

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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THOSE who really and truly love a person, love his personal presence. Those who truly love Christ will love his personal presence. Those who love his personal presence will love his second coming, and will long and pray for his appearing.

GREAT wisdom or knowledge will not keep men from sin. Some of the most learned men have been great sinners. Solomon, the wisest, was one of the greatest. The only power which will keep men from sin is a heart cleansed by the grace of God, and a faith which appropriates the life of Christ through the promises of his word hour by hour.

CHRIST is Lord of the Sabbath, not to destroy or to abrogate, but to protect and uphold. Even so is he the Lord of his people, not to destroy, but to defend, to protect, to save. The words of Jesus, that "the Son of man is Lord also of the Sabbath," instead of showing a change in the Sabbath, or its abrogation, show it to be honorable in the sight of God, and worthy of all regard by his people.

THERE are many interpretations of prophecy in these days, and it is difficult for the novice to say which is correct. There is a plausibility about many of them, especially those which refer to time, which is very fascinating to many people. We have not space here to name or criticise any of these interpretations. Certainly all cannot be true, for truth is not contradictory. All may be false. There are two things which will enable us to prove the falsity of every erroneous theory: 1. Does it fix a time for the Lord to come? If so it belies the positive words of Christ, which declare that "of that day and hour knoweth no man." 2. Does it ignore the judgment which precedes the coming of Christ? This preliminary examination and determination of cases is made prominent in connection with the great messages and lines of proph-

ecy set forth in the Bible. In some it is made the great thing. It is the closing up of Christ's great priestly work; it is the finishing of the gospel of God. Whatever interpretation there is which ignores this is imperfect at best, and is likely to be entirely wrong. God has given us these prominent waymarks; let us hold them fast.

God holds men responsible, not only for the light they have, but for the light which they might have. He not only requires that man shall investigate and receive the light which is brought to him, but he demands that man shall seek for light. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. If we would have the rest which is in Christ, we must "come" unto him. Willing ignorance will but more deeply condemn him who seeks shelter underneath its broad garments.

THE *Presbyterian Banner* has the following to say on what is termed, in the sneering unbelief of the day, "heresy hunting":—

"A good many secular journals, and some of the religious newspapers, have much to say in condemnation of what they call 'heresy hunting.' They speak of it as if there was a class of ministers who go prying around, and sniffing the air, to see whether by any possibility the least taint of error can be discovered in the preaching or writings of others. There is an effort to create the impression that this is characteristic of those who adhere to the doctrines they professed to accept when received into the ministry, and who believe in the absolute truthfulness of the word of God. The accusation is unfair, unjust, and untruthful. The truth is that those who adopt heretical views parade themselves so conspicuously before the public, and are so defiant, that the orthodox are compelled in self-defense to call them to account."

A different spirit is ever manifest on the part of those who have led the church out into greater light than is shown in such men as Dr. Briggs, Henry Ward Beecher, and others of like tendencies. The true leaders have ever appealed to the word of God, and simple faith in that word. The "advanced" steps of the latter class have been away from the Bible, and toward that vain philosophy, which, summed up through all the ages, has never been able to save one soul. The great conflict of to-day is between human reasonings, imaginations, and vain philosophy on the one hand, and the Bible and simple faith on the other.

THE PEACE OF CHRIST.

PEACE is the longing of every heart, but, sad to say, is known to but few. The nations of the earth are spoken of as at peace, but their fevered unrest is worse than war. The great world is like the great sea, ever in tumult, tossing, throbbing, breaking madly on eternal rocks and barriers, ceasing only when exhausted with the struggle. "The wicked," says the prophet, "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt;" and therefore it follows, as declared by the next verse, "There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

There is no better illustration of the condition of mankind generally than that of the troubled sea—never wholly at rest, never perfectly clear. And if for a time it seems to rest, the first strong wind lashes it to foam, stirs up its noisome depths of mire and slime, revealing all its innate corruption. So men look out upon the earth in times of sunshine and calm, and call it peace; but at the first breeze of political excitement the slumbering waters are stirred to their depths, and the roll and toss and surge of the human billows are repeated in ever-varying monotony.

And this is but a picture, on a larger scale, of many an individual life. How many there are who never know peace and rest! Their life is one continual strife. They are at war with the world, at war with nature, and, worse than all else, at war with God. They are in continual fear of calamity; they borrow all the trials of the future, many of which are of their own fanciful creation, and bring them over into to-day. They are not submitted to God or his word. They do not, many of them, know whether there is a God.

They seek for peace in tobacco, in wine, in rum, in opium, in gay company, in a multitude of ways, but these ways do not bring peace. For a little season peace sometimes seems to abide, but ever and anon, like the skeleton at the feast, the dread specters of strife and unrest force entrance and banish the smile, and pale and line the already furrowed cheek. This is all the peace which the world can bestow,—a peace as evanescent as the dew.

There is but one way to find peace, and that is in Christ, according to the terms laid down in his word. The enmity and strife are always on our part. The thoughts of God toward us are thoughts of peace, not thoughts of evil. Jer. 29:11. "The carnal mind is enmity

against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. It therefore follows that if the enmity is on man's part, man must surrender, submit, or yield to God. To use a military term, he must capitulate. If man renounces his own will and accepts of God's will, the Lord can have naught against him; and if there is no enmity between man and God, it follows that there is the opposite of enmity, or peace, between them.

But man cannot of himself do what is required of him. He is a sinner, bound by the cords of his sin. He may will to yield to God, but sin holds him in its embrace. There is but one system which reveals the way; there is but one power which can deliver him from the law of sin which is in his members. That system is the gospel of God, that power is the power of Christ in the gospel. This twofold truth is thus stated by the apostle:—

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. 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. 5:18-21.

Despairing in himself, the sinner hears the gospel of reconciliation. The lifted-up Redeemer draws him to himself. Finding nothing but bondage, strife, and unrest in his own way, he, by faith, looks to Christ for succor, as so graphically pictured by Paul in Rom. 7:14-25. Yielding to God, renouncing all for Christ's sake (Luke 14:33), he with joy accepts of Christ as his Saviour. What then? Let the word of Inspiration answer: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

The enmity is taken away. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. The carnal mind, the stony heart, the unsanctified human will, are taken away by the power of the gospel of Christ. Jesus, the great High Priest, stands in the sinner's stead. Infinite Holiness, looking upon him, sees only the fullness and beauty of Christ. God finds naught against the child of faith, and the child has naught against God; for he has yielded his all to God. There is peace,—sweet, heavenly, glorious, satisfying. Says Jesus: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

This peace is not a feeling, but a condition. The war is over, the strife is ceased, the enmity is taken away, and peace is the result; and, therefore, just as long as the soul is submitted to God's will, in God's way, peace remains. Feeling may depart, remembrance of past sins, like a cloud, may cover us; Satan may suggest his doubts or sneer at our failures, but we know that God's will is our will, that we trust in his word, and peace abides; therefore "let not your heart be troubled, neither let it be afraid." Satan cannot change those conditions; God will not; and we need not unless we will.

What then?—We may rest on God's word. Rest is the feeling of peace. All around may be turmoil, strong hearts of the world may be afraid; the Christian can rest on the word of Christ: "Let not your heart be troubled." Blessed rest, blessed peace, sweet, unchanging assurance of the word of God! Peace is as a river, constant, onward ever; and the confidence it inspires appropriates from the Lord our Righteousness, "righteousness as the waves of the sea." Isa. 48:18. And when the storms and judgments of the last days sweep over the heads of the wicked, to the child of God "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. 32:17. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17.

Reader, do you not wish this peace, this eternal peace and rest? You will not find it in the world. You will not find it in books of men, however well written. It does not depend on the word of man or the power of man. Only in complete submission to God and faith in our Lord Jesus Christ, is this abiding peace found. Can you not believe God? Will you not yield the troubled heart to him? "For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Will you not yield to him—to his infinite power, wisdom, and love?

DOES THE LORD MEAN WHAT HE SAYS?

SAYS the *California Christian Advocate* of October 7 in speaking of feet washing:—

"If we should attempt to practice feet washing, it would degenerate into a mere formality, and might even result in a vain show, a display of mock humility. What we must do is to have the Spirit of Christ, and 'do good and communicate.' God gives that we may give to others. 'Bear ye one another's burdens, and so fulfill the law of Christ.' 'If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.'" "It [feet washing] was an act of deep humiliation, but not intended to be literally followed, but to answer forever the question, 'Who shall be greatest?'"

How it is possible to say that this act, feet washing, was "not intended to be literally followed," in the light of John 13:14-17, above quoted, we are not able to see. We do not know how language could more definitely express such intention on the part of Christ: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." And then, that he might not be misunderstood, he continues: "For I have given you an example, that ye should do as I have done to you." If this language does not enjoin a literal duty, what language could?

The writer of the above seems to have but one thing against this ordinance,—it would degenerate into a mere formality, and might even result in a vain show, a display of mock humility." And what ordinance of God might not degenerate into mere formality? The same could be said of the Lord's Supper. It is a mere formality with millions, it is safe to

say, to-day; but is this a reason why it should not be observed?

According to this principle of interpretation, what duties might not be set aside? It simply says, "God does not mean what he says." And, looking forward to this time, the Lord says, "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. And this principle of interpretation has changed, or supported the change which the man of sin has attempted to make in, the law of God. God says, "The seventh day is the Sabbath of the Lord thy God." "Oh," says overwise man, "God does not mean that you should take that literally; any other day is as good as the seventh;" and so another day (which by no means could be God's Sabbath day) is made to take the place of the day ordained by Infinite Wisdom.

Such has been the case with reference to baptism, a word which, in the original, and in its significance, means "immersion," and never "sprinkling" or "pouring." An act is substituted for the one ordained by Christ. He made baptism an act of faith on the part of believers; man's wisdom has made it an act of consecration in many cases on the part of parents. And thus many of the most practical and precious truths of God's word have been perverted, emasculated, and made of none effect.

Says the writer of the above extract, "What we must do is to have the Spirit of Christ." True, but in what will the Spirit of Christ be manifested—in doing as he has said, or in perverting and making of no effect his words? Jesus says, "He that is of God heareth God's words." John 8:47. We might offer many reasons why the ordinance of humility would be a blessing to the church of God, but we will offer but one, one which seems to us ought to be sufficient to every child of God, and that is, in the words of the Master, "If ye know these things, happy are ye if ye do them." And these words were spoken with direct reference to the ordinance before us. Are these words of Christ true? It matters not whether we understand the reason in detail why God requires this of us; it ought to be enough for faith to know that God requires it. If we could see all the results which would follow from doing God's will, we would not need faith; we could walk by sight. Faith will do God's will, in God's way, as God says. Again, "If ye know these things, happy are ye if ye do them." "What is the chaff to the wheat? saith the Lord."

