament of want and sin;  
Still no heavenly inspiration  
Swept celestial melting in.

And apart, alone and weeping,  
Knelt the minister in prayer,  
And before the Lord presented  
All his load of grief and care.  
Wept before the tender Shepherd,  
"All thy sheep are still afar,  
Oh! they do not see thy goodness,  
Nor how weak and vile they are."

Then he sought for power and unction,  
Sought for grace their hearts to win.  
Should he point out all their weakness?  
Show their doubt, and hide their sin?  
What could help them? He bowed weeping,  
Melted by his own desire.  
Then there came this heavenly message,  
"Lift up Christ a little higher."

Glad, he hastened to the people,  
And from out his heart the grace  
Of God's light and love were shining,  
Making beautiful his face.  
And his words revealed the Saviour  
As the One of their desire;  
And his tongue was like an angel's,  
Lifting Christ, the Saviour, higher.

Oh, the wonders of the Matchless!  
Oh, the light of the Divine!  
How Christ's light revealed men's errors!  
How his glorious love did shine!  
At the cross they bowed, adoring;  
Came the Spirit's melting fire,  
Swept men's hearts with love and rapture,  
As he lifted Jesus higher.

Then came broken-voiced confession;  
Then came praise that all their sin  
Was made white in Calvary's fountain;  
Then came God's love flooding in,  
Till, like Pentecostal showers,  
Wave on wave of glory swept,  
Love bowed hearts in Love's own mystery,  
And men prayed, and praised, and wept.

And the minister rose, humbled,  
As he saw the Saviour's might;  
Told the people of his anguish  
And his sorrow all the night;  
Told them how he thought to point them  
To their blemishes and sins,  
But his voice broke, "Oh! my brethren,  
'Tis the Saviour's love that wins."

And the praise of God swept upward  
In a solemn, glad "Amen!"  
And no tongue can tell the melting  
That swept through the assembly then.  
Oh! when hearts seem cold and hardened,  
And untouched by high desire,  
Then there's need, O sorrowing toiler,  
Need of lifting Jesus higher.

\*Written concerning the Chicago special meetings conducted by Elder A. T. Jones and others, a brief report of which we published last week.

"THE true Christian should vindicate the right at the expense of all personal consideration."

### SAMUEL AND THE WOMAN OF ENDOR.

In all arguments for the continued life and consciousness of the dead, 1 Sam. 28:3-20 usually holds a conspicuous place. In examining this scripture, we will look at (1) the narrative, (2) the claim that is based upon it, (3) the character of the actors in the incident, (4) the facts to be considered, and (5) the conclusions to be drawn.

1. *The narrative.* Samuel was a prophet of God in Israel from 1112 to 1058 before Christ. Saul was king of Israel from 1096 to 1056 before Christ. Samuel anointed Saul to his office as king, and from time to time communicated instruction to him from the Lord as his counselor and adviser. At the time when the incident recorded in 1 Sam. 28:3-20 occurred, Samuel was dead. There was war between the Israelites and the Philistines. The Philistines pressed hard upon Israel. They gathered their forces together in Shunem, and Saul, assembling all Israel to oppose them, pitched in Gilboa. Dismayed at the mighty array of the Philistine host, Saul's heart sunk within him, and he was sore afraid. In anxiety and trembling, he cast about him for help. He sought the Lord, but the Lord answered him not. No dream was given, no token by Urim appeared, no prophet had a word from the mouth of the Lord to meet the circumstances of his deep distress. He thought of his old-time friend, the prophet Samuel, to whom he had so often gone, and who had so often directed his steps in times of doubt and danger. But Samuel was dead, and how could he consult him?

There was in the land a class of people who claimed to have power to communicate with the dead. This work, called necromancy (a "pretended communication with the dead"—*Webster*), had been strictly forbidden by the Lord. Lev. 19:31; 20:27; Deut. 18:9-12, etc. And Saul, in obedience to the command of the Lord (Ex. 22:18), had cut off, so far as they could be found, all persons of that class out of the land. Yet a few, controlled wholly by the devil, still practiced, with caution and secrecy, their hellish orgies.

Whether Saul had ever believed in the reality of this work or not we are not informed. But it is certain that in his present extremity, his belief gave way to the pretensions of these necromancers, and the evil thought took possession of him that he could consult in this way with the prophet Samuel. So he inquired for a woman that had a familiar spirit, and was told of one at Endor.

Disguising himself, in order that the woman, knowing Saul's decree against witchcraft, might not fear to communicate for him, and going secretly by night, he sought the woman. The woman being assured that no evil was intended, and no punishment should happen to her, asked whom she should bring up. Saul answered, "Bring me up Samuel." And when she saw the object which her conjuration had evoked, she cried out with fear, and said to her royal guest, "Why hast thou deceived me? for thou art Saul." He told her to fear not, but tell what she saw. She answered, "An old man cometh up; and he is covered with a mantle. And Saul perceived," says the narrative, "that it was Samuel."

Samuel asked Saul why he had disquieted him to bring him up; and Saul answered,

that he might make known what he should do; for the Philistines made war upon him, and God was departed from him, and he was sore distressed. Samuel then asked him why he came to him since God had departed from him and had become his enemy. Then he proceeded to tell him that the kingdom was rent out of his hand because he had failed to obey the Lord; that the Philistines should triumph in the battle, and that on the morrow he and his sons should die. This was the finishing stroke to the already breaking heart of Saul, and, utterly overwhelmed with his calamities, he fell senseless to the earth.

Such are the essential facts brought to view in the narrative. Let us now look at what is claimed from them.

2. *The claim.* This can be expressed in few words. It is claimed that Samuel actually appeared on this occasion, and that therefore the dead are conscious, or that there is a spirit in man that lives on in consciousness when the body dies; and therefore, again, the soul is immortal.

The validity of this claim rests very much on the question whether the transaction here recorded was wrought by the power of God or by the devil. If by God, then the representation was a true one; if by the devil, we may look for deception; for he commenced his work by becoming the father of all the lies in the world, and continues it by assiduously circulating them. We will therefore consider,

3. *The character of the actors.* These actors were, first, the woman that had a familiar spirit; and familiar spirits are spirits of devils. Compare together Num. 25:1-3; Ps. 106:28, and 1 Cor. 10:20. This work of dealing with familiar spirits, God had declared to be an abomination to him; he had expressly forbidden it, and sentenced to death all who practiced it.

The other chief actor in this scene was Saul. And what was his condition at this time? He had so long lived in violation of divine instruction that God had departed from him, and answered him no more by dreams, nor by Urim, nor by prophets, which were the ways he had himself appointed to communicate with his people. Query: Would the Lord refuse to communicate with him in ways of his own appointing, and then come to him by means the use of which he had expressly forbidden? We see then that neither of the actors in this scene were persons through whom, or for whom, we should expect the Lord to work. We will therefore notice further,

4. *The facts to be considered:—*

(a) The wonders wrought on this occasion were all accomplished by the familiar spirit with whom this woman consorted. There were two things for this spirit to do: (1) Either to bring up in reality the dead person that was called for, or (2) to counterfeit the dead man so perfectly that those who were conversing with the familiar spirit would believe that they were conversing with their dead friend.

(b) That it was not Samuel, but the familiar spirit personating Samuel, that appeared, is evident from the fact that this supposed Samuel, before holding any communication with Saul, put the woman on her guard, telling her that her guest was none other than

Saul himself. This is shown by the fact that the woman, as soon as she saw him, cried out with fear, not because Samuel really appeared, contrary to her expectations, as some have supposed, for she did not cry out, "Samuel has come, indeed!" but because of what the appearance told her, for she immediately turned to Saul and said, "Why hast thou deceived me? for thou art Saul." This would not be the work of the real Samuel, to put the woman on her guard, to aid her in her unholy work of incantation.

(c) According to the claim based on this transaction, it was Samuel's immortal soul that appeared on this occasion, but its appearance was, according to the description of the woman, an old man covered with a mantle. Do immortal souls go about in this way, in the form of old men covered with mantles? This renders it still more evident that it was the familiar spirit, imitating Samuel as he appeared while here upon earth.

(d) Saul did not see Samuel at all. But does it not read that "Saul perceived that it was Samuel"?—Yes; but perceived how? Not by the sight of his eyes, but from the woman's description. The words "saw," as applied to the woman (verse 12), and "perceive," as applied to Saul (verse 14), are in the Septuagint different words. The woman actually saw the appearance before her; and here the word (*eido*) εἶδω is used, which signifies, according to Liddell and Scott, "to see, behold, look at;" but when it is said that Saul perceived, the word is (*gignosco*) γιγνώσκω, which signifies, according to the same authority, "to know, perceive, gain knowledge of, observe, mark, be aware of, see into, understand," by an operation of the mind. In harmony with this view, is Saul's language to the woman, "What sawest thou?" and, "What form is he of?" If any should say that Saul might have seen all that the woman saw if he had not been prostrate upon the ground, it is sufficient to reply that it was not till after he asked these questions that he "stooped with his face to the ground, and bowed himself." Verse 14. If Samuel had actually been present, Saul could have seen him as well as the woman.

(e) The appearance which the woman saw came up out of the earth. Was that Samuel's immortal soul? Are these souls in the earth? We supposed they were in the heavenly glories of the world above.

(f) It is said that, as the form came up out of the earth, Samuel had a resurrection. Then the conscious-soul theory is abandoned. But if this was a resurrection of Samuel, how could he come up out of the ground here at Endor, near the Sea of Galilee, when he was buried in distant Ramah (verse 3), near Jerusalem? And if the old man was raised from the dead, what became of him? Did he go through the pains of a second dissolution, and enter the grave again? If so, well might he complain to Saul for disquieting him to bring him up.

(g) This pretended Samuel told Saul that he and his sons would be with him the following day. Verse 19. If he was an immortal spirit in glory, how could Saul, whom God had rejected for his sins, go to be with him there?

(h) Another sacred writer mentions this event in Saul's life, and assigns it as one of

the two reasons why he was given up by the Lord to die. 1 Chron. 10:13.

5. *Conclusions.* What conclusions are inevitable from the foregoing facts? It is first of all evident that Samuel was not present on that occasion either as an immortal spirit from the third heaven, or as one resurrected from the dead. For,

(a) It is not consistent to suppose that God, having refused to answer Saul's petitions in any legitimate way, would have respect to them when presented through this forbidden channel.

(b) It is inconsistent to suppose that an immortal soul from glory would come up out of the earth, as did the form which the woman evoked with her hellish incantations.

(c) It is inconsistent to suppose that Samuel was resurrected bodily here in Endor, when he was buried in Ramah.

(d) If he was raised, it must have been by God or the devil. But the devil cannot raise the dead, and it is evident that God would not, at least in answer to these agencies, the use of which he had forbidden under pain of death. God would not thus raise up his servant to talk with Saul on the devil's own ground.

(e) It is incredible that such a man as Samuel, who held witchcraft as such a heinous sin (1 Sam. 15:23), should first hold friendly converse with this abandoned woman in the midst of her incantations, and put her on her guard, before delivering his message to Saul.

(f) It is the boldest assumption to suppose that anyone, through this agency of the devil, would have power to summon at will any immortal soul from glory, or to raise anyone from the dead, or that this woman, through her hellish incantations, would have power to behold the holy Samuel, while Saul could see nothing.

But is it not said that the woman saw Samuel?—Yes; and here is the only seeming difficulty in all the narrative. We find these four expressions: "The woman saw Samuel" (verse 12); "And Samuel said to Saul" (verse 15); "Then said Samuel" (verse 16); and "because of the words of Samuel." Verse 20. And how could it be so written, it is asked, if Samuel was not there, and the woman did not see him, and he did not say the things here recorded?

*Answer*—This is easily explained by a very common law of language. Consider the circumstances. The woman stood ready to bring up anyone that might be called for. She believed, of course, that they actually came, just as mediums nowadays believe the forms they see are those of their departed friends. Samuel was called for, and this mantled old man appeared. She supposed it was Samuel; and Saul supposed it was Samuel; and then, according to the general law of the *language of appearance*, the narrative proceeds according to their *supposition*. When it says Samuel, it only means that form that appeared, which they *supposed* to be Samuel.

Secondly, the conclusion is apparent that this was only a manifestation of ancient necromancy, sorcery, witchcraft, or Spiritualism—a wholesale deception palmed off upon his dupes by the devil in disguise. Between the ancient and modern there is this differ-

ence: Then he had to pretend to bring up the dead from the ground; for the people then believed that the dead were in the lower regions of the earth: now he brings them down from the upper spheres; for the prevailing belief now is that those regions are populous with the conscious spirits of the departed.

Let no one then appeal to the workings of the witch of Endor to prove the immortality of the soul, unless he is prepared to claim openly that the Bible is a fiction, that ancient necromancy was a divine practice, and that modern Spiritualism, with all its godless blasphemies and its reeking corruptions, is the only reliable oracle of truth and purity.—*U. Smith, in Man's Nature and Destiny.*

### ROMANISM IN POLITICS.

It may confidently be stated that a church with headquarters at Rome for all the world, is more of a political machine than a religious organization. Its political pretensions exceed its religious purposes. The work at headquarters in Rome is devoted more to political ingenuity than to spiritual methods. The devotion of the priesthood to the souls of the dead is only commended by the power of money, but at all times the priest who is fully obedient to the chief in charge at home, devotes himself to the political purposes of Romanism. It was in 1870 that the doctrine of Papal infallibility was declared. It took well for a time with nominal as well as faithful Catholics. But in a short time it began to grow that the authority of the Pope in temporal things was mere pretension, based upon a personal ambition to be at the head of a universal kingdom of earth. Shortly came the rebuke given by Catholic Italy, and the Pope found himself without temporal authority even in Rome. For some years it has been thought that the Vatican authorities had ceased to plan for temporal power. All who have so thought may have their minds disabused without further writing. The last year, or thereabouts, has shown such evidences of a well-planned attempt to gain control of political forces throughout the world, as never came from any political pretender of all history. Read a recital of facts:—

A representative Catholic paper—the *Church Progress*—recently said editorially: “While our clergy hitherto had but to keep their people in the faith, and protect them from the attacks of non-Catholics, now they have to labor to extend our faith, to make the land Catholic.” The italics are mine. This land can become a Catholic State only by overwhelming Catholic political majorities! This ecclesiastical intolerance of Romanism was unmasked in an address delivered in Philadelphia a little while ago by a Catholic bishop (Ryan). It proclaims the intention of the church. The bishop says: “The Church of Rome is intolerant. She alone has the right to be intolerant, because she alone has the truth. The church tolerates her enemies, because she is obliged to do so, but uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the United States come to an end. Our enemies know how she treated heretics in the Middle Ages, and how she treats them

to-day when she has the power. We no more think of denying these facts than we do of blaming the holy Pope and the princes of the church for that they have thought fit to do.”

Here is the expressed purpose of Romanism to exercise political power in our country as soon as political majorities can be gained. I much doubt if Catholics will ever become a “considerable majority” in the United States.

. . . In numbers they are a feeble folk, but their political strength is quite enough now to constitute a standing threat to our civilization and Protestantism.

Observe how the municipal government of the city of New York is preponderatingly Catholic. The four leading municipal officers, mayor, sheriff, county clerk, and president of the board of aldermen, are Catholics. One of the coroners, and sixteen out of the twenty-four aldermen, have Irish names, and at least two or three of the remaining eight aldermen are German Catholics. It must be observed that all faithful Catholics are called upon to scheme for the civil supremacy of the Catholic Church. Romanism in power always and everywhere means a subjugated Protestantism. The mayor of New York appoints officers whose aggregated salaries reach \$150,000 a year. This appointing power is subject, in greater or less extent, to the direction and advice of an hierarchy.—*Rev. Makepiece Trueworthy, D. D., in Occident.*

### SIN AND ITS SINFULNESS.

It certainly comes little short of doing despite unto the Spirit of grace for a professed child of God to engage in any willful transgression, and then to think lightly of it. Do not solace yourself with the idea that it is only a small sin, and that the Lord will not take much notice of it. Such inspirations are directly from the enemy of all righteousness and can have but one result, namely, to lead us away from God. Our souls can enjoy perfect communion with Christ only by having perfect confidence in him. When we realize the exceeding sinfulness of sin, it will at once be apparent to us that God can tolerate on our part no fellowship with the unfruitful works of darkness. While he can and does look with pity upon the repentant, contrite soul, there is nothing about his nature that can admit of a compromise with sin. “Ye cannot serve God and mammon,” said Christ, and this is certainly as true to-day as it was when first spoken. If we justify ourselves in wrong-doing by saying that the Lord will not regard it, we virtually make him a partner in our transgression. But God himself declares that he will have nothing to do with alliances of this kind. “These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes.” Ps. 50: 21.

Nothing short of sincere repentance for transgression can meet the requirements of the case. Let the work be thorough. Let the motives which prompted the sin be examined in the light of an awakened conscience, and with humble confession to God, and loathing the thing which caused us to offend, let the iniquity be put away forever. Not until this is done can we have any right to expect acceptance at the throne of grace. But when

this is done, and we present Christ as our surety, and plead his atoning blood in our behalf, we can just as surely expect that our merciful Father then and there does accept us, fully and freely forgives us, and is reconciled to us, as we could expect his condemnation otherwise. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1: 9.

But while we avoid the extreme of regarding sin so lightly as to excuse it or to expect pardon without due repentance, let us also be careful lest we drift to the other side of the question, and brood over our wrongs until they seem to us to be beyond pardon. It is far better to so continually abide in Christ by an exercise of living faith that we can at all times realize his power to keep us from falling; but if, in an unguarded moment, the adversary should ensnare us, we should with all possible haste seek freedom at the throne of grace from sin's polluting stain. And while it is true that we should so sense the baseness and defiling character of sin that, viewed from a human standpoint, it would seem unpardonable, it is also true that we should remember that when we truly repent of our sins and come to God, through faith in our blessed Redeemer, we in one sense change places with him in the sight of Heaven, and that because of his taking our place, the righteousness and purity of the precious Saviour is imputed to us, while the vileness and depravity of our transgression is borne by the Lamb of God himself in our stead. Oh, the depth of the riches of his grace! “Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God.” Is it any wonder that even the angels in Heaven are astonished and amazed to see such matchless love and such tender mercy extended toward fallen men? Oh, while God in his infinite pity, although hating our sins, yearns to restore us to his divine favor, and patiently waits to be gracious unto us, may we make our peace with him through the blood of the everlasting covenant! “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.” Prov. 28: 13.

J. W. SCOLES.

UNLESS we could ascend into Heaven, and see the glory and happiness which our Redeemer left; unless we could descend into the grave, and learn the depths of wretchedness to which he sunk; unless we could weigh, as in a balance, all the trials, toils, sufferings of his life; never, never can we know the immeasurable extent of his love. But these things we cannot do. None but the omniscient God knows what he left, or what he suffered; none but the omniscient God, therefore, knows the extent of his love.—*Edward Payson, D. D.*

THE Christian is subject to law just as much as the unconverted. The great principles of the moral law as codified in the ten commandments are universally and forever obligatory. The Christian is saved by faith in Christ, but then faith in Christ involves obedience to Christ. No one has faith in him who does not seek to follow his directions implicitly.—*Rev. Addison P. Foster.*

# The Signs of the Times.

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

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## GOD'S SEVENTH DAY MAN'S FIRST DAY.

THERE is nothing that can be proved so conclusively that no one can find a chance to cavil, if his inclination or selfish interests prompt him to do so. The infidel Hume once said that if there were anything in the forty-seventh proposition of Euclid that crossed any person's selfish interest, or limited the power of any man or class of men, there would be hundreds who would dispute the mathematical demonstration that the square of the hypothenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. And so it is. It is not difficult, with the mass of mankind, to gain their assent to the most absurd theories, if their passions or business interests lead the way; but it requires more than mere human reason to thoroughly convince a man of the plainest truth, against his inclinations. Only the grace of God can subdue the evil heart of unbelief.

By no other means than by the existence of the principle just cited, can we account for some of the (so-called) arguments against the Sabbath of the fourth commandment. One of the weakest of these is that the day which is observed by the majority of people is indeed the true Sabbath of the fourth commandment, since "God's seventh day was Adam's first day." We would not think this objection worthy of notice in this paper had not several correspondents especially requested it.

What is meant by the expression, "God's seventh day"? Of course nothing else can be meant but the seventh day of time, according to God's count. This, it is claimed, is man's first day, because he could not have any knowledge of time that had passed before his creation! To be consistent, the advocates of this theory should keep as their Sabbath the seventh day, counting by sevens from the day of their birth. If this chanced to be on Wednesday, then they should keep Tuesday, for how do they know that there was any such thing as time before they were born? It will be replied that others have kept a record of time, and we accept their testimony and reckoning. Exactly so; and is it not possible that the same God who imparted to Adam the knowledge of the Sabbath, could inform him of the fact that there was a measurement of time before he was created? It seems that Moses found out a great deal about things that occurred before his own time, even as far back as the very beginning, because he was willing to take the Lord's word for it; and the first day of Adam's existence is rather early for him to be setting up his own reckoning in opposition to that of his Maker.

But it is strange that none of those who have stumbled at this objection raised by their leaders, have ever questioned the truth of the assumed fact. They have never thought to inquire if God's seventh day was indeed man's first day. This point can be settled by reading the first chapter of Genesis, which contains a record of the transactions of each day of the creation week. There we learn that man and the lower animals were created on the *sixth* day of the week. If Adam, then, as is claimed, commenced an individual reckoning of time, the seventh day of his week would have been the fifth day of the week according to God's reckoning. No one can deny this. We know it is claimed that Adam was cre-

ated late on the sixth day, and that the next day was really his first day. Really, it was no such thing. We are not informed as to the exact hour of the day when Adam was created, nor does it matter; we do know that he was created on the sixth day, and, consequently, that was his first day of life. If a child is born on the 12th of June, the 12th and not the 13th of June in each succeeding year is celebrated as his birthday, even though he were born late in the afternoon.

Now why do not the advocates of the theory in question stick to the facts in the case? Simply because the facts would demolish their theory. If the facts were adhered to, they could find in them no semblance of an excuse for Sunday-keeping, and it would not be for their interest to advocate the observance of either the fifth or the sixth day of the week.

The absurdity of the theory is apparent enough, but we want to consider it a moment in the light of the fourth commandment. That says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Did God mean by this the seventh day, or the first day? "Both," say our friends; "he meant the seventh day according to his own private count, but the first day according to man's reckoning." We have heard that the Jesuits say a thing that they do not mean, and which is not true, and make a mental reservation, or repeat the truth in an undertone; but this theory charges God with the same duplicity. The commandment was spoken to and for men, and must, of course, be in the language to which men are accustomed, otherwise it would be meaningless. Now if God's seventh day was Adam's first day, then man's seventh day must be God's sixth day; and, this theory being true, it follows that the fourth commandment enjoins the observance of neither the first nor the seventh day, but the sixth!

But this, and similar absurd theories, arise from the assumption that the Sabbath is a human institution, and that God has nothing much to do with it, except to advise man to rest when he feels like it. The fact is, that it is God's day upon which we are to rest,—the one upon which he rested, and which he blessed and set apart. It is "the seventh day" which is "the Sabbath of the Lord thy God." Man could not make a day holy if he tried; but God made the Sabbath holy, and he commands man not to desecrate it. Man had nothing to do with making the Sabbath; his only duty in regard to it is to keep it.

One word, in closing, to our brethren who may sometimes be at a loss to know how to answer an objector. Do not hold yourselves under obligations to refute at sight every assemblage of words that may be called an argument. Ask the objector first to *prove* his proposition, and in ninety-nine cases out of a hundred he will demonstrate that there was nothing to refute. In the remaining instance you may need to aid him by quoting a few texts of Scripture.