THE life of faith in God is a life of submission to God. He who has faith in God has faith in his infinite power, infinite knowledge, infinite wisdom, and infinite love. He, therefore, knows by faith that God's will is the only true and wise way, the only sure and safe way. He will therefore walk in God's way of choice, not of necessity. If God's wisdom conflicts with his own, if God's way crosses his, if God's commandments transcend his knowledge, faith overcomes all these difficulties, because it knows that the way of the Lord is best. No command of God will then be unheeded, no divine injunction will be disregarded. "The just shall live by faith;" and "the ways of the Lord are right, and the just shall walk in them."

BAPTISTS AND SUNDAY.

THE *Watchman*, a Baptist Boston paper, thus speaks of the Baptist attitude toward Sunday observance:—

"Baptists, at least, have never claimed that the church has a right to enforce its ideas of how the Lord's day [Sunday] should be observed upon the community at large through the power of the State. Standing almost alone, they have simply asked that the State should secure to all men protection in worship, and any Sunday legislation beyond this they have urged only on sanitary and moral grounds. We have believed that 'the right to worship is sacred; the attempt to compel worship is sacrilege. Not to protect the former is to despise the personal liberty of the people; while to do the latter is to trample on that liberty.' Of late there has been a somewhat strident demand that Christian churches should remodel their doctrine of the proper observation of the Lord's day, so that the disparity between Christian teaching and the practice of many so-called Christian communities shall not be quite so glaring. But those who make this demand forget that the churches assume no control over the way anyone shall observe the day. It is possible that a fresh and candid study of the New Testament may change some of our traditional views as to its proper Christian observance, or that the changed condition of modern life may modify our notions of the lawful works of mercy and necessity. But if there is to be a change, it must come from this source, and not in answer to the demand of the world for a relaxation of the law of Christ."

But it would seem that Baptists might be able to see the fallacy there is in this. Notice—

1. That to "secure to all men protection in worship" no Sunday law whatever is needed. California protects Jew and Gentile, Sunday-keeper and Sabbath-keeper, in worship, but California has no Sunday law. Tennessee, with its Sunday law, has not prevented meetings being broken up by shotguns and rifles, but we never heard of such a thing in this State since the Sunday law was repealed. There is no connection whatever between Sunday laws and protection in worship. The one pertains to the individual, the other to the institution.

2. "Sanitary and moral grounds" are but a subterfuge. It is simply a way of excusing religious legislation. Are not laws on "sanitary and moral grounds" as necessary for Monday or Tuesday or any other day of the week as for Sunday? Are not unsanitary conditions as evil in result if existing on Monday as on Sunday? And as for the State legislating on "moral" grounds, strictly speaking, it is absolutely impossible. If, however, our contemporary has reference to legislation regulating hoodlumism, drunkenness, etc., a law to prevent such things at one time will do it another. Sunday is singled out for such special legislation solely because it is a religious day. How would the *Watchman* regard a law concerning baptism "only on sanitary and moral grounds"? It would be fully as sensible. Why not say how many hours a man shall sleep, how much he shall eat, with whom he shall associate, the color and kind of clothes he shall wear? These things have much to do with sanitary and moral matters. Sunday is a religious day, and the only reason why Baptists or anyone else consents to special legislation concerning that day, try to hide it as they will, is solely because the day is a religious day.

3. There are some good things in what the

Watchman says. The rights of men are to be protected. But religious institutions are a widely-different thing. But the churches are fast assuming control over the way the day is to be observed, and we have been sorry to see our Baptist brethren—whose name has been considered almost a synonym for liberty of conscience—we have been sorry to see them swinging into line, even though "only on sanitary and moral grounds." The movement has begun which the prophecy so clearly foretells in Rev. 13: 11-18.

4. Would that the New Testament, and "all Scripture," for that matter, might be searched anew by "a fresh and candid study," by an unbiased study. It would be found that "our traditional views" of Sunday were wholly traditional, having no basis in the word of God. It is only because Sunday is unscriptural that the church asks the State to protect it. Were it of God, those who truly accepted it would know that in the "all power" "in heaven and earth" of Christ Jesus any divine institution had sufficient for its protection and support. To ask State support or protection for any part of the Christian faith is to deny Christ.

PERPETUITY OF THE LAW.

It is impossible to discuss one branch of this great subject of the law without touching more or less upon every other branch. So in considering the nature of the law and its relation to the gospel, we have necessarily shown that it must endure forever. We shall now take up this branch more in detail.

The law of God is the righteousness of God. It may not be amiss to review the proof on this point. David, in these words, bears witness to the fact that the commandments are themselves righteousness: "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119: 172. Since there is no righteousness but that of God, the commandments must be his righteousness; but we have still more direct evidence. The prophet Isaiah thus contrasts the things of earth with the righteousness of God: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever; and my righteousness shall not be abolished." Isa. 51: 6. In the next verse he proceeds to tell what this righteousness is: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Because the law is the righteousness of God, it enables those who are instructed in it to "give judgment upon good or evil."

The text says, "My righteousness shall not be abolished." Since there can be no question but that "righteousness" is here used with reference to the law of God, we may properly substitute "law" for "righteousness," thus: "The earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my law shall not be abolished." This gives the exact meaning, and is no more positive than we shall find stated elsewhere.

God is from everlasting to everlasting. Ps. 90: 2. As he cannot exist separate from his nature, or, in other words, separate from him-

self, and the law is the transcript of his nature, it necessarily follows that the law exists from everlasting to everlasting. And since created beings, who are all subjects of God's government, cannot obey an abstract principle, but must have that principle clearly defined, we know that at least from the time that God created intelligent beings as subjects of his government, the law must have existed in written form, or must have been expressed in definite language. And from the beginning of his creation to everlasting ages, it must continue so to exist.

This is exactly what we are taught by the words of Christ in the sermon on the mount. Said he: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill [to ratify, establish, or teach]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. Here two things are mentioned, the law and the prophets. Christ did not come to destroy either one. He came in fulfillment of prophecy, and also to teach the law, which he did in the sermon on the mount. He did not, however, fulfill all the prophecy; for some of it reaches far beyond his first advent. For instance, in Ps. 89: 20-29 we read the following prophecy concerning the kingdom of David, over which Christ, as the Son of David, is to rule:—

"I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven."

In verses 35-37 we read further:—

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Here is a prophecy that will be in process of fulfillment as long as the sun and moon endure, even to all the days of heaven. Now the words of Christ are that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." Till all what be fulfilled? Evidently till all the prophets be fulfilled, for he is speaking of the prophets, in connection with the law. Then, in view of the prophecy that we just read, we know that not the slightest change can be made in the law so long as Christ reigns on the throne of David; and that will be throughout eternity. E. J. W.

THROUGH the kindness of a friend we have received a copy of the *Fiji Times* of August 12, containing an article of almost a column on the Seventh-day Adventists, their number, work, and operations in different parts of the earth. In connection with this it gives some items which will be of interest to our readers. It states that the *Piteairn* reached Suva, Fiji, August 3, and attracted considerable attention; that besides the regular missionaries who sailed with her she had on board Brother

McCoy, magistrate of Pitcairn Island, and his sister; that from there "the vessel will visit the other islands of the group, leaving one of their number at Suva to circulate their literature, after which they will proceed to Norfolk Island, and from there to New Zealand and Australia;" and that "before their return to America, they will visit the islands west of New Guinea, and probably the Marshall and Caroline groups." With the exception of seasickness all the company were well.

UNION COLLEGE.

UNION COLLEGE, Lincoln, Neb., was dedicated with appropriate ceremonies September 24. The main college building stands in the center of a twenty-two-acre campus, and presents, according to a cut in the *Workers' Bulletin*, of Iowa, a fine appearance. Its dimensions are 140x80 feet, four stories high, surmounted in the center by a bell and clock tower. This building is flanked on either side by imposing brick structures, one of which is 133x72 feet, and the other 100 feet square. These are for the accommodation of the students, the former for Scandinavians and Germans. There is also a fourth building, 100 feet square, in which is the steam power, heating apparatus for all the buildings, laundry, electric-light plant, bakery, ice house, etc. These buildings are mostly finished, and are built with all modern improvements as regards ventilation, heating, and other matters pertaining to health and comfort.

There were present, among others, Professor Prescott, Elders O. A. Olsen, U. Smith, R. A. Underwood, and J. G. Matteson, A. R. Henry and W. C. Sisley. The latter has been the chief builder, and Brother Henry has had the management of the entire enterprise, and it is to his faithful and unremitting labors, under God, that the work has been a success. The citizens of Lincoln have been very liberal in the bestowal of rich lands, and have taken much interest in the work. From the sale of lands the sum of \$100,000 has been realized. Professor Prescott delivered the address. Chancellor Canfield, of the Nebraska State University, was present, and bid them Godspeed. Elder U. Smith offered the dedicatory prayer.

The *Lincoln Daily Call* of September 25 says: "The dedication of Union College yesterday marked the formal entrance of a new educational institution in the educational field. It will be one of the most largely-attended, as well as one of the best-managed, colleges in the group of which Lincoln is so proud." It was stated by Brother Sisley that all bills had been paid as fast as presented, and that now there remained no bill unpaid, no fulfilled contract unsettled. May God bless this College, and may it indeed be a center of light and knowledge which will help to dispel the moral darkness everywhere abounding.

THE Nashville *Christian Advocate*, in speaking of the "holy-coat-of-Treves craze," truly says:—

"The age in which we live is marked by many extreme and opposing tendencies. On the one hand we see a profound and pervading skepticism, which denies or questions all things; and on the other hand we witness a boundless credulity, which gulps down without the slightest reserve or hesitation even the silliest and most impossible stories. . . . Hard-headed, practical men, who look upon such superstitions with unspeakable disgust, are in grave danger of confounding them with the essential manifestations of our holy religion, and of visiting both alike with swift condemnation. The best cure and antidote for all the forms of unbelief is the constant presentation of a just, rational, spiritual, scriptural view of Christianity."

It is not by great signs or wonders that God will convince men in these days; it is by the truth of his word, which is able to meet all the needs of their nature.

CHRIST THE TRUE VINE.

INTERNATIONAL SUNDAY-SCHOOL LESSON NOTES.

(John 15:1-6. November 1, 1891.)

"I AM the true Vine, and my Father is the husbandman." Israel is frequently referred to in the Scriptures as the Lord's vineyard. "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant" (margin, "the plant of his pleasure"). Isa. 5:7. In the same chapter it is shown that, although all that could be done had been done for this vineyard, it "brought forth wild grapes." Now comes the real Seed of Abraham (Gal. 3:16), the ideal Representative of Judah (Heb. 7:14), for whose identification Israel had been preserved (Gen. 49:10), and declares, "I am the true Vine." No more expressive symbol could be found.