E. J. W.

## ROMANISM IN ENGLAND.

THAT Romanism is gaining ground very rapidly in England is beyond question, and this too in opposition to the well-known conservatism of the English people. This gain is not in proselytes which are made to Romanism, but in the sentiment of the people, especially the more aristocratic. Some entire churches have become Catholic, and many others are that now in all but name, and it certainly seems to be only a question of time when almost the entire State church of that country will do homage to the Pope. The following extract from a letter to the *Irish Churchman and Protestant Review* (London) will perhaps give the reader a better idea of the drift of the High Church than anything that we could say:—

"As a member of the Church of England, I have

been simply astounded during the last few years at the rapid growth of Ritualistic practices, and the wholesale dissemination of Ritualistic doctrines in our Established Church, and at the barefaced effrontery of the High Church party in thrusting forward, on every possible occasion, the pernicious theology of the Church of Rome. The question which all this has naturally suggested to my mind—as I doubt not it has to the mind of many another—is, Where is this to end? Carlyle, in 1840, said, 'Popery cannot come back any more than Paganism can.' Dr. Ryle, bishop of Liverpool, writing in 1888, said, in the face of such proofs as those now furnished in the services, the practices, and the doctrines of the Ritualistic party, 'It is absurd to tell us that extreme Ritualism has no tendency to Popery, and is not the highway to Rome.'

"With the doctrine of Transubstantiation—a doctrine against which our ancestors, three hundred years ago, contended with their very lives—ringing in our ears, and preached week after week in Protestant churches throughout the length and breadth of the land; with the practice of auricular confession growing up in our midst from day to day; with the introduction into our services of strange gestures, vestments, incense, candles, and a host of other relics of the Church of Rome, can we, as honest members of our grand old Church of England, come to any other conclusion than that arrived at by the bishop of Liverpool?"

"Unfortunately for the Evangelical party, High Church principles have now attained such a hold on the minds of the people that the difficulty of combating the evil is becoming daily—I had almost said hourly—a more and more stupendous task."

## WHAT IS THE PROSPECT?

THOUSANDS are looking forward for the dawning of that promised, golden day, commonly known as the "Millennium"—a time when the gospel will prevail and wicked men and sinful nations will yield to its control. Many hold the view who have no idea of just how or when it is to be brought about, but believe it is soon coming, *somehow*. Vague ideas have been gathered from the theology and hymnology of the Whityan school, certain texts of Scripture have appeared to harmonize with these ideas, and the theory has been accepted because pleasing to the human heart. We would that it were so,—that the world might be converted by the preaching of the gospel. We would that the old wreck could be so renovated that it might sail into port a new ship, laden only with fruits of righteousness, decks clean swept, and every spar and stay and sail well in place, bearing no marks of its sixty-century conflict with sin and Satan; not manned with crew of blood-stained heroes, with gory swords and smoking guns, but strong and stalwart Christians, blood-washed and guilt-free. We would that all this might be sometime true, aye, in the near future. Did it rest in God's willingness to save, it would be accomplished; but it does not. God in his infinite wisdom drew round mankind the circle of free-will, and into that domain even Deity will not enter. Life and death, blessing and cursing, have ever been set before man, but he must make free choice. And we have only to look over the history of the past six thousand years to learn what the choice of the majority of the race has been. God in his mercy has warned, entreated, and manifested his love in every way it was possible for Deity to do. Christ, the Creator of worlds, came to die to save mankind; but how few in every generation have responded to God's wondrous love! He has also threatened, and divine justice has fallen upon many who have despised his messages; but the careless, selfish world go on thinking that God is altogether such an one as themselves. Some have believed, have obeyed, have given their lives for the truth's sake; but the mass trample upon their graves heedless of the truth for which they died, or garnish their sepulchers, and despise their teaching.

Says the apostle Paul, after speaking of his own

sufferings: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:13. Not for his time only was persecution to be rife, he holds out before the people of God no flattering earthly prospects. However desirable a converted world might be, the apostle presents no such spectacle before them. In holy vision, the future had revealed, as recorded in the verse following the one above quoted, that "evil men and seducers shall wax worse and worse, deceiving and being deceived." Certainly, these texts do not indicate a converted world.

And this is not the condition of the unregenerate world *alone*. In the first five verses of the chapter from which the above quotations are made, we have a list of eighteen different sins held, "in the last days," by those who have a "form of godliness" but deny its power. Our Saviour, in referring to the same time, says: "And because iniquity [lawlessness] shall abound, the love of many shall wax cold." Matt. 24:12. Every base desire, every unholy passion, every fiendish act, finds its origin in those principles and in that condition of things so graphically portrayed by the apostle. The fact that this condition of things exists in the *religious* world, is what makes the times *perilous*. In times of fierce persecution from without, the church of God has put on strength. The conflict has purified her, even though thousands have died martyrs to the truth. They died, but they died a conqueror's death—"made white and tried." But when iniquity is within the church, woe be to her children. Evil is called good, darkness is set for light, error proclaimed for truth, deception found everywhere, and while great love is professed for the Bible and the Christian religion, the truths of the Bible are held but loosely. Some of those duties necessary to a life of godliness are considered of but little account or are ignored altogether. The *form of godliness* is held in *theory*, but its *power* is denied in *practice*. The prophecies fulfilling in our time, those rays of sacred light pointing out our present duty, are lightly regarded or entirely ignored by the leading religious journals and teachers. Ministers find it almost impossible to awaken the moral sensibilities of professed Christians in regard to truths plainly taught in God's word. The people plead that "the Lord is not particular;" that certain practical truths are not consonant with Christian liberty (license, is the proper term); and that sins of ignorance in the past will excuse open, flagrant sin now. Just as if the passing of a counterfeit note for years, rendered it genuine and its use legitimate! In thus loosely holding the truth of God, in ignoring many of the practical duties found in his word, lies the peril of the church. Moral sensibility is thus blunted, purity of motive is corrupted, and true spirituality becomes extinct. Real, vital godliness is sadly wanting. The church, like Ephraim of old, has mixed herself "among the people," is actuated by worldly principles and motives, "strangers devour her strength," and she knows it not. Children are begotten, but in a month they are not found. There is a willingness to do, but not in God's way.

Is the picture overdrawn? Is the view too pessimistic? We would that it were so, but we see nothing to warrant it. That it is not *universally* true, we gladly record. Thank God there are those in all denominations "that sigh and that cry for the abominations that be done in the midst thereof;" who are seeking for light in the dimness and thickness of the moral darkness that prevails; that still cling to the word of God and labor in his grace to perform every known duty. We appeal to our readers, to faithful ministers of the word, if these things are not true. And what is the prospect of a change for the better. Look at the Christian Governments—so called—to-day. Slumbering underneath them all are mines as deadly as

dynamite fiends can invent, revolutions as subversive of all good as was that of France in the last century. Communism, Socialism, Nihilism, Fenianism are rife for revolution. Witness the dynamite explosions which have already taken place in our own country and in Europe, which the diabolical concocters boast are but the forerunners of what is to come, and that isolated attempts will be rare from henceforth. Men who hold human life of so little worth pause not at trifles. Some may be executed, but the morbid, unsatisfied mind of the ignorant and ill-disposed will consider them martyrs to a good cause, and their places will be more than filled. When will it end?

As regards each other, the true condition of European Governments is but very little better. Friendly and sympathetic, when not interfering with selfish interests; greedy, grasping, oppressive, jealous, and envious where selfish interests are concerned. Earth-hunger blinds their eyes to the suffering poor in their midst, while foreign wars and standing armies are grinding the faces of the toilers and burdening the Governments with still heavier debts. There never was a time when there was more for man's necessities, nor a time when his needs and sufferings were greater. When will it be better? Who, or what, is to bring about that "better day"? Will the church do it? Is her divided and torn condition likely to effect such a revolution? Jesus, in praying for his disciples, utters the following petition: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*" John 17:21. If the world is to be converted, is not that union necessary? Not unity in diversity, which so many prate about; not unity which ignores the truth of God; but unity in God and in his truth. A unity that springs from conversion to God through Christ, and a *practical* belief in the whole truth of God, would, at least, convert souls to Christ, and silence the boasting infidel in regard to the unity of that book. Tell us not that God did not design his followers to believe alike. The prayer of our Saviour is an emphatic denial of the false claim. The teaching of the great apostle to the Gentiles is against it. The divisions, and the effects of division, in the Protestant church are against it. And is this divided church to convert the world? No one would claim it who did not have a theory which he wished to maintain at all hazards.

Again: The plain, positive statements of the apostle above quoted, the parable of the wheat and tares (Matt. 13:24-43), the likeness of the days preceding the second advent to the times of Noah and Lot (Luke 17:26-30), the prophecies of Daniel and Paul and John concerning the Papal and persecuting powers of earth, the general tenor of Bible language,—all forbid the world's conversion in the gospel dispensation. We believe in "that better day" most heartily; but it comes not till wickedness shall be destroyed by the execution of justice upon those who have despised God's mercy. The proclamation of the gospel will then be past. It has accomplished its work. It has gathered that great throng which no man can number out of all kindreds and tongues and people; and nations. Their robes have been washed and made white in the blood of the Lamb. The earth, which has groaned so long under the curse, has been renovated and peopled by that requisite number of requisite character. The glory and knowledge of the Lord shall cover the earth as the waters cover the sea. "He shall see of the travail of his soul, and shall be satisfied." His justice has been satisfied, his truth vindicated, and from the fair face of his creation, sin has been blotted out. Where the trail of the old serpent left sin, disaster, death, and seemingly irretrievable ruin, it is said, "And there shall be no more

curse." Hail, happy day! Dawn, long-looked-for morning! Even so, come, Lord Jesus. But in the meantime, mercy waits and pleads with the lost. Probation still lingers. God is still merciful. He appeals to us with all the hoarded love of the centuries to come to him. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." M. C. W.

### "THE MORNING COMETH AND ALSO THE NIGHT."

In the twenty-first chapter of Isaiah is recorded a seemingly mysterious and contradictory prophecy, in these words: "The burden of Dumah. He calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye. Return, come." Verses 11, 12.

This language seems to have no connection with the rest of the chapter, and challenges the reader's attention by its peculiar force and solemnity. The figure used is one full of meaning. Anciently watchmen were stationed upon the walls of cities to give an alarm if danger approached, and to announce to the inhabitants the time of night, and especially the first indications of approaching day. The watchmen were held responsible for the safety of the cities over which they watched, and if danger approached and they failed to sound an alarm, they forfeited their lives.

This figure is used also in Eze. 33:2-6. The Lord there says: "If the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. . . . But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, . . . his blood will I require at the watchman's hand." In verse 7 the application is made: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Then, in view of the solemn responsibility resting upon the Lord's watchmen, what means the answer, "The morning cometh, and also the night"?

In many places in the Scriptures, light and darkness, joy and sorrow, are spoken of as coming together—not, indeed, to the same individuals, but at the same time to the two classes, which alone are recognized in the word of God,—the righteous and the wicked. Thus, in speaking of the day of the Lord, the prophet Joel says: "Blow ye the trumpet in Zion and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Observe the language of the last clause; clouds and thick darkness are spoken of "as the morning spread upon the mountains." But will it be a day of darkness to the people of God? Will it not rather be to them a day of joy and gladness? Let us see. When the Lord comes "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Isa. 25:8, 9; compare with 1 Cor. 15:51-54 and 1 Thess. 4:16.

From these scriptures it appears that to the righteous it will indeed be a day of triumph and rejoicing; instead of gloom and darkness, it will be to them the sunrise of a glorious eternity, the realization of "the blessed hope," the time when their "eyes shall see the King in his beauty" and "behold the land that is very far off." But to the wicked the coming of the Lord will be "a day of darkness and gloominess, a day of clouds and of thick darkness;" "for the day of the Lord is great and very terrible; and who can abide it?"

John, describing that day prophetically, says: "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

Well might the Lord's watchman say, "The morning cometh, and also the night." But what reply shall we make to the all-important question, "Who shall be able to stand?" Let the Scriptures answer:—

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high. . . . Thine eyes shall see the King in his beauty." Isa. 33:14-16.

The same question (in substance) is asked and answered by the psalmist; he says:—

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth [testifieth] to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Ps. 15.

Reader, with which class do you desire to stand? Will you be among those who will call to the mountains and rocks to fall on them and hide them? or will you be of that number who will say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation?" "The morning cometh and also the night;" which shall it be to you?

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." C. P. B.

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy." Ps. 67:1-4.

### STOPPING SUNDAY TRAINS.

SUCH is the title of an article in the *Congregationalist* of May 2, and as it gives a good idea of what is being done in behalf of Sunday in the single item of limiting railroad traffic upon that day, we reprint the greater part of it, as follows:—

"We welcome the announcement that, on what is known as the 'Vanderbilt system' of railroads, a great reduction in the number of freight trains on Sunday was made upon May 1. This system includes the Lake Shore, West Shore, Nickel Plate, Michigan Central, New York Central, and the 'P.' roads. Hereafter, from six o'clock on Saturday afternoon until six o'clock on Monday morning no freight trains will be run on any of these roads, except such as may be necessary to convey fruit and other quickly perishable goods. This change is expected to reduce the Sunday traffic at least one-half, and to give a large number of employes the benefit of Sunday as a day of rest and worship. It is also stated that the management of the Grand Trunk Railroad, as well as that of the Delaware and Hudson road, have made the same change of policy. That of the Boston and Maine road also has just cut Sunday work down to the limit of necessity.

"This certainly is one of the longest and most practical single steps which has yet been made in the direction of reform in respect to Sabbath observance. As with other reforms, so with this, there has been plenty of voluble talk, but a conspicuous lack of sustained and wisely-directed endeavor. Recently, however, public attention has been directed to the subject afresh, and more judiciously than formerly, and systematic effort to redeem the fast-degenerating character of the day has been begun. This effort has been directed specifically to the reduction of Sunday railroad traffic, among other objects, and whether the action of the managers of the Vanderbilt and other roads has been due to the Sabbath reformers or not, it is directly in the line of their proper desires.

"The chief hindrance to the success of the new policy is likely to be a reluctance to adopt it generally. For roads which adopt it to compete successfully with other roads will be difficult, and possibly, in some instances, it may prove impossible. Fortunately the roads which are linked together in support of the proposed reform are so many and so important that they will be able to make a powerful fight for their policy. We believe that they, and it, will succeed. Its advantages are certain to be so great, if there be the wisdom in management which fairly may be expected, that other roads, instead of forcing its abandonment, are more likely to find themselves compelled to adopt it, and to become the more prosperous for its adoption. It will go far toward convincing railroad men of the good-will of the companies. It will have the sympathy and support of all Christian people, and of all who appreciate the value of a quiet Sunday. It will have the divine blessing, too, we may be sure."

What warrant the *Congregationalist* has for assuming that this movement "will have the divine blessing" does not appear. True, the Sunday people call that day "the Sabbath," but that does not make it so. We have the word of God for it that "the seventh day is the Sabbath," "the Lord's day," and we have the promise, too, "Blessed is the man . . . that keepeth the Sabbath from polluting it," but the text has no reference to the keeping of Sunday.

Of course the movement will have the support and sympathy of "Christian people," and also of many who are not Christians, some from one motive, some from another. But we have no idea that the railroad employes, who will now be compelled to do the same amount of work in six days, and for six days' pay, which they formerly did in seven days, for seven days' pay, will be so enthusiastic over the change. A few who have conscientious scruples against working on Sunday may welcome the change, even though it entail financial loss; others would probably prefer the old order. The men who can spend Sunday at home with their families may be benefited morally, to the others it will not in that respect be an unmixed good. But be the result what it may to the mass, it marks an

important era in the history of the Sunday movement. Once the railroads have fallen into line for Sunday those who are laboring to secure rigid laws enforcing its observance upon all will find their task much easier than at present. C. P. B.

### BOTH ON THE SAME PLATFORM.

"CARDINAL GIBBONS," says the *Christian Guardian* (Toronto), "recently denounced, in a dedication sermon, any interference for the purpose of suppressing a certain Sunday-school which had been established in Baltimore for the promulgation of infidel doctrine. The Cardinal took the ground that he would be sorry to see the arm of the civil law used toward the suppression of the school, and added that as our Saviour never had recourse to the arm of the law or the sword in teaching his doctrine, the only weapons to be used against the school were those of argument and persuasion. The Cardinal's remarks have drawn forth the following observations from Joseph Cook:—

"Cardinal Gibbons seems to be in danger of Papal excommunication. He teaches in a recent sermon that the civil law should not be used to suppress heresy. A recent and famous syllabus declares that "it is a deadly error to teach that the force of the State may not be used to suppress dissent from Roman Catholicism." Cardinal Gibbons, in trying to persuade Americans that Vaticanism has no claws, is endeavoring to cover a very large wolf with the skin of a very small lamb."

It comes with rather bad grace for Joseph Cook to accuse Cardinal Gibbons of insincerity in this matter, though of course everybody ought to know that no thorough Papist can from his heart disavow that recent and famous syllabus; but Joseph Cook can find no reasonable fault with it, for it is only a concise statement of that which he, as a National Reformer, advocates most untiringly. Of course Mr. Cook would object to the Catholic Church using the power of the State in its interests, but as a National Reformer he admits the principle, and is in that respect no whit better than Cardinal Gibbons, the only difference being that one is a Catholic and the other a so-called Protestant. C. P. B.

### THE SOURCE OF REFORMATION.

PROFESSOR WESCOTT has aptly remarked that "it is no exaggeration to say that each great movement for good in the Christian Church has coincided with fresh study of the Bible. It was so with the great fathers of the first ages, with Origen, and the masters of Alexandria; it was so with Jerome and Augustine; it was so in the tenth, the fourteenth, and the sixteenth centuries. At each crisis deeper investigations of Scripture found new treasures which answered to the wants of a new society. And by God's help it will be so now. The power of the Bible is unchanged and inexhaustible. It speaks with authority to societies and to men; it speaks with sympathy; it speaks with authority because it speaks with sympathy; because it speaks with a human voice, through men and to men, in many fashions, and many parts. Let us emphasize this thought. We commonly describe the Bible as a 'book.' It is a book, one book; and it is more. The first title which was given to it in the West was 'Bibliotheca Divina,' and it is indeed a divine library, rich in every region of human interest, rich in every variety of human record."

A notable example of the truth of these words is found in the experience of Josiah, king of Judah, an account of which is recorded in 2 Kings 22 and 23. It would appear from this record that the book of the law had been entirely lost, even by the high priest. The long, wicked reign of Manasseh had just preceded Josiah's accession to the throne, with



the exception of the two years' reign of Amon, who had walked in the ways of his father. Manasseh had gone so far in idolatry as to "build altars for all the host of heaven in the two courts of the house of the Lord." Chap. 21:5.

However, there must have been some good men left in the kingdom, who were desirous of serving the Lord; for when Josiah, at the age of eight years, began to reign, "he did that which was right in the sight of the Lord, and walked in all the way of David his father." Chap. 22:2. This course must have been the result of the good influence of others, for he was too young to have inculcated the idea himself, especially under the pernicious influence of his father and grandfather. God never lets his fire die out entirely; in the darkest days there has always been a spark left, which could be fanned into a flame when the right man came to the front.

With the honest desire and manifest determination to do his will, there always comes the light of his truth. So when Josiah began to repair the house of the Lord—the breaches that had been made through its misappropriation—the book of the law, the plain word of God, was found. It came to him as "a light that shineth in a dark place." When it was read to him he learned the condemnation the people were under through disobedience. (By the law is the knowledge of sin. Rom. 3:20; 7:7.) This led to deep humility on the part of the king. "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes, with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." Chap. 23:3. And when the passover time came, the king commanded that it should be kept "as written in the book." Of this occasion it is said, "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." Verse 22.

So, in the days of the Saviour, when darkness covered the earth, and gross darkness the people (Isa. 60:2), he pointed them to the Scriptures. John 5:39, 45; Luke 16:29. Their faith had greatly degenerated and they erred because they were ignorant of the Scriptures. Mark 12:24. And the great work of his reformation did not fully open until after his resurrection, when he enlightened the minds of his disciples so that they understood and were able to reason out of the Scriptures. This "sword of the Spirit" was their reformatory weapon.

The reformation in Luther's time was brought about by a fresh and close search of the Bible, and a determination to make it the only standard of doctrine. The church had become corrupt to an unparalleled degree because the word of the Lord was taken away, and they had not the means of knowing right from wrong. A renewed search of the word, and the finding of the law by the people, which gave them the knowledge of sin, brought about the reformation. And the same cause and effect was experienced in Wesley's day.

While it is true that all substantial reform comes from "fresh study of the Bible," it is equally true that degeneration and apostasy are the fruits of its neglect or of a false interpretation. There is an acknowledged spiritual "falling away" in the churches of our time. This is not because the word of life has been literally taken away, but because the popularly recognized exponents have robbed it of its *legal force*, which is the pith of the whole. The term "spiritual" is made to mean figurative, and is used as an excuse for all sorts of departures from the evident meaning of the Scriptures. The force of the word being then taken away, it no longer points out sin; it loses its power, and is consequently neglected.

The reformation needed to-day, and which is now

going on, is to cause another "fresh study of the Bible;" another "repairing of the breaches" made by idolatry, which will lead to a rediscovery of the law of God, and a humiliation before him on account of its transgression. There are hundreds of people in the world to-day who have come out of the popular churches and united with the cause of "present truth," and they invariably declare that under its light the Bible appears as a new book. "Every scribe [teacher] which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. 13:52. (New and old—a Jewish phrase for great plenty.—*Clarke*.) "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. W. N. GLENN.

## The Sabbath-School.

### Notes on the International Lesson.

#### JESUS BEFORE PILATE.

(June 9, Mark 15:1-20.)

PILATE beheld, in the accused, a man bearing the marks of violence, but with a serene and noble countenance and dignified bearing. Many cases had been tried before the Roman governor, but never before had there stood in his presence a man like this. He discovered no trace of crime in his face; and something in the prisoner's appearance excited his sympathy and respect. He became confident that a deep plot had been laid to destroy an innocent man, who stood in the way of the Jewish dignitaries. He turned to the prisoner and "asked him, saying, Art thou the King of the Jews?" And he answered him and said, Thou sayest it."

WHEN his answer was heard by Caiaphas, who stood at the threshold of the judgment hall, the high priest joined with others in calling Pilate to witness that Jesus had admitted his crime by this answer, which was a virtual acknowledgment that he was seeking to establish a throne in Judah in opposition to the power of Caesar. Priests, scribes, and rulers all united in noisy denunciations of Jesus, and in importuning Pilate to pronounce sentence of death upon him. The lawless uproar of the infuriated priests and dignitaries of the temple confused the senses of the Roman governor. Finally, when some measure of quiet was secured, he again addressed Jesus, saying, "Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marveled."

THE silence of the Saviour perplexed Pilate. The dignified bearing of Jesus, and his calm self-possession when placed in a position where there would naturally be developed a spirit of hate and revenge, astonished the governor and won his deep respect.

Pilate had heard many voices cry, Here is the truth! I have the truth! But this man, arraigned as a criminal, who claimed to have the truth, stirred his heart with a great longing to know what it was, and how it could be obtained. He inquired of Jesus, "What is truth?" But he did not wait for a reply; the tumult of the excited crowd was continually increasing; their impatient cries jarred upon his ears, and recalled him to his judicial position. He went out to the Jews, who stood beyond the door of the hall, and declared in an emphatic voice, "I find in him no fault at all."

THOSE words, traced by the pen of Inspiration, will forever stand as a proof to the world of the

base perfidy and falsehood of the Jews in their charges against Jesus. Angry voices were now heard, declaring that the seditious influence of Jesus was well known throughout all the country. Said they, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Pilate at this time had no thought of condemning Jesus, because he was certain that he was the victim of the envious and designing priests. As he afterward stated to Jesus, he had the power to condemn or to release him; but he dreaded the ill will of the people; so when he heard that Jesus was a Galilean and was under the jurisdiction of Herod, he embraced the opportunity to spare himself from farther difficulty, and refused to decide the case, sending him to Herod, who was then in Jerusalem.

As the Saviour was brought before Herod, the rabble surged and pressed about, crying out against the prisoner, some charging him with one crime and some with another. Herod commanded silence and directed that Jesus be unbound, for he wished to interrogate him. He looked with curiosity mingled with an impulse of pity upon the pale, sad face of the Saviour, which was marked with deep wisdom and purity, but showed extreme weariness and suffering. Herod, as well as Pilate, knew from his acquaintance with the character of the Jews, that malice and envy had caused them to condemn this innocent man.