"EVERY branch in me that beareth not fruit he [the Father] taketh away." Then there is such a thing as being a branch of Christ—a convert to the faith—and becoming so utterly fruitless as to be cut off and destroyed. This is confirmed by another utterance of the true Vine,—“He that endureth to the end shall be saved.” Matt. 10:22. See also Mark 13:13.

"AND every branch that beareth fruit, he purgeth [Revised Version, "cleanseth"] it, that it may bring forth more fruit." When a man becomes converted to Christ, the mere conversion does not perfect him as a fruit bearer. The sins of the past are forgiven; he is justified. But he must be cleansed of his old habits and inclinations; he must form a new character, become an overcomer, if he is to be a co-worker with God. This is more fully understood by noting the kind of fruit to be borne. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Any sinner can realize that much cleansing will be necessary to produce such fruit in him, even though the past be forgiven. And the loyal disciple will submit to any cleansing process, that he may increase in fruit-bearing qualities.

"NOW ye are clean through the word which I have spoken unto you." This is a clear statement of the means of cleansing the character and preparing the individual for usefulness in the vineyard of the Lord. The process is through the word of God. The word contains the standard of perfection, and he who neglects the word will fail to attain to the fullness of Christ. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

THE peculiarity of this vineyard is, there is but one Vine, Christ. All his disciples are but branches. The one Vine and its branches cover the whole area. It is impossible in the very nature of the symbol that a nation or any body of men, in its collective capacity, can be a branch. The branch must stand or fall by itself, and the plan of salvation deals with individuals. "The soul that sinneth it shall die." Christ died that "whosoever believeth in him should not perish, but have everlasting life." Christ was speaking to his disciples, not to bodies or nations, when he said, "I am the Vine, ye are the branches."

"WITHOUT me ye can do nothing." How like the branch of the vine! No figure could better express the utter helplessness of the disciple without living contact with the Lord. And the means of connection is the word. To neglect the continual inflow of the word is to stop the circulation of the life blood through the branch, or limb. Thus ceasing to imbibe the life-giving principle, the member ceases to bear fruit. Then, "if a man [an individ-

ual, not a body] abide not in Me, he is cast forth as a branch, and is withered."

THE power of the branch is dependent upon its firm connection with the vine. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The active, healthy branch has power to draw from the vine all that it needs, and thus becomes more and more productive.

"HEREIN is my Father glorified, that ye bear much fruit." Just how this result is brought about is explained in the sermon on the mount: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. The Father is glorified by the good effect of sanctified lives upon the world.

CHRIST'S love for us is measured by the Father's love for him, and he wants us to continue in that relationship: "As the Father hath loved me, so have I loved you; continue ye in my love." How shall we do that? He is very explicit in this direction: "If ye keep my commandments, ye shall abide in my love." Here is a broad principle in a nutshell: We are to glorify God through the light of truth, which leads us to good works. Matt. 5:16. Our faith in Christ must be a "faith which worketh by love." Gal. 5:6. As quoted above, we abide in Christ's love by keeping his commandments. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

"THESE things have I spoken unto you, that my joy might remain in you, and that your joy might be full." What is the Saviour's joy? He endured the cross "for the joy that was set before him." Heb. 12:2. The joy set before him there was the salvation of sinners. This is the joy he wants to remain in us, and to be full. From him, through the word, this missionary spirit, this love of souls, may fill our souls, and we will bear much fruit to his glory.

"HENCEFORTH I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends." It is not because they are not servants, but because he takes them into the closer confidence of friends. A man will impart to his friend his inmost secret, which he will not to his servant, unless he also desires to make of him a confidant, or friend. This Christ has done in behalf of his servants. He takes them into his confidence. "All things that I have heard of my Father, I have made known unto you." He also wants them to be one with him and the Father. John 17:21. This is honor infinitely above all that this world can bestow. But "before honor is humility." Prov. 18:12. W. N. G.

ONE of the most extraordinary pieces of news we ever remember to have met is the following, clipped from the *Australia Age* of August 21:—

"London, 19th August.—An extraordinary railway accident is reported from the United States. A freight train, consisting of 22 cars, was running along the bluff at California when it plunged over the edge and dropped into the Pacific Ocean. There were no passengers on the train, and all the officials jumped off when it was seen that the disaster was inevitable."

"At California" is somewhat indefinite, as the coast line of the State is between 800 and 1,000 miles long; and we believe there is no track which runs along a bluff beside the Pacific Ocean. Passengers but very rarely ride on freight trains, and but very few officials of the road would be found there either. Engineer, fireman, and brakeman are probably meant, but we never heard of the accident.

Miscellaneous.

CONSTANCY.

A TORRENT sweeps down the mountain brow
 With foam and flash and roar;
 Anon its strength is spent; where is it now?—
 Its one short day is o'er.
 But the clear stream that thro' the meadow flows,
 All the long summer on its mission goes.
 Better the steady flow; the torrent's dash
 Soon leaves its rent track dry.
 The light we love is not the lightning flash
 From out a midnight sky,
 But the sweet sunshine, whose unfailing ray
 From its throne of blue lights every day.
 The sweetest lives are those to duty wed,
 Whose deeds, both great and small,
 Are close-knit strands of unbroken thread,
 When love ennobles all.
 The world may sound no trumpet, ring no bells;
 The book of life the shining record tells.

—Selected.

DANGERS AND DUTIES OF THE YOUNG.

BY MRS. E. G. WHITE.

IN these days persecution and reproach for Christ's sake are scarcely known. Very little self-denial and sacrifice are necessary in order to put on a form of godliness, and have the name upon the church book; but to live in such a manner that our ways will be pleasing to God, and our names registered in the book of life, will require watchfulness and prayer, sacrifice and self-denial. Very few of the youth know what experimental religion is. They have not a fixed principle to serve God. They sink under every cloud; they have no power of endurance. They appear to serve God; they make now and then a formal prayer, and are called Christians; but they do not grow in grace. They are not led to search their own hearts diligently, and to count the cost of becoming a Christian. As a result, they profess to be Christians without sufficiently trying their motives.

The young are often urged to speak or pray in meeting; they are urged to die to self. At every step of the Christian way, they are urged. Such religion is worth nothing. Let the heart be changed, and it will not be such drudgery to serve God. The love of dress and pride of appearance will be gone. The apostle John exhorts, "Love not the world, neither the things that are in the world." Then he adds the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world and of the things that are in the world, predominates in the minds of the young, and for this reason the love of God finds no room in their hearts. God is dishonored by the frivolity and fashion, and empty, vain talking and laughing that characterize the life of the youth generally. There will be no place for these things in the heart renewed by the grace of God; but there will be an earnest, anxious seeking for the Christian graces, the fruits of the Spirit of God.

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the dress, the fashions, and the appearance, but not on Christ or the kingdom of heaven. If envious feelings dwell in the heart, they will be manifested in words and acts. Those who measure themselves by others, and make no higher attainments, are feeding on husks, and will remain spiritual dwarfs.

Many have their hearts filled with the love of self. They are not aware that the great Heavenly Artist is taking cognizance of every

act, every word; that their deportment, and even the thoughts and intents of the heart, stand faithfully delineated; and that old and young will have the faithful picture presented to them in all its deformity at the execution of the judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, whose motives were concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act will be exposed.

Solemn responsibilities rest upon the young, which they lightly regard. They should heed the injunction of the inspired word, "Obey your parents in the Lord; for this is right." "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." They should honor their parents by cheerful, loving obedience, and by doing what they can to make home happy. Often they would like to do this in their own way, by introducing amusements that lead away from God. They urge that they need something to enliven and divert the mind; and sometimes music is introduced into the home as a means of supplying this need. Music, when not abused, is a great blessing. God is glorified by songs of praise from a pure heart filled with love and devotion to him. But when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which can be found only at the throne of grace. Frivolous songs and the popular sheet music of the day, which often seem congenial to their tastes, lead the mind from God.

Many seek after pleasures that prove bitter in the end. They love worldly society, where they receive praise and flattery that gratify vanity and foster pride and self-esteem. They are led to believe that with such advantages and attractions as they possess, it is really a great pity for them to come out from the world and be separate. But the pleasures of earth will have an end, and that which is sown must also be reaped. Young friends, are your personal attraction, abilities, or talents too valuable to be devoted to God and used in his service?

"Wisdom's ways are ways of pleasantness, and all her paths are peace." Young friends, when you are restless and unhappy, it is because you have strayed from this path of peace. You are trying to find out of Christ that happiness that is found only in him. In him are no disappointed hopes. Prayer,—oh, how is this precious privilege neglected! The reading of the word of God prepares the mind for prayer. One great reason that you have so little disposition to pray is that you have unfitted yourselves for this sacred duty by reading fascinating stories, which have excited the imagination and aroused unholly passions. The word of God becomes distasteful; the hour of prayer is forgotten. And yet to have the consciousness that the eyes of the Lord are upon us, and his ears open to our prayers, is a satisfaction indeed. To know that we have a never-failing Friend, in whom we can confide all the secrets of the soul, is a privilege which words can never express.

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver—is health and strength. Those whose moral faculties are clouded by disease are not the ones to rightly represent the Christian life or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference or stolid gloom. The words of Christ are of more worth than the opinions of all the physicians in the universe: "Seek ye first the kingdom of God and his righteous-

ness, and all these things shall be added unto you." This is the first great object,—the kingdom of heaven, the righteousness of Christ. Other objects to be attained should be secondary.

Perhaps some will inquire how they are to know that they are accepted of God. The answer is, Study his word prayerfully. Lay it not aside for any other book. This holy book convinces of sin. It plainly reveals the way of salvation. It brings to view a bright and glorious reward. It reveals to you a complete Saviour, and teaches you that through his boundless mercy alone can you expect salvation. The hope of eternal life is not to be received upon slight grounds. It is a subject to be settled between God and your own soul,—settled for eternity. A supposed hope, and nothing more, will prove your ruin. Since you are to stand or fall by the word of God, it is to that word you must look for the testimony in your case. There you can see what is required in order to become a Christian. Compare your life with that of your Master, who made so great a sacrifice, that you might be saved. Do not neglect secret prayer. Plead as earnestly as you would if your mortal life were at stake. Remain before God until unutterable longings for salvation are begotten within you, and the sweet evidence is obtained of pardoned sin. Do not lay off your armor or leave the battle-field until you have obtained the victory, and can triumph in your Redeemer.

Young friends, if found in the way of righteousness, you can exert a mighty influence. Ministers, or church members advanced in years, cannot have one-half the influence on your young associates that you are capable of exerting; and you ought to feel that a responsibility rests upon you to do all you can for their salvation. Those who have themselves tasted the sweets of redeeming love will not, cannot, rest until all with whom they associate are made acquainted with the plan of salvation. You should inquire, "Lord, what wilt thou have me to do? How can I honor and glorify thy name upon the earth?" Souls are perishing all around us; what are you doing to win them to Christ? Oh, that you would use your powers of mind in seeking to so approach sinners that you may win even one soul to the path of righteousness! What a thought! One soul to praise God through eternity! One soul to enjoy happiness and everlasting life! One gem in your crown to shine forever and ever! But more than one may be won from sin to holiness, and the reward is rich in the kingdom of heaven. Says the Lord by the prophet, "They that turn many to righteousness shall shine as the stars forever and ever."

THE MANY AND FEW.

THERE are many who are willing to reign with Christ in glory, but few who are willing to bear his cross. There are many who are glad to partake of comfort, but few of tribulation; many ready to feast with him, but few to fast. All desire to enter into his joy, but few to bear anything for his sake. Many follow Jesus to eat of his bread, but few to drink of the cup of his passion. Many venerate his miracles, few accept the ignominy of the cross. Many love Christ as long as all goes well. Many praise him and bless him as long as they receive consolation at his hands, but if he hide himself for a time and leave them, they are cast down and fall to complaining. But they who love him for his own sake, and not for any advantage that they receive from him, bless and praise him in the depth of affliction and adversity, as earnestly as when they are most filled with comfort.—*Thomas A' Kempis.*

WHAT DO YOU CALL IT?

God gave commandment by his prophet that men should "call the Sabbath a delight, the holy of the Lord, honorable." He attached a rich promise to the duty thus enjoined. Thus saith the Scriptures: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. And God said, "The seventh day is the Sabbath of the Lord thy God."

Yet to-day the most of men, even of those who profess to be God's people, instead of calling the Lord's Sabbath "a delight," call it a burden and a token of bondage. Instead of calling it "the holy of the Lord," they call it "the old Jewish Sabbath." Instead of its being called "honorable," it is despised and made a subject of reproach to those who would count it honorable. Surely there must be something wrong with the people when the word of God is so reversed, when the day of which he spoke well is spoken ill of, when the day upon which he put honor is persistently and intentionally dishonored, when the day which he blessed is cursed. But it would be well for all to remember the words of Balaam: "Behold I have received commandment to bless; and He hath blessed; and I cannot reverse it." Num. 23:20. Behold all men have received commandment to call the Sabbath a delight; God hath made it a delight; it was a delight to him (Ex. 31:17); and men cannot reverse it. God hath given commandment to call the Sabbath the holy of the Lord, and to keep it holy unto the Lord; and he hath made it holy; and men cannot reverse it. God hath given commandment to call the Sabbath honorable; and he hath put honor upon it; and men cannot reverse it.

Why should men attach disparaging epithets to that which God commands them to honor? Why should they call that the old Jewish Sabbath which God has commanded them to call "the holy of the Lord"? There can be but one answer; there can be but one explanation of it; and that is the explanation that the Scripture gives: "The carnal mind is enmity against God; for it is not subject to the law of God." Rom. 8:7. The carnal mind supposes that by making the Sabbath of the Lord the "Jewish Sabbath" it can accomplish the feat of making the heathen Sunday the "Christian Sabbath." But it can do the one no easier than it can do the other.

Sabbath means rest. The Sabbath day is the rest day; and "God did rest the seventh day from all his works." Heb. 4:4. When God says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath," it is simply saying, Remember the rest day to keep it holy. . . . The seventh day is the rest of the Lord thy God. As, therefore, the seventh day is the day upon which God rested, that is the only day that can be the rest day. God rested on no other day of the week, therefore no other day of the week can be the rest day. Whenever anybody applies to Sunday the term "sabbath"—rest—it is simply to apply to it a false title, so far as the institution of God is concerned, for God did not rest on the first day of the week. It was the seventh day alone upon which God rested, and it is the seventh day alone that can ever be the rest—the Sabbath—day of the Lord. And so long as it remains the fact that "God did rest the seventh day from all his

works," so long it will be the truth that the seventh day is the Sabbath. This discovers the utter absurdity of the idea that is so prevalent, and which is so much talked, and printed, and spread abroad, that "the Sabbath has been changed." To speak of a real change of the Sabbath is but to say that the rest of God has been changed from the day upon which he rested to one upon which he did not rest. In other words, it is to say that the Lord rested upon a day upon which he did not rest. But that it is impossible for even the Lord to do, for to call that a rest day upon which he worked would not be truth, and it is impossible for God to lie.

The seventh day, the Sabbath of the Lord, rests upon facts, and it is impossible to change facts. Fact is from *factum*—that which is done. When a thing has been done, it will remain a fact to all eternity. To all eternity it will remain the truth that it was done. It may be undone, yet the fact remains that it was done. No power in the universe can change a fact. It is a fact that in six days God created the heavens and the earth and all things that are therein. This can never cease to be a fact. The universe might be relegated again to chaos, yet the fact would remain that in six days God did create it. It would likewise remain a fact that the Lord worked each of the six days. And as long as this universe stands, which was created in these six days, so long will it remain impossible truthfully to call any one of these six days the Sabbath, that is, the rest day, because there stands the fact that the Lord worked, and, we repeat, he himself cannot call a day in which he worked a rest day. It is, likewise, a fact that God did rest the seventh day. That can never cease to be the truth. Though the whole creation which God created should be blotted out, it would still remain the fact that God did rest the seventh day. And as long as the creation stands, so long the truth stands that the seventh day is the rest day, the Sabbath of the Creator, and that none other can be. Therefore, it is the simple, plain, demonstrated truth that the seventh day of the week, and that day only of all in the week, is the Sabbath of the Lord, and that while creation stands it cannot be changed.

There is, however, a way, and only one conceivable way, in which the Sabbath could be changed; that is, as expressed by Alexander Campbell, *by creation being gone through with again*. Let us take Mr. Campbell's conception and suppose that creation is to be gone through with again for the purpose of changing the Sabbath; and suppose that the present creation is turned once more to chaos. In creating again, the Lord could, of course, employ as many, or as few, days as he pleased, according to the day which he designed to make the Sabbath. If he should employ nine days in the work of creation, and rest the tenth day, then the tenth day would be, of course, the Sabbath. Or if he should employ eight days or seven days in creation, and rest the ninth or the eighth, as the case might be, that day would be the Sabbath. Or he might employ five days in creation, and rest the sixth, then the sixth day would be the Sabbath; or employ four days, and rest the fifth; or three days, and rest the fourth; or two days, and rest the third; or one day, and rest the second; then the fifth, the fourth, the third, or the second day, as the case might be, would be the Sabbath.

But suppose, to please the Sunday-keepers and to conform to their will, it be designed by the Lord to change the Sabbath to the first day of the week. Could he do it?—Not possibly. For suppose all things were created in one day, the day on which creation was performed would necessarily, and of itself, be the first

day; and the rest day, the Sabbath, therefore, could not possibly be earlier than the second day. The first day could not possibly be both a working day and a rest day. It matters not though only a portion of the day should be employed in the work, it would effectually destroy the possibility of its being a rest day. For that could not be truthfully called a rest day when a portion of it had been employed in work. So upon the hypothesis of a new creation, and upon that hypothesis alone, it is conceivable that the Sabbath could be changed; but even upon that hypothesis it would be literally impossible to change the Sabbath from the seventh day to the first day.

People will talk and write glibly about the change of the Sabbath, never pausing to consider what is involved in the idea, never considering that heaven and earth would have to be removed before such a thing could be done. Even as Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." And, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." In the prophecy which foretold, this attempt to change the Sabbath, the word is not that he should change the law, but that "he shall think to change times and laws" of the Most High. This might be expected of the power that should oppose and exalt himself above God (2 Thess. 2:3, 4); and it is perfectly in keeping with his character that in his thought to change the Sabbath of the Lord, he should pitch upon the very day to which, above all others, it would be impossible for the Lord himself to change it.

A. T. JONES.

Patriarch, Jew, Christian—Israel.

In the minds of some, Judaism and Christianity stand arrayed against each other, and the law and the gospel appear as antagonistic elements, whereas, in truth, they are but different parts of the same system—both divinely ordained for the conservation of truth and the salvation of men. The religion of the patriarchs and prophets was equally of divine origin with the Christian; indeed, the latter is but the superstructure erected upon the foundation laid in the former; or, more properly speaking, the plan of redemption is one; and its essential elements are, and ever have been, "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

In the patriarchal and Jewish ages they had the moral law, by which is the knowledge of sin (Rom. 3:20), that which contains "the whole duty of man," and which will be the rule of the judgment (Eccl. 12:13, 14); and they also had types and shadows, "handwriting of ordinances" (Col. 2:14), which pointed forward to the promised Saviour, the hope of Israel. But we too have that law which "is perfect, converting the soul" (Ps. 19:7), that law the transgression of which is sin (1 John 3:4), while in the bread and wine of the Lord's Supper, we behold by faith the same broken body and shed blood which were so vividly typified to both patriarch and Jew by the bleeding victims on many an ancient altar.

Though apparently less conspicuous in the patriarchal and Jewish ages than in the Christian, Christ has ever been the grand central figure of both. The promised Seed of the woman, who should be wounded by the serpent, and who will in turn bruise the enemy's head (Gen. 3:15); was no less the hope of the pious Jew than is that same Seed the daysman of the Christian. The words of the apostle Peter, when he declared that "there is none other name under heaven given among men, whereby we must be saved," except the name of Jesus (Acts 4:12), were true when spoken; they are true now; and they were equally true

in the days of Abel, Abraham, and Moses. The throng of the redeemed from "all nations, and kindreds, and people, and tongues," will ascribe their salvation to the Lamb of Calvary; patriarch, Jew, and Christian will unite in the same glad song—their theme, redemption; the object of their adoration, Jesus.

The gospel is not new, nor is it peculiar to the present dispensation. It is as old as the promise of a Saviour; and if Abel's offering did not typify Christ, it was meaningless. But that it did no Christian will deny; for Paul testifies that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4. It is equally certain that Abraham had the gospel; for says the apostle: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. And of the Jews in the days of Moses, we read: "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. This text presents the matter in a light somewhat different from that in which it is generally viewed; but that it is correct we cannot doubt; for these are not the "words of man's wisdom."