WHEN Herod saw that Jesus submitted passively to all the indignity that was heaped upon him, preserving an unparalleled serenity through it all, he was moved by a sudden fear that after all this might not be a common man who stood before him. He was greatly perplexed when he looked upon the pure, pale face of the prisoner, and questioned if he might not be a god come down to earth. The very silence of Jesus spoke conviction to the heart of the king, such as no words could have done. Herod was ill at ease, and, hardened as he was, dared not ratify the condemnation of the Jews; and he therefore sent Jesus back to Pilate.

PILATE turned to the people, and represented to them that the priests and elders had not substantiated in any degree the charges brought against Jesus. He hoped by this means to raise their sympathy for him, so that they would be willing to release him. Meanwhile Jesus had fallen, through exhaustion, upon the marble pavement. Just then a messenger pressed through the crowd, and placed in Pilate's hand a letter from his wife, which ran thus: "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." Pilate's wife was not a Jew; but the angel of God had sent this warning to her, that, through her, Pilate might be prevented from committing the terrible crime of delivering up to death the divine Son of God.

PILATE turned pale when he read the message; but the priests and rulers had occupied the interval in farther inflaming the minds of the people, till they were wrought up to a state of insane fury. The governor was forced to action; he turned to the crowd and spoke with great earnestness: "Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?" Great was his astonishment when the cry, "Away with this man, and release unto us Barabbas!" was started by the priests, and taken up by the mob, resounding through the hall like the hoarse cry of demons.

PILATE was dumb with surprise and disappointment; but by appealing to the people, and yielding his own judgment, he had compromised his dignity, and lost control of the crowd. The priests

saw that though he was convinced of the innocence of Jesus, he could be intimidated by them, and they determined to carry their point. So when Pilate inquired, "What shall I do then with Jesus, who is called Christ?" they with one accord cried out, "Let him be crucified!"

"AND the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified." Here Pilate again revealed his weakness, in submitting the sentence of Jesus to a lawless and infuriated mob. How true were the words of the prophet: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter."

PILATE, in the vain hope of exciting their pity, now caused Jesus to be scourged in the presence of the multitude. The pale sufferer, with a crown of thorns upon his head, and stripped to the waist, revealing the long, cruel stripes, from which the blood flowed freely, was then placed side by side with Barabbas. Although the face of Jesus was stained with blood, and bore marks of exhaustion and pain, yet his noble character could not be hidden, but stood out in marked contrast with that of the robber chief, whose every feature proclaimed him to be a debased and hardened desperado.

PILATE was filled with sympathy and amazement as he beheld the uncomplaining patience of Jesus. But he did not understand the fanatical hatred of the priests for Christ, who, as the Light of the world, had made apparent their darkness and error. The Roman governor, familiarized with cruel scenes, educated amid the din of battle, was moved with sympathy for the suffering prisoner, who, contemned and scourged, with bleeding brow and lacerated back, still had more the bearing of a king upon his throne than that of a condemned criminal. But the hearts of his own people were hardened against him. The priests declared, "We have a law, and by our law he ought to die, because he made himself the Son of God."

"WHEN Pilate therefore heard that saying, he was the more afraid, and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer." Jesus had already told Pilate that he was the Messiah, that his kingdom was not of this world; and he had no farther words for a man who so abused the high office of judge as to yield his principles and authority to the demands of a blood-thirsty rabble. Pilate was vexed at the silence of Jesus, and haughtily addressed him:—

"Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." Jesus here laid the heaviest burden of guilt upon the Jewish judges, who had received unmistakable evidence of the divinity of Him whom they had condemned to death, both from the prophecies and his own teachings and miracles. What a scene was this to hand down to the world through all time! The pitying Saviour, in the midst of his intense suffering and grief, excuses as far as possible the act of Pilate, who might have released him from the power of his enemies.

"WHEN Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." Caiaphas answered defiantly, "His blood be on us, and on our children;" and his words were echoed by the priests and rulers,

and taken up by the crowd in an inhuman roar of voices. "Then answered all the people and said, His blood be on us, and on our children."

AT this exhibition of Satanic madness, the light of conviction shone more clearly upon the mind of Pilate. He had never before witnessed such rash presumption and heartless cruelty. And in strong contrast with the ungovernable passion of his persecutors was the dignified repose of Jesus. In his own mind Pilate believed Christ was a god, and thought he could discern a soft light shining about his head. Looking thus upon Christ he turned pale with fear and self-condemnation; then, confronting the people with a troubled countenance, he said, I am clear of his blood. Take ye him and crucify him; but mark ye, priests and rulers, I pronounce him a just man, and may He whom he claims as his Father judge you for this day's work, and not me.

ONLY a short time before, the governor had declared to his prisoner that he had power to release or to condemn him; but he now thought that he could not save him, and also his own position and honor; and he preferred to sacrifice an innocent life rather than his own worldly power.—*Mrs. E. G. White.*

## Old Testament History.

### SIN AND ITS REMEDY.

(Lesson 24, June 15, 1889.)

1. WHAT troubled the people of Israel as they journeyed from Mount Hor by way of the Red Sea?

"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way." Num. 21:4.

2. What did they at once do?

"And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." Verse 5.

3. In the face of what special help from God did they thus wickedly murmur?

"And when king Arad the Canaanite, which dwelt in the South, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the Lord hearkened to the voice of Israel and delivered up the Canaanites; and they utterly destroyed them and their cities; and he called the name of the place Hormah." Verses 1-3.

4. What punishment did the Lord send upon them for their murmurings?

"And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Verse 6.

5. When the people confessed their sin, what did the Lord tell Moses to do?

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." Verses 7 and 8.

6. What was the result?

"And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Verse 9.

7. By what were those saved who looked upon the serpent?

8. Of what was the lifting up of the serpent a figure?

"And as Moses lifted up the serpent in the wilder-

ness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John 3:14, 15.

9. When the people murmured, against whom were they rebelling?

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:9.

10. Then when the people looked upon the brazen serpent, what did their act signify?—*That they now trusted Christ, their great Leader, and acknowledged that their punishment was due to lack of faith in him.*

11. Until what time did the children of Israel preserve the brazen serpent?

"Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan." 2 Kings 18:1-4.

12. How did they come to regard it? Verse 4.

13. What did Hezekiah call it?—*Ib.*, margin.

14. In thus worshiping the brazen serpent, what did the people do?

"Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." Rom. 1:25.

15. When people lose faith, what will they inevitably do?

"For whatsoever is not of faith is sin." Rom. 14:23, last part.

16. How alone can men live righteous lives?

"Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4.

### NOTES.

It is no wonder that the Lord in speaking many years afterwards of the children of Israel during their wanderings in the wilderness, said he was grieved with them. It would seem that their murmurings during this time were almost unceasing. Unreasonable, always, to a great degree, they in this instance reached the extreme limit of unreasonableness, and added outright falsehood to their other wrongs in saying that they had no food or drink. This was totally untrue. Both bread and water were continually supplied to them by the direct interposition of divine power.

HERE is a striking evidence of the deceitfulness of sin. This very people for whom God had done so much, more by far than the mere words of the record can convey to our minds, became so hardened in heart by listening to the voice of the tempter that they were ready to forget all of the mercies of Heaven in one brief moment. Such a course as this could only augment their sin before the Lord, because they not only murmured in regard to the future, but denied the blessings which God was even then bestowing upon them.

How often the unbelief of the Israelites is duplicated by the children of God to-day. He who notices even a sparrow fall to the earth, assures us that the very hairs of our head are numbered, and that in the minor affairs of life He is ever near us to uphold and bless us; and yet right in the midst, perhaps, of great blessings, and in spite of all the

evidences God is continually giving us of his tender love toward us, we are ready to complain of him, and almost doubt him to his face. And yet how good the Lord is to hear with us. Surely it is because "of the Lord's mercies that we are not consumed, because his compassions fail not." Lam. 3:22.

BUT it sometimes serves as a wholesome reminder of our ingratitude, for God to allow the consequences of our rebellion to fall upon us. So it was with the children of Israel in this instance. Right in the midst of their unbelief, while they were yet accusing the Lord, and speaking against Moses, his servant, as if God would bring them to a realizing sense of their dependence on him, he removed the sheltering care which he had previously so kindly vouchsafed them, and at once the poisonous serpents, with which the wilderness abounded, were permitted to come among them in great numbers, and many of the murmurers were slain.

THE lifting up of the serpent, which Moses made of brass and placed on a pole in the sight of the perishing multitude, was a fit type of the lifting up of Christ. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Sin first came into the world through Satan in the guise of a serpent, and it was he who had caused the children of Israel to sin against the Lord to such an extent that many of them at this time lay dying upon the plain in consequence of their unbelief. How fitting it was, then, that this reminder of the origin of sinfulness should be lifted up before them, and that looking on down past this symbol into the future, they should see by faith the lifting up of the One who should bear their sins, the promised "seed" which should bruise the serpent's head."

THE Israelites must look upon the brazen serpent if they would live. This was their only hope. Fainting, dying, on account of the poison coursing through their veins, yet if they only had faith enough to look to the means provided for them they were healed. How many of us to-day are poisoned by sin! Sick, morally sick, cursed by its evil influences, suffering its effects bodily and spiritually, dying without hope, what shall we do to be saved? Read John 3:14-16. "Whosoever believeth"—that means you, dear friend, and me. God himself has provided the remedy for sin. Let us accept the sacrifice made for us and be free.

"There is pardon for the sinner,  
And more graces for the good;  
There is mercy with the Saviour,  
There is healing in his blood."

THERE was no intrinsic saving power connected with the brazen serpent in and of itself. It was only a figure at best. But with Christ the case is far different. He possesses the power within himself to heal the repenting sinner, and to help us resist sin. We cannot do this of ourselves, but, like Paul, it is the privilege of every child of God to say, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Here is where our strength lies. God says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:52. God grant that we may claim these blessed promises.

J. W. SCOLES.

"It is our weakness that gives us our right to pray; it is our sin, rightly comprehended, that is our letter of introduction to the cross. Righteous men, snow-covered men, away! ye have no invitation to Calvary. 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' 1 Tim. 1:15. Said the Saviour, 'I came not to call the righteous, but sinners to repentance.' Luke 5:31, 32."

## The Missionary.

### THE LAND OF THE CZARS. NO. 3.

It has come to be regarded as a safe rule by which to judge of the possibilities of any country or nation by the government which it possesses. This is undoubtedly a correct principle to apply in general, and while there may be exceptions to this rule, it will be found, other things considered, to work well in the majority of cases. The statutes of any Government constitute the limit, nationally, to the attainments of its people, and any higher ground can be occupied only through a change in the Government by means of a revolution or otherwise. It is the recognition of this principle that is causing the unrest and agitation among the Russians to-day. As a people, they feel themselves capable of greater things than are at present within their reach. This feeling has been cherished for generations past, and when the imperial decree of 1861 was carried into effect two years later, and 22,000,000 serfs belonging to private owners, besides the 22,225,000 crown peasants, were emancipated, it caused a thrill of joy to run through the entire nation, as they thought they saw in these tokens the signs of a speedy reconstruction of their laws upon purer principles, not the least of which they hoped was a constitutional Government. But the fountain must be cleansed else the stream can never become pure. Year after year went by and still the goal of their desires was as far away as ever. Then it was that the spirit of unrest so long lying half dormant in the breast of the Russians began to rouse itself, and to show in the vague threats and muttered warnings of the populace the premonitory symptoms of that discontent which would have resulted in an outbreak of revolution long before this had more favorable conditions prevailed.

In this land of liberty, we can form only a faint idea, at best, of some of the trials under which the inhabitants of Russia labor. We have perhaps been too ready to condemn them all unheard, and to associate the *nihilism*, so called, of that country, with the anarchy and lawless sentiments of the Socialists of our own land, than which perhaps we could not have made a graver mistake in this connection. A proof of this is found in the fact that the official organ of the Nihilists, published at Geneva, was bordered with mourning on the occasion of the assassination of President Garfield. They could see no excuse for political assassination (as they then understood Garfield's murder to be), in a country of open courts and free presses, and where the officers of the Government were chosen by a free vote of the people. Doubtless there are in a heterogeneous population like that of Russia, some who hold to almost all sorts of political opinions, but the mass of political conspirators there do not believe in the so-called policy of terror, and even those who do, do not design to break down all existing institutions, as falsely reported here. The term Nihilist is undoubtedly a misnomer as applied to the revolutionary party in Russia. According to their own statements, they would readily lay down their arms if the Czar would guarantee to them a constitutional form of Gov-

ernment, free speech, a free press, and freedom from arbitrary arrest, imprisonment, and exile. We who have grown up here amid the atmosphere of our free institutions cannot appreciate all that this means to these poor struggling souls. Perhaps an insight into some of the facts in their case will assist us in understanding it better.