Paul was pre-eminently the apostle to the Gentiles; and though he labored for all as he had opportunity, yet his mission was to the uncircumcision; and so we most frequently find him in the strongholds of heathenism. Athens, Corinth, Ephesus, and even Rome itself, were stirred by his presence and moved by his preaching. Nevertheless, he was a Jew, "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews," and brought up at the feet of Gamaliel. Certainly such a man ought to understand the faith of the Jewish church. Eminent as a defender of the law and the prophets, but doubly conspicuous as an apostle of Christ, he could not fail to rightly comprehend the significance of those types which he declared had met their fulfillment in the Man of Calvary.

But Paul regarded the religion which he preached simply as the logical outcome of the faith of his fathers,—the unfolding of God's one plan for the salvation of all who believe; and when permitted to speak for himself before Agrippa, he presented his case thus: "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:4-8.

Then, after declaring the manner of his conversion (verses 9-21), the apostle continued: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Verses 22, 23.

Paul was not an apostate from the faith of his fathers; for, as appears from this testimony, their faith was his faith; his hope was the same as that to which the twelve tribes hoped to come; and his preaching was only of those

things which the prophets and Moses had said should come to pass, while in accepting Christ he had only done that which was demanded by the Jewish religion, he had only believed that which was taught in the Jewish Scriptures.

The apostle was none the less a Jew because he had become a Christian; he had by no means lost his inheritance as a lineal descendant of Abraham, because he sought to make his calling and election sure by an alliance with Christ, the promised Seed. Indeed, it was only by such an alliance that Paul or anyone else could remain a Jew in the true sense of the word; it was only by being circumcised in heart that the circumcision of the flesh could be prevented from becoming uncircumcision. "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

But Paul shows elsewhere that, to be entitled to any of the blessings which God has promised to his people, we must be reckoned as the children of Abraham, for the promises are to Abraham and to his seed. Says the apostle: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

In Rom. 9:7, 8 the apostle shows that it is not alone as the literal descendants of Abraham that any may share in the blessings, "but the children of the promise are counted for the seed," so that through faith the Gentiles may likewise claim a part in these things; while if they continue in unbelief, the literal seed will be cut off. In chapter 11:16-21 Paul illustrates this by a tree, thus: "If the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee."

Of this tree Christ is the root; he is the Root and the Offspring of David; he is that from which all nourishment is derived; and as in the illustration of the vine (John 15:1-8), individuals are the branches. The Jews, the literal descendants of Abraham, are the natural branches, and all who reject Christ are broken off, while the Gentiles who accept Christ are the wild olive branches which are grafted in and (though contrary to nature, Rom. 11:24) partake "of the root and fatness of the olive tree." In natural grafting the scion retains its own nature, but the soul which becomes connected with Christ is made a partaker of the divine nature, and, instead of doing the works of the flesh (Gal. 5:19-21), will bring forth the fruits of the Spirit, which are these: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Verses 22, 23.

But even though we may stand in that relation to the True Vine where we can bear much fruit, should we not heed the words of the apostle: "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, good-

ness, if thou continue in his goodness; otherwise thou also shalt be cut off." Let us then strive to make our calling and election sure, that we may have a name and a place among the people of God, that by faith we may indeed be the children of Abraham, and that finally we may enter the glorious city of God, the New Jerusalem, in whose twelve foundations are the names of the twelve apostles of the Lamb, and whose twelve gates bear the names of the twelve tribes of the children of Israel. Rev. 21:12, 14. C. P. BOLLMAN.

WHITTLE WHACKS.

I was away down on the Louisiana line the other morning. I wanted to get up the bayou the first chance. A little after sunrise I heard a mighty puffing and striking around the landing, about a mile away. Good luck to me this time, thought I; so, with grip and grit, I struck out through the sweet gums and paw-paws, feeling comfortable over the prospect of an early packet for the upper bayou.

As the little landing hove in sight, I was bewildered; all was silent; no boat, not a being was in sight. A mighty stillness filled the deep, dark woods around. I was left; my hopes vanished, and I collapsed to a friendly log near by. Peeping under the bank, I spied a tiny old darkey with a little old pole sticking over the water, nodding away, waiting for "a bite." So I began:—

"See here, old man, where's that boat?"

"What boat, boss?"

"Why, the boat I heard here awhile ago."

"Der's bin no boat here dis mornin' fo' you, boss, sho."

"Well, I know I heard one awhile ago."

"I don't care, boss, Ize bin here all de mornin'; I knows a boat when I sees it; ain't bin no steamboat here, sho as you're born, boss."

"Yes, but I heard it, and I think I hear it now around the bend; how about it?"

"Ah, la, boss, dat's no boat fo' you if you are guine anywhar! You keep off dat, it's guine nowhar!"

"Well, uncle, what sort of a boat is it?"

"I tell you, boss, dat's a whittle whack."

"Whittle whack! well, that's a new one. Old man, you will have to explain what is a whittle whack."

"Jes' so, boss. Well, you see, it's one o' them little things what turn up and down de bayou, keepin' up a mighty fuss, but it don't go nowhar. You keep off dem whittle whacks, boss, sho."

"Well, tell me, old man, what makes you call them whittle whacks?"

"Well, boss, you see as how it is, when it is comin' to you it makes a heap ob fuss, like it was guine somewhar, and was guine to do somethin', but when it turns its hind en' to you, it's got one little wheel what goes whittle whack, whittle whack, all de time. 'Pears to get 'long powerful slow; 'pears like it ain't got no power; guess de 'cheenery's mighty weak, boss. Dey is mighty poor things to get 'bout on, boss, dese whittle whacks, sho."

I took in the situation; I began to see the light. The old negro put me to thinking. The old fellow came limping up the bank, winding up his tackle, saying:—

"I tell you, boss, if you am guine up the bayou, you jes' wait right here, and, sho nuff, boat will be here by-um-by. I done been here soon dis mornin'. Down at de mout of de bayou she's comin', an' I tell you she splits de bayou wide open; she goes 'long sho's you're born. She's no whittle whack. Mornin', boss, Ize guine to git a bite ob breakfas'."

So the old darkey sidled off to his cabin, and I moved off thinking. Just so, just so, this world is full of whittle whacks; the

church is loaded down with whittle whacks; they keep up a mighty fuss, but get nowhere.

I know preachers, harping away on old, dry sermons preached twenty years ago, thrashing the same old straw. They get nowhere, and get nobody else nowhere. Whittle whacks.

I know men dragging around in their old church treadmill, praying dead, dry, musty prayers, afraid they will disturb its sleepy death of formalism. Whittle whacks.

I know men caviling at "inbred sin," garbling Mr. Wesley, . . . beating about in the fog, their church dead, finances at a starvation point, their sheep scattered, and poor, and lean, and hungry, while the devil is playing havoc with the lambs. Whittle whacks.

I know people who keep up a mighty stir about finances, festivals, church suppers, bazaars, and donkey frolics, who spiritually are as dead and dry as a last year's bird's nest. Whittle whacks.

But, just then, the fleet *Anne Belle* stirred the natives with her keen whistle, and, barely touching for me to leap aboard, we moved away "jes' splittin' de bayou wide open as sho's you're born." A little way up we overhauled the whittle whack, bumping along among the cypress knees. God bless that old darkey; he taught me by parable. Lord, keep me from being a whittle whack. Amen.—*Selected.*

A GOOD MAN.

"THERE," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth much, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him. I believe he and his wife keep house plants in winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him in the street.—*Selected.*

MODERN TUNES.

The following from Henry Ward Beecher is not yet out of date:—

"The tunes which burden our modern books in hundreds and thousands, utterly devoid of character, without meaning or substance, may be sung a hundred times, and not a person in the congregation will remember them. There is nothing to remember. They are the very emptiness of fluent noise. But let a true tune be sung, and every person of sensibility, every person of feeling, every child even, is aroused and touched. The melody clings to them. On the way home snatches of it will be heard on this side and on that, and when the next Sabbath the same song is heard, one and another of the people fall in, and the volume grows with each verse, until at length the song, breaking forth as a many-rilled stream from the hills, grows deeper and flows on, broad as a mighty river. Such tunes are never forgotten. They cling to us through our whole life."

Home and Health.

THE TONGUE INSTRUCTED.

GUARD well thy lips! for none can know what evils from the tongue may flow;

What guilt, what grief may be incurred by one incautious, hasty word.

Be "slow to speak;" look well within, to check what there may lead to sin,

And pray unceasingly for aid, lest unawares thou be betrayed.

"Condemn not," "judge not,"—not to man is given his brothers' faults to scan;

One task is thine, and one alone—to search out and subdue thine own.

Indulge no murmurings; oh, restrain those lips so ready to complain!

And, if they can be numbered, count of one day's mercies the amount.

Shun vain discussions, trifling themes; dwell not on earthly hopes or schemes;

Let words of wisdom, meekness, love, thy heart's true renovation prove.

Set God before thee; every word thy lips pronounce by him is heard.

Oh, could'st thou realize this thought, what care, what caution, would be taught!

Think on thy parting hour; ere long the approach of death may chain thy tongue,

And powerless all attempts be found to articulate one meaning sound.

"The time is short,"—this day may be the very last assigned to thee;

So speak that, shouldst thou ne'er speak more, thou mayst not this day's words deplore.

—*Monthly Record Almanac.*

"BROTHER HARRY'S WALKS."

A STORY FOR BOYS AND THEIR FATHERS.

"PRESTON, I thank you from my heart for this call; and I ask your prayers for my boy, that—"

Mr. Skillman's voice broke, and his friend completed his sentence: "That he may remember his Creator in the days of his youth. He has had them for years, my friend, and I feel a deeper interest now than ever. My first impulse this afternoon was to speak with him myself; but I knew a word from you would be better. But you can understand how I hated to tell you."

"I have left him too much to his young companions, and I fear he has not chosen the best; in fact, there are few boys of his age in this town who could be helpful to him."

Mr. Preston assented; as Sunday school superintendent, he knew all the young people of Rocketville, and the moral standing of most.

"Harry has missed your Raymond so since he entered the academy at Barton. I always liked to have him with him, for I knew he had a good influence over Harry."

"Nor was the benefit all on one side," returned Mr. Preston. "Harry is so bright and well advanced that he stimulated Ray to greater exertion in his studies. I wish you would send him to Barton, too. He is in advance of this school."

"I will think of it. And yet if to-day is a sample, I cannot trust him out of my sight," was the answer, in a discouraged tone.

"Take heart, my brother; I feel assured that God will answer our prayers, and bring him into the kingdom soon."

A firm hand pressure and then Mr. Preston resumed his fur cap and stepped out into the frosty air. And his friend, after locking the door, carried to God the burden which had just fallen on him. Could it be possible that his boy Harry, his oldest son, had been seen coming out of a saloon on River Street? He re-

proached himself for having been so engrossed with business as not to keep a closer watch over his motherless sons, not to retain the confidence, which he knew he had possessed, of this brilliant, impulsive lad. One year ago, when they first came to this Western town, Harry's most intimate friends had been his father and baby brother; and now that father realized with a sudden shock that, interested and active as he had been in helping to organize a church, and trying to keep down the liquor traffic in this quickly-built village, with an eye to the public good in every movement, "his own vineyard had not been kept." He acknowledged his mistake, and started in the right way to rectify it, by seeking help first from the throne of grace.

Mr. Skillman was not his own master, and, although he longed to go in search of his son, he was obliged to wait until office hours were over. As he stepped from the doorstep into the snow (for Rocketville could as yet boast of but one paved street), he saw at the next street corner a little figure in a gray coat and scarlet cap, with flying brown curls, hastening to meet him. The snow was not more than three inches deep, and four-year-old Bennie was stretching his small legs to the utmost, to make his steps coincide with tracks left shortly before by larger feet than his, sometimes varying his gait by springing, frog-like, from one track to the next, pausing to take breath before the next attempt. He gave a shout of delight as he was raised to his father's shoulder, and began to brush the snow from his little button boots, exclaiming:—

"I comed to meet you, papa, all alone."

"Well, if my boy is going to start on such Arctic explorations as this, he must have rubber boots or snowshoes; which shall it be?"

"Rubber boots, papa, like Harry's."

A shade crept into the father's eyes as he wondered where his other boy was, and pressed the little one closer. The child prattled on:—

"That's what I came to ask you for, papa; can't I have a pair? I'm big enough now. Aunt Louisa says I'd only track mud in the house, but I'll be very particklier." There was a short pause, and then a conscience-stricken little voice whispered:—

"Aunt Louisa didn't know I comed to meet you. She said, 'Don't go in the deep snow.' And I didn't," triumphantly, "for I came right in brother Harry's walks all the way. And Aunt Louisa says 'don't' so often."

Little Bennie wondered why his father was so quiet during that homeward walk. When they reached the door, he was released with a kiss and the words:—

"You shall have the rubber boots, dear; but don't go through the snow again when Aunt Louisa says 'don't.'"

"Aunt Louisa says 'don't' so often!" He felt that that, coupled with his own absorption in other matters, was the secret of his boy's going astray. This neat, methodical maiden sister of his tried, conscientiously, to rule her brother's house aright; and, so far as material comfort was concerned, she succeeded. But she had little sympathy with young life, especially such an impetuous, independent spirit as her older nephew possessed. The two had seemed antagonistic natures from the outset, trying each other continually. So Harry, finding none of the fun which his social nature demanded at home, sought it elsewhere.

All this passed through the father's mind as he went to his room, after leaving little Bennie in the hall. His first intention had been to seek his son through the streets; but, finding from the child that his brother was at home, he decided that a quiet talk that even-

ing would be most effective. Meanwhile, he thought and prayed.

He recalled, now, things which he had scarcely noticed before,—frequent little jars between aunt and nephew, and the boy's growing discontent and restlessness. How blind he had been! Was it too late to undo all this? He bowed his head, groaning, "O Milledred, if you only had been spared to your children a little longer!"

And here was innocent little Bennie, in every way so like his angel mother, now anxious to follow "brother Harry's walks." The childish phrase impressed the father strangely; he wondered if it might not be the strongest argument with the wayward boy.

Harry was rather constrained at tea-time, instead of chatting in his usual merry way with his father, and affectionately teasing Bennie—at the table Aunt Louisa's power was at its minimum. He could not help noticing an added tenderness in his father's dark eyes, which puzzled him; and his conscience was as yet too tender not to be troubled by the remembrance of the afternoon.

After Bennie and Aunt Louisa retired (the latter, believing in the old adage, invariably disappeared at nine o'clock, and had tried in vain to induce Harry to do the same), the two sat reading by the pleasant study lamp.

Presently Mr. Skillman laid aside his paper and remarked: "Our little Bennie is very anxious for a pair of rubber boots. He is getting to be quite a boy."

"Yes, he has been talking about it ever since I came in. And he ought to have them, papa. He's smarter and pluckier now than any of the little fellows on this street, and they're all older."

And Harry launched into an animated description of the little one's adventures and bright speeches. It was easy to see that he loved his little brother, and was very proud of him.

"He's a darling," responded the father warmly. "And he resembles your mother wonderfully. Harry, you and I must not grow away from him. He is nearer heaven than we are."

The boy was scribbling nervously on the margin of a newspaper, making flourishes at random absently. His eyes were misty, for the memories of his mother were very tender ones.

The gentleman continued: "He came down to meet me to-night. He said he came safely, for he kept in 'brother Harry's walks' all the way."

He was watching Harry's face now, in which the flush was deepening, for he had caught his father's meaning, but was trying not to show it.

"My son, will it always be safe for our little Bennie to follow his brother's walks? Suppose they should lead him down to River Street?"

The boy turned square around then, facing the fire, and stood thus a full minute. His father waited, his heart yearning for the lad. He felt that it was a turning-point in this young life, and that he was in his Heavenly Father's hands.

Suddenly Harry turned around and grasped his father's hand. His face showed the struggle he had passed through, and his eyes shone with a determined light.

"Papa, it's the first time I ever did so, and it's the last! I was ashamed of myself all the time, but was fool enough to imagine the fellows made me. And it's not the only thing I've done lately that I was afraid to have you know. But I am going to tell you all about them, and begin anew. I can't stand to think that mamma—" He broke down here, and dropped his head on his father's shoulder, for

long before this he had yielded to the entreaty of the outstretched arms. He was becoming acquainted with the sweetness of his Heavenly Father's love and forgiveness, through that of his earthly father.

When he had become a little calmer, he went on:—

"I want you to forgive me, and won't you ask God to forgive me, too? I want to start right, and find the way to heaven and to mother. I have been wanting to—half wanting to—a long time, but I wouldn't listen; and I thought, if I had plenty of fun, that I could forget it; so I've been worse than ever. Aunt Louisa thinks I'm terrible, and I am. And there wasn't anyone to talk things over with but the boys, and I wish I could break off with the whole lot of them, but I don't see how I can exactly, going to school with them every day. I wish Ray Preston would come home; he'd help a fellow."

That was the beginning of a long talk between father and son. And when Harry went to his room, it was with the assurance that his sins were forgiven in heaven as they were on earth, and that he had already begun a new life, trusting in the Lord Jesus Christ to show him the way.

And the father?—He opened his Bible, and read, with eyes dim with the overflow of his thankfulness, the words of Isaiah the prophet: "Before they call, I will answer; and while they are yet speaking, I will hear."—*Josephine Folsom, in N. Y. Observer.*

CHINESE PRAYING FOR RAIN.

THE weather had been very dry—oh, so dry—for many months. The early wheat was gathered, but for lack of rain the second crops seemed likely to be a total failure. Traveling in the country, we came into Nin-lan Shan early one morning, and found rain flags everywhere fluttering from cords stretched across the streets. These flags are bits of gay-colored paper, in size a foot square or more, each having written upon it a large character. Arranged four on a string, each group is a prayer for rain. The idea is simple enough. How can heaven fail to see these signals of distress, that are waved in its face by every breeze? Every house, and shop too, had a willow branch in front of its door, as a token of the same longing for relief.

At the inn they told us that formal prayers for rain had begun that morning. At day-break a crowd of men, women, and children, numbering more than two hundred, had gathered at the temple of a god called Laoyeh, taken his image from its place, put it on a light stretcher with matting cover, decorated with willow, and started with it on a tour through the surrounding villages. At every temple reached, whether small or large, the whole procession must halt to burn incense to the special deity of the place, as well as to the god borne by them, and with repeated kneelings and knockings of the head on the ground, offer prayers for rain. The stopping-places for the morning, noon, and evening meals had been arranged in advance, and at these abundant food must be furnished the entire crowd by the farmers of the neighborhood, since they were to be benefited by this elaborate praying. Traveling in this way is slow, so it is no wonder that the day's circuit was scarcely more than ten miles.

Sitting quietly in the inn at evening, with work all done, the noise of drums and exploding firecrackers announced that the god was returning. Soon his attendants appeared, marching down the narrow street—truly a motley crowd, containing children but seven or eight years old, half-grown boys and girls, men and women in middle life, and even a

few of the aged. Many were crowned with willow wreaths, most were barefooted, and all bore flaming bundles of incense sticks. The approach was heralded by beating drums and clashing cymbals, with an occasional shrilling of flageolets. Surrounded by tawdry waving flags, and enveloped in a cloud of incense, the god was carried to his home, and, after a hearty meal, the crowd dispersed for the night, to meet again in the morning and make another tour in a different direction.

This was to continue three days. Should there be no rain by the end of that time, and the farmers be willing to supply food for another three days, Laoyeh's hungry crew would only too gladly renew their prayers. In case the food was not forthcoming, there was but one course left,—the god would be set out in the sun to scorch for half a day, and then drenched with water until all the mud was washed from his flimsy, wooden frame. So, despised and neglected, the bare sticks would stand as a warning to all other gods not to trifle with a suffering people.

But when rain does come—as it surely will some day—confidence in Laoyeh's power to grant refreshing showers, and in his pitying love for Nin-lan Shan, will be restored at once. The image maker will be quickly called to prepare the clay and mix the paints that shall give the shabby remnant of a god all his former glory, so that he may be mounted on his throne again, to remain in peace until another time of drought.

This reads like a joke, but it is serious jesting. Is it worship or play? I asked the innkeeper what it all meant. He said: "They are praying for rain. Isn't it fun? Do you pray for rain in your country?" To my answer that we do, but in a very different way—which I tried to explain—he replied: "Why, it's just the same thing, only you don't make a racket."

But when the rains had begun, and all fear of parched crops was past—what then?

The Chinaman always offers thanks. Do we? I was glad the innkeeper forgot to ask that question.—*Children's Work for Children.*

MAKE YOUR DAUGHTERS INDEPENDENT.

WOULD it not be wiser far to induce young girls in thousands of happy, prosperous homes to make ample provision for any and all emergencies that the future may have in store for them? Could a better use be found for some of the years that intervene between the time a girl leaves school and the time she may reasonably hope to marry? The field for woman's work has been opened up of late years in so many different directions that a vocation can easily be found, outside the profession of teaching, that will be quite as congenial to refined tastes, and considerably more lucrative. Bookkeeping, typewriting, telegraphy, stenography, engraving, dentistry, medicine, nursing, and a dozen other occupations might be mentioned. Then, too, industrial schools might be established, where the daughters of wealthy parents could be trained in the practical details of any particular industry for which they displayed special aptitude. If it is not beneath the sons and daughters of a monarch to learn a trade, it ought not to be beneath the sons and daughters of Republican America to emulate their good example, provided they possess the requisite ability to do so.