The Government of Russia is an absolute monarchy, which it is well-known is the most tyrannical form of government that can exist. All power emanates from the emperor, or Czar (Zar), who has complete control over the lives and property of his subjects. In fact, the greater part of the landed estate of the empire belongs to the crown, and those who cultivate this are required to pay enormous rents for the privilege. Not only so, but any permanent improvements in the way of barns, houses, or buildings of any description, can be instantly seized upon by the officers of the law and regarded as a part of the estate, while the poor farmer who has borne the expense can be immediately dispossessed and assigned to some other piece of property. If he raises any objection, some trumped-up charge can easily be brought against him, and the next thing he knows, without even so much as the benefit of a trial in some instances, off he goes to Siberia. This may be considered an extreme case, but it is no more than has been done time after time, and no more than it is possible to do again. What makes the matter worse is that this power of the Czar is hereditary and passes down from generation to generation, so that the only limit to the indignities possible to be put on the suffering people lies in the whim or caprice of the one who happens to be the governing monarch. The Czar is also head of the church and appoints all its officers. He is by law a believer in the Orthodox Catholic faith, as it is officially called, or, as we term it, the Greek Church, which is the established religion of the empire, and of which we will speak more fully in the future. This, it can be readily seen, gives him a power in religious matters which, when he chooses to exercise it, comes so little short of the despotism of the Romish hierarchy that there is but little difference between the two.

When we think of these things it almost makes us tremble to contemplate the possibilities of danger and hardship that lie in the way of planting the present truth in such a country as this. We are glad, however, that the Lord does not require us to do this work in our own strength, and that he has promised to uphold and care for his faithful servants. But how much they will need our prayers, and how generously we should contribute of our means to aid in the establishment of the truth on a firm basis among this people! Undoubtedly the Lord has many precious sheaves to be garnered from this part of the great harvest-field. May we do our part in helping send forth laborers into the harvest. J. W. SCOLES.

SOME persons, instead of "putting off the old man," dress him up in a new shape.—*St. Bernard.*

If religion has done nothing for your temper, it has done nothing for your soul.—*Clayton.*

## The Home Circle.

### THE SHADY CORNERS.

THE shady nooks and corners,  
So quiet and so cool,  
Where springs the crystal streamlet,  
Where glooms the dusky pool,  
I leave the path to seek them;  
No dearer haunts I know  
Than just the lonely places  
Where patient mosses grow.

The shady nooks and corners,  
By forest, brook, and burn;  
They hide, in deep recesses,  
The waving, feathery fern.  
And through their sheltered silence  
Shy wings flit to and fro,  
And bits of song are breaking  
Where humble flowers blow.

The shady nooks and corners,  
Apart from stir and strife,  
And distant from the tumult  
Of busy, whirling life,  
Where some of God's dear children  
Alone are left and low,  
There, star-like, strong, and steadfast,  
The lights of promise glow.

The shady nooks and corners  
Wherein we dwell with God,  
And conquer pain and weakness,  
Sustained by staff and rod;  
Perhaps in all earth's journey  
Naught sweeter shall we know,  
Than just the sanctuaries,  
Where hidden graces grow.

The shady nooks and corners,  
Screened from the glaring day—  
Songs in the night He giveth  
To those who watch and pray,  
And blessing comes when, leaving  
The trodden road, we go  
To rest amid the shadows  
Where living waters flow.

—Margaret E. Sangster.

### "UNSPOTTED FROM THE WORLD."

A PRACTICAL TEXT FOR EVERY-DAY LIVING.

"THAT" was our minister's text the other day, and his sermon has kept me thinking about it every day since. A pretty practical thing for every-day use he made religion to be, not an outside garment to be worn occasionally, like one's best clothes, and then laid aside for some other important occasion. No, not that way. But there it is in the Bible, just as anyone that wishes to understand it can see, a straightforward, plain definition. Pure religion and undefiled—no half-way work, no muddy mixing with some other substance, so as to make a compound that would pass for the genuine article, no conforming to the world while you are professing to be on the Lord's side, and ought to be transformed. None of that kind. 'Pure and undefiled' is what it seems to be, and it must bear the test of scrutiny by God, who knows every semblance from the genuine.

"So what is this pure and undefiled religion? I think the minister dwelt upon the last part of the verse as if it ought to come first. To *keep* himself unspotted from the world. Not to try to make himself so, for only the Spirit's cleansing can do that; but to stay close by the fountain, and so be continually kept from the influence of the world. That means a good deal for me, a man of business, constantly exposed to the intrigues of other men—worldly men, of course. In fact, I don't see how I can be so much occu-

pied with my business, just as it is, and keep myself unspotted. There's that last invoice of goods—I meant to double on the sale, and I had been planning to—no, I won't do that; too big profit altogether. After what I've heard about being unspotted, my spots would be heavy as lead, and I'm afraid they wouldn't rub out. No, I can't with any conscience carry out that plan. 'Visit the fatherless and widows in their affliction.' That means, the minister seemed to think, something more than extend to them our sympathy, when they need it, and the most of them do. Let me think a minute. Leave a good, generous sum with that young widow Brigham. Why, it came to me as if the minister himself had whispered it in my ears. I believe I will; husband killed on a night express train, and three children to care for. Yes, that's a better investment than the other I was planning, and who knows but what some of the other church-members might help her—visit her; it won't hurt others to be whispered to as I've been. Oh, this doing what comes to us is easier than the other, keeping ourselves unspotted from the world! but they go hand in hand, so the minister said. Yes, James, I'll be there in just a minute."

And Mr. Joseph Blake's soliloquy in his private office closed, after drawing a generous check payable to Mrs. Mary Brigham's order.

"'Unspotted from the world'—that was just the sermon for me, I am sure of it," thought Mrs. Norton, as she closed the door after bidding a cheery good-bye to her children starting for school. And the good woman actually sat down and folded her hands to take the solid comfort of thinking a few minutes, as if it was not a morning hour, and she had not an ordinary day's duties awaiting her fulfillment. "He made it so plain, so very practical, so entirely commonplace, so wholly one's life-work and privilege, that I wonder I have not fully realized before that the dear Master chooses our lot far better for all his children than we could possibly do. Our minister must have felt the pressure upon him to send the lesson home to us so strongly as he did.

"Faith and works go hand in hand. Trust and obey, not questioning the result. Do the duty that comes next to that which you are now doing. Take kindly, sympathetic words with you when you go to impart charity, or your gift is no charity. So many clearly defined thoughts I can remember of that plain, practical sermon, and of course I am responsible for my faithful reception of the truth. Oh, for strength to live in my own family unspotted from the world, that my dear children may have an example worthy of being followed! I've sometimes thought I could not do enough for them, but this morning a sense of mortification comes to me, that I can have been so selfish.

"I am not a widow; my children are not fatherless, thank God. And although we have no luxuries, no wealth, no abundance of means, we have the comforts of life, and I can, yes, I will, make some self-denial for others. Heavenly Father, forgive my past remissness, and while I do the needed work for my own dear ones, give me my work for others, just what thou wilt have me to do." And Mrs. Norton unclasped her hands, put

her little rocker back in its place, looked at the clock to see how much time she had taken for this unusual self-communion and brief petition. Then she cheerfully took up the home work appointed her, and sang almost unconsciously to herself, as she passed from one duty to another—

"There's a work for me and a work for you,  
Something for each of us now to do."

Moreover, Mrs. Norton found time that day to select from her own and her children's wardrobes certain articles of clothing not badly worn, that could be spared, and which she took pleasure in making "a'maist as good as new." To these the children added two pretty books that they had wanted to give to just the right ones, besides a few toys, and when Mr. Norton was let into the pleasant surprise gift for the poor family specified, he was not only in full sympathy with the project, but said, "I'll add a bag of flour, with some small groceries from the store."

"Let me take them in my little express wagon," said Harry.

"All right. Be off before school in the morning. Wife, do you remember the minister's sermon last Sunday morning? I'm glad you could do this, for if we can't do great deeds of kindness we can do something, and we will, too."

Yes, the wife had remembered the sermon. Its influence was not lost.

Ministers, servants of the Lord Jesus Christ, who went about doing good, fail not to preach the gospel in its earnest simplicity, and to portray the religion which is pure and undefiled before God, that we, your people, may keep ourselves "unspotted from the world."—*Christian at Work.*

### HOW TO CURE EXAGGERATION.

SOME habits are so unconsciously practiced that a movement to mend them is the only way to detect them. The beam in one's own eye is less noticed than the mote in another person's eye.

A family while at the breakfast table one morning, pledged to observe the strictest veracity for that day. A member of the family tells the "consequence."

As a first-fruit of the resolve, we asked the one who suggested it:—

"What made you so late at breakfast this morning?"

She hesitated, began with, "Because I couldn't"—and then, true to her compact, said, "The truth is, I was lazy and didn't hurry, or I might have been down long ago."

Presently one of them remarked that she had been very cold, adding, "I never was so cold in all my life."

An inquiring look caused the last speaker to modify her statement with, "Oh, I don't think I was so cold after all."

A third remark to the effect that Miss So-and-so was the homeliest girl in the city, was recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain, instead of being excessively homely.

So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects, and giving rise to constant correction in the interests of truth.

One thing became more and more surpris-

ing, however, to each one of us, that was the amount of cutting down which our most careful statements demanded under this new law.—*Selected.*

### THE MOON'S REVOLUTION.

If we could take a bird's-eye view of the portion of the solar system containing only the sun, the earth, and the moon, we should see the sun moving with rapid pace through the vast regions of space, taking with him the earth and the moon. We should see the earth revolving round the sun, taking with her the moon. We should also see the moon revolving round the earth, her motion round both sun and earth causing her to move in an irregular curve, always concave to the sun.

We could then realize as no words can describe how exceedingly complicated is the motion of the moon in her orbit, and admire with reverent awe the heavenly harmony that prevails even in this small portion of the material universe. For it must be remembered that our majestic sun is but a shining point, seen from the nearest fixed star, and our earth and moon are invisible to the suns of space.

The moon revolves around the earth from any fixed star to the same star again, in twenty-seven and three-tenths days, completing a periodic or sidereal revolution.

The earth meantime has advanced in her orbit, and the moon requires more time to complete a revolution in regard to the sun, bringing sun, moon, and earth into line, and making the time from new moon to new moon again twenty-nine and a half days. This is called a lunar month, lunation, or synodic period.

The moon is often considered as of little consequence in the economy of creation. But what would the earth do without her? She is our minister and companion. If she were blotted from the skies there would be no tides of any amount, no silver crescents hanging in the golden west, no glorious full moons flooding the sleeping earth with soft lights and shadows, and no total eclipses of the sun, the most sublime phenomena on which mortal eyes rest.

We have need then to be devoutly grateful for our satellite, for her position in the heavens, for the short period of her revolution, and for all the blessings that follow in her train. Her movement round the earth is but one short chapter in the complex history of our nearest and most intimate celestial neighbor.—*Youth's Companion.*

GAIN comes through outlay; giving promotes growth. Loss comes through hoarding; holding brings decay. The law is the same, so far, in the realm of spirit and of matter. Hand, head, and heart must be taxed in order to live. He who would have must spend. He who would hold must yield. The more one does, the greater his power of doing. Only he who uses knowledge has a permanent hold on knowledge. The heart that gives out love unsparingly is the heart that has most love yet to give:—

"For the heart grows rich in giving; all its wealth is living grain;  
Seeds, which mildew in the garner, scattered, fill with gold the plain."

—*Sunday School Times.*

## Health and Temperance.

### PROHIBITION IN IOWA.

SUCH is the title of an editorial in one of the Oakland dailies, which we quote in full for the sake of calling attention to some serious defects in the writer's logic. The article is as follows:—

"The letter written by Internal Revenue Collector Webster, of the Northern district of Iowa, to B. F. Wright, 'the father of the prohibitory amendment' in that State, is a sock-dologer, and no mistake, exclaims the Omaha *Herald*. He shows first that in his district (about half of Iowa) there are 1,500 licensed liquor sellers—a remarkable showing in a State where prohibition has been the law for a period of so many years. He shows that in Mr. Wright's own county the federal government has found it necessary to prosecute nine liquor dealers who had sold without a license, and in Fayette County (Governor Larrabee's home) the federal authorities had secured forty-nine convictions of unlicensed liquor sellers. And finally he makes this sweeping and incontrovertible statement in direct challenge of the utterances of Governor Larrabee, made with such bad taste before the Nebraska Legislature:—

"Governor Larrabee was not correct when he stated to a Nebraska audience that prohibition was enforced in 85 of the 99 counties of Iowa. On the contrary, there is not a county in this district nor a town of 300 inhabitants or over, for which retail liquor dealers' licenses have not been issued, and in every county the number of licenses issued, when taken together with the number of bootleggers convicted, indicates an increase in the number of dealers as compared with the number in existence before the prohibitory law took effect."

"Collector Webster is an official authority whose relations with the liquor traffic are direct. His statements are based upon the records of his office, and there is no going behind such returns. His statements furnish indubitable proof of the claim repeatedly made that Iowa is worse off under prohibition than it was before that fanaticism was engrafted upon its laws. Prohibition does not prohibit. It never has; it never will. You cannot reform men from their vices by legislative enactment. You cannot enforce a law which the sentiment of a community will not sustain. You cannot control the liquor traffic by prohibiting it, because the ban will be disregarded."

It is true that you cannot reform men by legislative enactment, but it is also true that the prime object of prohibition is not the reformation of drunkards. It is probably true that there never will be a time when there will not be some men in every community who will drink intoxicating liquors. But that fact does not prove that prohibition is a failure. The object of prohibition is to outlaw the traffic in intoxicating beverages and prevent men from systematically tempting men to drink, thus dragging down to ruin thousands of their fellow-beings for gain.

It may be true, as Mr. Webster asserts, that the Government now issues more licenses in Iowa than formerly, but that is very far from proving that there is any more, or as much, liquor sold. Indeed, it is probably the case that the larger number of dealers sell less liquor. No one can for a moment suppose that two men selling in back rooms or in dark cellars and in a secret and hidden man-

ner would sell nearly as much liquor as would one licensed dealer operating openly and above-board, and using all his ingenuity to make his place attractive to all comers.

Open saloons are a constant menace to the safety of boys and young men, who are in danger of being lured into them, and through them to their destruction. Granted for the sake of the argument that every man has the right to drink what and where he pleases, does it follow that they have a right to induce others to drink? If the liquor business is to continue to prosper the supply of toppers must be kept up, and we all know that to keep up this supply large numbers of young men and boys who now have no taste for liquor must be educated to drink it. To give this education is part of the work of the open saloon, and it is a part of the work which is almost, if not entirely, stopped when the business is driven into cellars and other secret places.

Prohibition may not absolutely prohibit, but it does make liquor selling too unsafe to be profitable, and it strips it of the garb of respectability which license throws around it, and we would be pleased to see it become general. C. P. B.

### POINTS FOR PROHIBITION.

THE evil wrought by intoxicants on the physical health can hardly be exaggerated. Alcohol is not a food, properly speaking, but a narcotic poison. Eminent medical men disagree as to whether it possesses any nutritive qualities. The results of long and careful investigation, however, show that if it contains any nutriment at all it is almost inappreciable in quantity. Its value as a remedial agent in disease is quite generally recognized; but used as a beverage in a state of health it rarely fails to work injury. It tends to impair digestion, impoverish the blood, injure the blood-vessels, affect the nerves, and deteriorate the tissue. It finds its way to every part of the body, especially to the brain, where it does its most terrible work. In short, used in excess or habitually it demoralizes the whole body, impairs its functions, diminishes its muscular force, reduces its power to resist disease, and superinduces disease. The result is that strong, able-bodied citizens, the glory of the State, become physical wrecks and lose the power as well as the purpose to contribute to the general prosperity, or even to support by their own labor their families or themselves.

The old idea that alcohol preserves the system from the effects of extreme heat or extreme cold has long been exploded. It is the written testimony of General Greely, the most distinguished Arctic traveler we have among us, that in high latitudes the effect of alcohol is shown in "diminished power for work," and in "impaired resistance to cold." Henry M. Stanley, the great African explorer, has shown in case after case, among his own followers, that alcohol is a deadly thing in the tropics. Dr. Edson, of the Health Department of this city, says that when taken to excess in hot weather—and "people who use it invariably use it to excess"—"nothing could be used that would produce sun-stroke or heat exhaustion quicker." Dr. Willard Parker, also an eminent medical authority, gives it as his opinion that those who drink freely in hot weather "tempt Providence."—*New York Independent.*

## News and Notes.

### RELIGIOUS.

—Recent dispatches from Rome record the sudden illness of the Pope. He is said to be very weak.

—One of the churches in Petaluma, Cal., is considering the plan of employing hacks to bring the aged and feeble members of the congregation to Sunday services.

—It is stated that the Rhenish missionaries now count about 10,000 members of congregations in their 15 stations among the Battas of Sumatra and the adjacent islands.

—Rev. Mrs. Ellen Rinkle, a regularly ordained minister of the United Brethren Church at Wooster, Ohio, has been authorized to perform the marriage ceremony. She is said to be the first woman ever thus authorized.

—Several Jewish journals are advocating the necessity of a Jewish conference to be assembled in Paris during the exhibition, with the aim of considering various Jewish questions, such as the emigration to America and Palestine, and the way to meet anti-Semitism.

—During the century since Carey went to India, De Murray Mitchell computes that at least 200,000,000 have been added to the pagan population of the globe, and that for every 10,000,000 added to nominal Christendom fully 15,000,000 have been added to heathendom.

### SECULAR.

—Vice-President Morton and his wife and daughter sailed for Europe on the 18th ult.

—The Lutheran Norwegian College at Decorah, Iowa, was destroyed by fire the night of the 19th ult.

—The English court is wearing mourning for three weeks on account of the late dowager queen of Bavaria.

—Prince Henry, of Prussia, has christened his infant son Waldemar Wilhelm Ludwig Friedrich Victor Heinrich.

—President Harrison emphatically declines to converse on political questions or transact any official business on Sunday.

—Twenty-one passengers were injured at Corbyville, Ontario, by an accident on the Modoc branch of the Grand Trunk Railway the 18th ult.

—The recent contest for supremacy in the Montana Constitutional Convention was very close, the Democrats having only a small majority.

—Edison is at present devoting his attention to the problem of turning heat from coal directly into electricity without the use of battery or dynamo.

—A Russo-American company has been organized for the purpose of constructing a railroad across Siberia to some point on the Pacific, where they can connect with San Francisco by steamers.

—Recent mail advices from Constantinople state that a serious palace conspiracy for deposing the Sultan has just been discovered, and as a consequence there have been many mysterious arrests.

—Thousands of disgusted and disheartened boomers are returning from Oklahoma, having found it far from the paradise it was reported, and some portions of it destitute of water and almost barren.

—Numerous suits against ex-convict James D. Fish, of the Marine Bank, which have been lying dormant during his imprisonment, are to be revived, and again brought forward into the courts against him.

—The most extensive mining contest ever engaged in on the Pacific Coast was begun in Los Angeles, Cal., recently. The suit involves \$40,000,000 and concerns two of the largest companies doing business in the State.

—The British steamer *German Emperor* ran into another British steamer, the *Beresford*, while the latter was anchored on Goodwin Sands, the 20th ult. The colliding steamer sank instantly. Six of her crew are supposed to be lost.

—There is talk of incorporating a stock company in the United States, for the purpose of establishing a factory in Ireland, in which the evicted tenants can find employment. Boots, shoes, clothing, and underwear would be manufactured.

—The dead body of Dr. Cronin, the Irish-American who strangely disappeared from his home in Chicago a few weeks ago, was found some distance north of that city in a sewer on the 22d ult. It is conceded that Cronin was murdered.

—Fish in the Iowa River, from Marshalltown down, are dying by thousands, and it is believed the river is poisoned. The contamination extends for fifty miles. Some death of stock is also reported from the effects of drinking the water.

—The Executive Committee of the National Conference of Charities has decided to hold the next annual meeting at San Francisco, commencing on September 11. Representatives of all charitable and correctional institutes in the country are invited.

—George Bancroft, the aged historian, is failing very fast mentally, so much so, indeed, that he is no longer considered able to take care of himself even in conversation. No one besides his physician is permitted to see him, with the exception of intimate friends.

—Mrs. Winter, of Deptford, England, must be a modern Lucretia Borgia. It now comes to light that she is in the habit of insuring her relatives and then poisoning them to obtain the premium. Since 1885 she has insured twenty-seven individuals, five of whom she has since poisoned.

—The latest reports from the flooded districts of Austria show that the loss of life was much greater than was supposed. The rivers are still greatly swollen. The deepest distress prevails throughout the submerged districts, and steps are being taken to relieve the immediate wants of the sufferers.

—John W. Young, son of the late Brigham Young, and financial agent of the Mormon Church, has just completed the purchase of 70,000 acres in the north-western part of the State of Chihuahua, Mexico, for \$100,000. Many thrifty Mormons are already moving to the property, having despaired of the admission of Utah as a State.

—The first train over the new line of the Canadian Pacific Railway through the back-woods of Northern Maine had a novel experience recently. Millions of caterpillars covered the rails to such an extent that two locomotives were unable to more than barely make headway through the squirming mass, which extended over a distance of eleven miles.

—A report was submitted to the General Assembly of the Presbyterian Church at New York, May 20, showing that, of the 1,800,000 colored children of school age in the South, only 800,000 attend school. It was asserted that illiteracy in that race was increasing, and that as the children grew up the number of illiterate voters grew. These voters, it was declared, were being used by unscrupulous politicians.

—The attorneys for the *Toronto Mail*, which was sued for libel recently by the Jesuits of Canada, have filed a bold preliminary plea in court asking that the case be dismissed. In this plea they assert that the members of the Society of Jesuits have no civil rights because of the vows they have taken. They declare that the object of the society is the propagation of the following doctrines: That the Church of Rome is superior to the State; that the Pope of Rome has the right to depose sovereigns, and that he has the right to absolve subjects from their allegiance; that the Legislature of the province (Quebec) and the Dominion Parliament are alike subject to the Pope in making marriage laws; that the Legislature cannot make laws relating to the civil rights of Roman Catholics, and especially of the Roman Catholic clergy and of the Jesuits, without the consent of the Pope; that in case of conflict between the civil laws and those of the Roman Catholic Church, the latter must prevail, and that the said church has the right to avail itself of force and to apply external coercion in order to enforce its doctrines. From these assertions in a legal document it is apparent that the libel suit in question is likely to be of vast interest and importance to the whole civilized world.—*America*.

## Obituary.

WAGGONER.—Died in Oakland, Cal., May 20, 1889, Ernest Eugene Waggoner, only son of Elder E. J. and Jessie F. Waggoner, aged 9 months and 8 days. Little Ernest was a frail child and had ever required the most tender care and careful nursing, but all that loving hands were able to do could not stay the hand of disease, and his life has been suddenly cut short, and they have laid him away to await the coming of the Life-giver. This affliction, coming as it does so soon after the death of Brother Waggoner's father, will be doubly hard to bear. But in this, as well as in the other bereavement, they sorrow not as others that have no hope, for they have the assurance that if they are only faithful they will meet him again in the morning of the resurrection.

Another sad feature of the case was the fact that only a few days before the death of the child, the husband and father started on his journey East to fill important engagements, and so will never have

the pleasure of beholding the face of his loved one again in this life. But we have the assurance that little Ernest will come again from the hand of the enemy, and this hope will sustain the parents in their hour of deep trial and affliction. Words of comfort were spoken by Elder St. John from Jer. 31: 15, 16. C. H. JONES.

JONES.—Died of diphtheria at Healdsburg, Cal., May 16, 1889, John Byron Jones, aged 15 years, 6 months, and 4 days. Brother Byron was the son of Elder E. R. Jones and wife. He gave good evidence of full acceptance with God. He said he only cared to live that he might improve his time in doing good. He gave charge to some of his school-mates "to make sure work for eternity." After this he said, "If they will only take my warning."