Two years will suffice to make any bright, quick girl conversant with all the mysteries of the art of housekeeping, especially if she be wise enough to study the art practically as well as theoretically. The management of servants and care of the sick and children will be incidentally learned in most homes,

and can be supplemented by a more extended study of physiology, hygiene, etc., than was possible at school. Sewing need not be neglected either, while leisure will readily be found for reading or any other recreation that may suit individual tastes. Another year or longer may be added to the time devoted to these pursuits, if desired. But, above all, let two or three years be conscientiously set apart for the express purpose of acquiring a thorough experimental knowledge of some art or vocation which would render its possessor self-supporting, and consequently independent.—*Sydney Weekly Witness.*

KINGLY POLITENESS.

As an instance of true politeness it is told that a poor Arab going through the desert found a spring of sparkling water. Accustomed to brackish water, a draught from this sweet well in the wilderness seemed, in his simple mind, a fit present to the Caliph. So he filled the leather bottle, and, after a weary tramp, laid his humble gift at his sovereign's feet.

The monarch, with a magnanimity that may put many a Christian to the blush, called for a cup, and drank freely, and then with a smile thanked the Arab and presented him with a reward. The courtiers pressed eagerly round for a draught of the wonderful water, which was regarded as worthy of such a princely acknowledgment. To their surprise the Caliph forbade them to touch a drop.

After the simple-hearted giver had left the royal presence, with a new spring of joy welling up in his heart, the monarch explained his motive for prohibition. "During the long journey, the water in his leather bottle had become impure and distasteful; but it was an offering of love, and as such I accepted it with pleasure. I feared, however, that if I allowed another to taste it, he would not conceal his disgust. Therefore it was that I forbade you to partake, lest the heart of the poor man should be wounded."—*Selected.*

BEER DRINKERS.

THE *Scientific American* says concerning the beer drinker:—

"Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers."

TRY AND TRUST.

SAID the celebrated John Williams, the martyred missionary: "There are two little words in our language which I always admired, 'try' and 'trust.' You know not what you can or cannot effect until you *try*; and if you make your trials in the exercise of *trust* in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated!"

A SAN FRANCISCO chemist says there is only one refinery in the world that makes absolutely pure sugar. This manufactory is in Germany, and it supplies chemists and druggists with sugar for solutions which must be unclouded. This chemically pure article would not find much sale for table use, as it is a dirty grayish white in appearance. When dissolved, it gives a perfectly clear solution, there being no artificial coloring matter in suspension.

Progress of the Cause.

ANNUAL ADDRESS.

DEAR BRETHREN AND SISTERS ASSEMBLED IN GENERAL MEETING: First, we would offer our gratitude to our kind Heavenly Father for the blessings of the past year, and for the privilege granted us of again coming together for our general camp meeting. It is with feelings of pleasure we greet our brethren, sisters, and friends on this pleasant camp ground, so kindly provided by the citizens of Healdsburg, and trust that, while our staying together of necessity is shorter than last year, we will, beginning with the first service, seek to make it a profitable season, and that the blessing of the Lord may rest upon the camp and those attending the meetings.

The question may arise in the minds of many of our people why the general meeting should be held here, when for a number of years it has been held at Oakland, which is easier of access and more centrally located than most any other point in the State; but we would say that it was carefully and prayerfully considered for some months by your committee before they finally decided to come to Healdsburg, or even to change from Oakland; but having consulted with many of our leading brethren, and with Sister White, and in consideration of this being the location of our College, and that there are so many of its patrons and our friends who have never been here to visit the institution, it was decided to shorten the time, not having a workers' meeting before the camp meeting as we have had in the past few years, so that our friends would not necessarily be away from their homes longer than usual, and still enjoy the privilege of visiting the place so dear to those who have been in attendance at the school.

We shall be glad to meet our friends from the East, the representatives of the General Conference, and while we together seek spiritual blessings, we shall be glad to have them participate with us in our deliberations and to counsel with us, freely offering suggestions on matters of business.

The past year for the California Conference has not been one void of interest or lacking in labor for those employed in the work. For several years we have enjoyed the fatherly care and experience of Elder Loughborough, as well as the teachings of other ministering brethren who have been called to distant fields by the General Conference, and with their loss, new burdens and responsibilities have fallen on those that remain. How well we have been able to do the work you must judge; but we can assure you that it has not been in our own strength or wisdom that we have been able to direct our labor, but by seeking wisdom from God, and counsel from our brethren, we, with your committee, have done what we could, both for the interest of the churches and the cause at large in the Conference. We have tried not to confine our sympathy to our own Conference, but also to remember that "the field is the world." At the close of the last Conference year (1890) the General Conference built and fitted out the missionary ship *Pitcairn* on this coast, and, sailing as she did in the month of October, this is an event of the present Conference year. We have watched her progress with great interest, because she is our pioneer vessel, sailing as she does from our coast, the major part of her crew being members of our own churches, and the deep blue ocean upon which she sails washing the western boundary of the Conference.

THE CHURCHES.

During the past year there have been six churches organized, a number of companies of

Sabbath-keepers raised up in our Conference, 144 baptized, making a total of 192 Sabbath-keepers and covenant members added to the cause, while there have been removed by death many members, among whom we mourn the loss of fathers, mothers, and children, and one ordained minister, Elder E. A. Briggs, a faithful laborer. Among the churches organized is the one at Phoenix, Arizona, the first church of Seventh-day Adventists in that Territory, also a company of our people are holding meetings in Salt Lake City, Utah, in connection with the canvassing work.

During the year we have tried to furnish laborers for all the churches in the Conference as far as lay within our power to do so. The committee, at the beginning of the year, divided the field into districts, assigning an ordained minister to each Conference district, and, as far as possible, locating him in the district over which he was to preside. The object of this was to divide labor and responsibility, and to see that every church and company were provided with ministerial help as often as possible; and while this plan has been carried out quite successfully, our inability to do so completely and perhaps to the satisfaction of all, has not been because of our not having planned to do so, but for lack of laborers. There are several reasons for this: First, because of the large extent of territory; and the lack of a sufficient number of ordained ministers to take the oversight. Secondly, the General Conference has taken away from us several of our efficient laborers; and while it may be claimed that it has supplied their place with others, those sent to us have come with other responsibilities resting upon them that have deprived us largely of their services as laborers among the churches. Thirdly, all, or nearly all, of our licentiates during the past season have been in attendance at the College, fitting themselves for future work. Fourthly, nearly all of our ordained ministers hold from one to three responsible offices, or appointments, that require so much of their time in other directions that we have necessarily been deprived of their labors among the churches.

TRACT AND MISSIONARY SOCIETY.

We are glad to recognize the efficiency of the Tract and Missionary Society, and feel that our labors together during the year have been fully harmonious, and we trust of benefit to the cause at large. Their officers will make a report of their working, so it will not be necessary to speak further of this branch of the work.

CHURCH DEBTS.

Some of our largest churches have quite a considerable indebtedness hanging over them, the result of erecting houses larger than their means or pledges fully covered. This may seem to some unwise, but when the situation and growing demands of the cause are considered, it should be viewed in a different light. The churches at Oakland and Healdsburg, are, or ought to be, considered mission enterprises, the one largely for the benefit of the laborers in the office of publication, the workers of which are principally your children and members of your families, while the latter church membership is fully two-thirds of those attending the school and the families who have moved to Healdsburg to patronize the College. At the Woodland camp meeting large pledges were made, a portion of which was to be devoted to the payment of this indebtedness. Some of this amount has been paid, but the greater part, with other individual pledges, still remains unpaid, and in consequence heavy interest-bearing notes are carried against these societies. We hope at this meeting counsel will be given, and, if possible, steps taken to relieve these churches of their embarrassment.

OUR INSTITUTIONS.

Healdsburg College.—The College has now been in operation about nine years. The grounds, College building, and fittings, were purchased at a time when the wants of the cause in this Conference were many, and the available funds for engaging in large enterprises were scarce, still the venture was made in faith, and the present College building purchased, also the site for the Students' Home. Building operations began, and these buildings have been added to from time to time until we have the present commodious structures. Our brethren and friends have been liberal in their donations to the enterprise, feeling that the education of their children was paramount to every other interest, that the hope of the cause depended largely upon the Christian education of the rising generation. The sums of money raised by donations, pledges, and subscriptions to stock have not been adequate for the payment of the College indebtedness, leaving several thousand dollars of interest-bearing notes to be carried. The patronage of the College has not been large enough to cover their running expenses and interest too, so that they have run behind to some extent in their finances. The accommodations at the Home and in the College are sufficient to accommodate a much larger number of students than they have had in the past, the same number of teachers being required to do the work for a few that would be for double their number. There are enough young people of proper age among our own families in this Conference to more than fill the College to its utmost capacity, and they are needing the discipline and education, while the cause and the fields at home and abroad are calling for their labor. Are you willing to make the sacrifices necessary to fit them for the work of the Master?

Rural Health Retreat.—There is much that could be said about our health institutions, but our special interest centers around the Rural Health Retreat. During the first few years after its establishment, there were many adverse circumstances and discouragements connected with its business, but it was planted in the providence of God, and he has said, "Let it live and prosper." Though the way may at times have seemed dark and hedged with difficulties, we are glad to say that the past year has been the most prosperous one it has ever enjoyed. Larger numbers of patients and visitors have received its benefits than ever before, and the blessing of God has rested on those in charge, giving skill and wisdom with the success that has attended their labors. We feel that it is truly a blessing to the cause, and should have the confidence, patronage, and influence of all our people who may need to avail themselves of its privileges.

Pacific Press Publishing Company.—The prominence of the publishing work has constantly brought before our people this institution and its workings, and as we have had their annual report given us at the beginning of their fiscal year, it seems needless to attempt a recapitulation. Seventh-day Adventists have watched with interest the growth of this work and our pioneer institution, remembering the day when it was small, not only in its own sight, but in the sight of the world; and yet the angels of God have ever had a care for it, and its prosperity deserves no credit from the greatness or efficiency of its management, but from the direct blessing of God. The withdrawal of large deposits of money of which this branch of the cause has had the use, and the pressing need of means to carry forward the work in new fields, have been a temporary detriment to the Press; but God has often allowed clouds to pass between us and the full sunshine of prosperity, perhaps to cause us to learn more perfect dependence and trust in him.

THE "SIGNS OF THE TIMES."