Brother and Sister Jones feel to put their trust in Him who "doeth all things well." We not only endeavored to comfort, with the precious hope, those who mourned, but we tried to present before all the many chances for doing good in this life, and the need of making sure work for the life to come. And we felt that the case of Brother Byron was more to be desired than that of many who live in folly and heedlessness. W. M. HEALEY.

SHEA.—Died at Ox Bow, N. Y., April 22, 1889, Viola M. Shea, aged 17 years, 11 months, and 21 days. Desirous of obtaining an education, she put forth earnest efforts in that direction; but an over-exertion of the physical and mental powers made her an easy victim of typhoid fever, which was followed by cerebro-spinal meningitis, and her bright hopes were quickly blasted by death. When surrounded by evil influences, she ever remained true to principles of integrity. She kept the Sabbath a short time before her death, and resolved to be more faithful in the future, and besought her mother to follow the Saviour. When she could no longer speak except in a whisper, her earnest prayers to God could be heard during the restless nights of her illness. She leaves a mother, stricken with grief, a brother and sister, besides other relatives and a large number of friends. Amid the gloom and darkness, the bright star of hope bids us look to Him who is the resurrection and the life. L. W.

HERRIMAN.—Died at Fresno, Cal., May 14, 1889, Sister Ellen Louisa Herriman, aged 59 years, 7 months, and 12 days. She was brought under the influence of the truth in her youthful days, when she gave her heart to God and joined the church. December 25, 1859, she was united in marriage with our esteemed brother, L. P. Herriman. She is the mother of four children. One daughter resides in Wisconsin and one son in Nevada. The other children, in Fresno, Cal., are left with the husband and father to mourn their loss, but not as those who have no hope.

Her disease, chronic ulceration of the liver, was very painful. But calm trust in God remained with her to the end. She expected to die, talked about it, prayed about it. We frequently had the privilege of counseling and praying with her. At such times the sweet spirit of the Saviour would come very near. The terrors of death to her were swept away by the bright glories that faith beheld just beyond. We believe she sleeps in Jesus, "that blessed sleep from which none ever wake to weep."

Words of comfort were spoken by the writer from Rev. 14: 13. J. H. COOK.

(Review and Herald please copy.)

BROWN.—Died at Lafayette, Contra Costa County, Cal., May 14, 1889, Brother Warren Brown. He was born in Morgan County, Ill., June 19, 1826, and was consequently aged 62 years, 10 months, and 25 days. He leaves a wife, brother, and other relatives to mourn their loss. Among the mourners was the father of the deceased, aged 92 years, who attended the funeral and rode a distance of 30 miles in a carriage on that day. Brother Brown came to California in 1847, and took up his residence in Contra Costa County soon after, and was at various times elected to the offices of county surveyor, member of the assembly, and sheriff. A local paper said of him: "He was one of the few men left whose home had been here since 1849, and during that long period of forty years no man has enjoyed the esteem of his fellow-citizens in a greater degree than himself." About 13 years ago Brother Brown accepted the truths of the Bible, and has fallen with faith in the soon coming of his Lord and Saviour. We tried to point out the value of that hope to a large congregation of sympathetic friends. He was a man of robust constitution, but began to fail in health about two years ago, and about three months ago had a slight shock of paralysis and rapidly sank, a great sufferer, till death gained a victory for a little season, when "the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." W. M. HEALEY.

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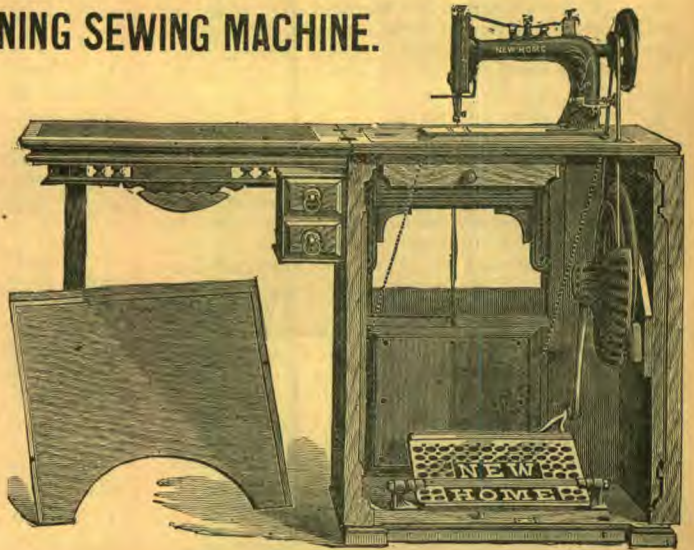
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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JUNE 3, 1889.

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## CAMP-MEETINGS FOR 1889.

It is announced by the General Conference Committee that the camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (\*) in the following list, will be preceded by a workers' meeting. The committee states that where workers' meetings are to be held, and they are not thus marked, notice should be given at once. The list, which is subject to change, is as follows:—

*Minnesota, Minneapolis,	June	11-18
*New York, Rome,	"	11-18
Wisconsin, Mauston,	"	18-25
Dakota, Madison,	June 25 to	July 2
Michigan (Northern), Wexford,	" 25 to	" 2
North Carolina,	July	9-16
Virginia,	"	16-23
West Virginia,	"	23-30
Georgia,	July 31 to	Aug. 6
Michigan (Southwestern),	Aug.	13-20
*Ohio,	"	13-20
*Missouri (general),	"	13-20
California, Ferndale, Humboldt Co.,	"	15-22
Arkansas, Rogers,	"	20-27
Maine,	"	20-27
Tennessee,	"	20-27
*Michigan (general),	Aug. 27 to	Sept. 3
Texas,	" 27 to	" 3
Vermont,	" 27 to	" 3
California, San Diego,	" 29 to	" 9
Colorado,	Sept.	3-10
Canada,	"	3-10
Nebraska,	"	10-17
Illinois,	"	17-24
Indiana,	Sept. 24 to	Oct. 1
*California (general), Oakland,	" 25 to	" 7

Mrs. L. D. F.: You will find your question fully answered in the article entitled, "Samuel and the Woman of Endor," on page 323 of this paper.

At this writing it seems probable that before this paper reaches the reader the work of the Berlin Conference on Samoan affairs will have been completed, and that in a manner most satisfactory to the people of Samoa. It seems that everything claimed for the Samoans by this Government has been conceded by Germany.

THE *Catholic American* says that "the restoration of the temporal power is in the highest degree an international question which deserves to be discussed in an international congress." And we take it from Rev. 17:12, 13 that it will be so discussed, and that the powers of Europe will "have one mind, and shall give their power and strength unto the beast," the Papacy, but only for a little while; for it is that power whom the Lord shall "consume with the spirit of his mouth, and destroy with the brightness of his coming." And his coming is near.

In a recent article on "The Roman Question," or rather on the restoration of the temporal power of the Pope, the *Catholic American* asks: "How can he (the Pope), without being independent in temporal affairs, have the assurance of being able to teach all nations?" We give it up; and we confess that we do not see how he could have that assurance even with temporal power. "How can they preach except they be sent?" says the apostle; and we are sure that the Pope has no authority at all, as Pope, to teach the gospel. The power of which he is the embodiment is called by

the apostle, "the man of sin," and "that wicked," and "unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" He "that as God sitteth in the temple of God, showing himself that he is God," can have no divine "assurance of being able to teach all nations."

A CORRESPONDENT of the *Christian Oracle* in a late communication to that paper makes the proposition that "Adventists who pretend to keep that Sabbath law ought to do their utmost to compel all around them to keep the Sabbath," and says, "They do not obey the commandment unless they do." His proof (?) is as follows:—

"Examine the Sabbath law of the decalogue. You must keep the Sabbath yourself. But is that all?—No indeed. You must compel others to do it too, and here are the ones named: (1) Your son; (2) your daughter; (3) your manservant; (4) your maidservant; (5) your cattle; (6) the stranger or the gentile."

The most notable feature in this exhibit is the omission, after the word stranger, of the words, "that is within thy gates." The commandment says, "Nor the stranger that is within thy gates." This requires Sabbath-keepers to require all upon their premises to refrain from labor upon the seventh day, but lays no duty upon them, and gives them no authority outside of that, as everybody knows, and as every honest man will admit. The Sabbath-keeper can and should say to a stranger who for any reason might desire to do any unnecessary work upon his premises on the Sabbath, "You must not do it;" but he would have no right to say it to his neighbor who wished to work upon his own premises, within his own gates.

THE *California Christian Advocate* of April 17 has the following, which will be of interest to all the readers of the SIGNS OF THE TIMES. We have before alluded to this proposed visit and to its object, but this presents it more fully and shows that so far from being dead the demand for religious legislation is not even sleeping on this coast. The *Advocate* says:—

"Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, is planning to spend August and September in the Pacific States and Territories, in the interest of Sabbath observance, and especially in the interest of the proposed National Sunday-Rest day, for which ten millions have petitioned Congress. He has spoken on this subject twice before the Senate's Committee on Education and Labor, also at the International Convention of the Brotherhood of Locomotive Engineers, and at the General Assembly of the Knights of Labor, both of which bodies indorsed the petition unanimously. He has presented this subject in the halls and churches of the chief cities of twenty-two States. The remaining States and Territories he expects to visit before the next Congress. Of course, his visit on our coast will greatly help in securing Sunday laws in California and Nevada, the only States that have none, and in securing better enforcement of the existing laws in the other States and Territories, and better observance of the Sabbath by church people. . . .

"Mr. Crafts is to debate with Professor Jones, of the Seventh-day Adventists, in Michigan, and will probably arrange to meet some of their leaders in California also."

Of course our readers are aware that Mr. Crafts is not to debate with Professor Jones, of the Seventh-day Adventists. But the reason has not yet been stated; it is this: He simply don't want to. The facts are that Mr. Crafts challenged Mr. Jones for a debate; the challenge was promptly accepted, and the time, place, etc., etc., all agreed upon, when for some not very clearly defined reason the valiant champion of National Reform backed out, and now says that he will not debate. Possibly he has concluded that "Professor Jones, of the Seventh-day Adventists," has arguments which he does not care to encounter at short range.

We are not authorized to speak on the subject,

but we doubt not that if Mr. Crafts will make his wishes known in time, and give a sufficient guarantee that he will not run before the battle begins, he can be accommodated if he desires "to meet some of their leaders in California."

CARDINAL NEWMAN is credited with saying that "much of the fault found with the gospel comes from a wish to make religion acceptable to the world in general, and more free from objections than any moral system can be made, and more immediately and visibly beneficial to temporal interests of the community than God's comprehensive appointments condescend to be."

This is certainly true, and the fact is to be deplored, but in catering to the demand for a gospel shorn of its "objectionable" features, the ministers of the present day are only following the example of the bishops, especially in the third and fourth centuries, when to make Christianity acceptable to the heathen they incorporated with Christian rites the many pagan forms and ceremonies still observed by the Roman Catholic Church. The children are only following the example of the mother, for the time has come when people will not endure sound doctrine. And as in the fourth century, as related by Gibbon, the most respectable bishops persuaded themselves that the heathen "would the more readily renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity," so the popular ministry to-day console themselves with the thought that lowering the standard, and throwing over the follies of the world the garb of religion, will make Christianity so attractive that all will embrace it. But alas! when thus emasculated it is no longer the Christianity of Christ, and is little better than the baptized paganism, which is now known as Roman Catholicism.

EDITOR OF THE SIGNS OF THE TIMES: Please allow me through you to thank good Mr. and Mrs. V. O. Wait, of Albany, Oregon, for the pamphlets entitled "Christ's Second Coming" and "The Three Messages." Beside these they have been sending me the SIGNS OF THE TIMES and the *American Sentinel* regularly since the 23d of February, and that without money or price. God certainly has some great blessing in store for them. I have derived great good from reading them, as have also my friends to whom I loaned them. Some to whom I read are filled with wonder at the truths that are made so plain by the writers of the papers. I have but one *Sentinel* at home to-day; all the rest are out, and doing good.

May God's choicest blessings ever be with the editors, and all concerned in sending forth the glad tidings contained in your papers.

Yours with respect,

MRS. MARY M. SHARROW.

"EXCEPT the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Ps. 127: 1.

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