Our pioneer missionary paper has now reached its seventeenth volume, and with the blessing of God has been the means of carrying the Third Angel's Message to all parts of the world. Some months ago it was decided by the publishers to reduce its size from a sixteen to an eight-page paper, to meet the demand for a cheaper periodical for the use of the Tract and Missionary Societies; but after having fully tried the experiment, at the earnest request of our brethren, the matter has been carefully canvassed, and it is now under consideration whether it will not be advisable to enlarge it again to its former size at the beginning of the next volume. This movement we are satisfied will meet the minds of our brethren and sisters.

CANVASSING WORK.

There has been a larger number of agents in the canvassing field this past year than at any previous time, and consequently the work done is far in excess of that of any year in the history of the cause on this coast. Large numbers of our publications have been placed in the hands of the people, and many have been brought to a knowledge of the truth, some of whom have fully accepted it and taken their stand, and with the blessing of God, we trust and believe that many more will be saved through this instrumentality. In Utah, and specially in Salt Lake City, small companies of our people are holding meetings and Sabbath schools, all of which is the result of this branch of the work.

BIBLE WORK.

There has been a more divided effort in this line during the past year than previously. At the beginning of the year, a special course of instruction was held at Los Angeles, which met with quite a good degree of success. This school was attended by about twenty students, after which those that entered the work were distributed, some going to San Diego, some to Pomona, others to Pasadena, and two remained to follow up the work in Los Angeles. At the Oakland school during the summer a number from the College have enjoyed the practical work and instruction that are given at that institution, and as the workers have gone out in the city, the Lord has blessed their efforts, and a number of souls have accepted the truth of the last message. The Bible work that had been discontinued in San Francisco has again been taken up by placing four workers there. They are meeting with considerable encouragement.

At San Diego, Pomona, Pasadena, Los Angeles, Stockton, Sacramento, and Salt Lake City this work has been carried on with good results, both to the companies of our people and also to the community. About seventy-seven have embraced the message through these efforts. Of this number thirteen have embraced the truth in Utah. The calls for this kind of labor are many, but the number of consecrated laborers is few. At the last General Conference, a resolution was passed to the effect that those entering the Bible work should have two years' schooling at the College, and one year's training at the Bible school, before they were to be employed in this branch of the work. The wisdom of this resolution is not yet manifested fully, as it has had but a short time in which to test its practical workings. Certainly, experience in the things of God is the first great qualification, but the discipline and study at our colleges are of great importance to fit the worker for visiting the people and holding readings, often with men and women who have had years of Christian experience.

WORK OF THE SUMMER.

This Conference has had seven tents in the field during the past year, scattered over a larger extent of territory than any previous season. Those in charge of the work have been mostly young men,

but they have been blessed in their labors to some extent; and though no remarkable results have been manifested in the work of any of the companies, they have all presented the word of truth faithfully, in some instances to good congregations, the result of which is that many have signed the covenant, and we trust been converted by the power of the gospel of Christ. There have also been a few engaged in colporter work, visiting families and holding meetings in schoolhouses in the farming districts as opportunity offered, with good results. Some have fully accepted the message through this effort.

CAMP MEETINGS.

There have been four camp meetings held in the Conference since our last annual meeting, and we are glad to say they have all been a blessing to the brethren, and, we trust, to the communities in which they were held. The stringency of the money market has caused hard times among our people, but this has not largely prevented their attendance at these annual feasts. We are gratified at the attendance at this meeting, an evidence that the interest of our people in the cause of present truth is not slackened.

FINANCES.

The tithing fund this past season has exceeded by more than \$3,000 the sum it did last year. There has been no large sales of property among our brethren as during the years previous, but yet it is not so much as it should be, considering the increase in our numbers. The idea has prevailed to some extent among some of the members that the Conference fund was largely in excess of the demands of the cause, and, we are sorry to say, there has therefore been a slackness on the part of some to faithfully render to the Lord that which belongs to him, or they have diverted their tithe in another direction. With reference to the idea that the Conference treasury is full to overflowing, this, my brethren, is a mistake. During the year your committee have been compelled to very carefully husband the means, that the expenditures should not be in excess of the income. While we have had as great a number of laborers in the field as at any previous time, the tithe has not been proportionately large. The call for means from our own large field, as well as from abroad, to carry forward the work, could use every cent of our honest tithe, and far more than this, and still there would be a growing demand as the message swells toward the loud cry. We are the Lord's stewards, and as he has intrusted us with means, it is not intended that we should use them merely for our own gratification, but that God should be honored by using them for the salvation of souls for whom Christ died.

THE MINISTRY.

Your committee have been sorely perplexed to fill the urgent calls for help, because of the lack of ministers. The growth of the work at large has so pressed our General Conference that they have been compelled to make heavy drafts on the Conferences for ministerial help, taking often the most experienced laborers. California has not been passed by in these calls, and with our large extent of territory, and the few laborers left on this coast, we find it very difficult to do the church work required, specially when most of our ministers are detailed for special duties that occupy the greater part of their time in other lines of work. The large extent of our Conference territory surely demands a greater amount of labor, but how to supply the demand with our present small number of ministers is very perplexing to your Executive Board.

ELECTING OFFICERS.

The policy of loading one man with all the Conference, Tract and Missionary, Health and Temperance, or Sabbath school offices at one and the

same time, and expect him to do service for the churches, seems to be a poor one, and especially when there are brethren in the Conference who have ability, and, we trust, consecration enough to do the work and to fill one position, thus dividing up the labor among the brethren, and not overtax a worker because he permits you to give him the work to do. Brethren, your ministers are but human, and some of them are very frail, and if you would have them continue to serve you, let us in selecting our officers, remember that one man ought not to be expected to do the work of three or four.

OUTLOOK FOR THE FUTURE.

In our large Conference, extending from the Rockies on the east to the Pacific on the west, and from Oregon and Montana on the north to the southern boundaries of California and Arizona on the south, there is an abundance of work for ten times as many laborers as we now have. Many openings for labor have been made by the canvasser, and calls for the living preacher have come to us from the remote portions of our field; but we have only been partially able to fill the demand, and it is with feelings of the deepest anxiety that we look toward the future, knowing that as we are intrusted with the word of life, the Giver will hold us accountable for the manner in which we either send it out or withhold it.

Arizona was entered more than one year ago. Brother Hunter and Brother Merrill and wife have labored there in three places with some degree of success; but how feeble seems the effort when the importance of the work is considered. Utah has also been opened up wonderfully by the introduction of the printed word. We would recommend that, as rapidly as possible, these new fields be occupied more fully by the living preachers, Bible workers, and colporters. Nevada and California both have many places which, as yet, have never seen an Adventist minister, and we feel that steps ought to be taken during the year to come to extend our work in these two States. Truly the harvest is great and fast ripening, but where are the laborers? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

There is very much to encourage us as we look toward the future, knowing that the message is the work of God, and there can be no peradventure in relation to its final triumph. Looking over the past few years, we mark the progress of the cause, and specially the growth on this coast, and as we do so, can but say, "See what God hath wrought." Our institutions have all been founded with the divine approval, and their successful work during the past year gives every reason to believe that, with the blessing of God, they cannot fail to do their work as well in the year to come. The ministry, although inadequate to the demands of our broad extent of territory, have been able to do a great deal of work; and if they keep humble, and do the work allotted them faithfully, we trust they will be able to accomplish more in the months to come. Our brethren and sisters in the Conference have generally encouraged and upheld the hands of their Executive Board and the ministry, and the brethren have generally rendered to God the things that are God's; and the promise is, I will "pour out a blessing, that there shall not be room enough to receive it." Brethren, the clouds are gathering, and "there is the sound of abundance of rain," even the outpouring of the "latter rain," and it is ours to have a part in the refreshing. Let us get ready. Courage is the word of the faithful watcher. The threefold message will soon have done its work, the gathering of God's people be completed, and the Lord will come in power and glory to take his own to himself. Shall we be ready? "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever." Ps. 125:1.

N. C. McCLURE.

A SUMMARY OF CALIFORNIA CONFERENCE PROCEEDINGS.

The fourteenth annual session of the California Conference of Seventh-day Adventists was held in connection with the camp meeting at Healdsburg, commencing September 18, 1891. The president, Elder N. C. McClure, occupied the chair.

Delegates to the number of 180 were present, representing nearly all of the churches in the Conference. Five new churches, organized during the past year, namely, Phoenix, A. T., Centralia, Crystal Springs, Soquel, and Santa Barbara, Cal., were admitted into the Conference.

By vote of the Conference it was decided to hold the election of officers by ballot, and to increase the Nominating Committee from three to seven members.

Committees were appointed by the chair as follows: On Nominations—W. C. Grainger, N. N. Lunt, Frank Brown, G. H. Gibson, T. W. Clark, A. A. Couey, G. W. Danforth. On Resolutions—H. A. St. John, J. H. Durland, M. C. Wilcox. On Credentials and Licenses—R. S. Owen, J. H. Durland, Wm. Ings.

The following resolutions were offered, and adopted by vote of the Conference:—

1. *Resolved*, That we acknowledge the goodness and tender mercy of our God in again permitting us to meet in our annual conference, and that we offer to him our sincere gratitude for giving us a place, and a part to act, in his sacred and closing work of salvation among the children of men.

WHEREAS, We recognize the Healdsburg College as an institution founded in the providence of God, and an efficient instrumentality in fitting laborers to give the closing message of warning and salvation to the world; therefore,

2. *Resolved*, That we regard it a duty, as well as a privilege, to unitedly support said College by our prayers and influence.

3. *Resolved*, That the continued good results of Bible work in our city missions and elsewhere, indicating that God approves and blesses this method of labor, calls unquestionably for our moral and material support, and the encouragement of others to enter this work who may be deemed fitted so to do.

4. *Resolved*, That we recognize in the Pacific Press Publishing Company, whose main office is located in our midst, a most important agency in giving to the world the present truth; and that we recommend our people to favorably remember this company by taking stock in the same, and also by making the main office a place of deposit.

WHEREAS, God in his providence has permitted the Rural Health Retreat to be established in our midst for the double purpose of relieving the sick and afflicted and teaching the true principles of Christian temperance and health reform; and,

WHEREAS, He has given repeated evidence that it is his will that this institution should live and prosper; therefore,

5. *Resolved*, That we express our gratitude to God for the large measure of prosperity attending it for the year past, and to the present time; and that we will endeavor to so speak and act that our influence may be to elevate this important branch of God's work among men.

6. *Resolved*, That we express ourselves gratified at the growing value and influence of the *Pacific Health Journal and Temperance Advocate*, and that it shall have our continued favor and support.

7. *Resolved*, That we again place ourselves on record as utterly and uncompromisingly opposed to all man-made Sabbath or Sunday laws, and religious legislation of every form and feature.

8. *Resolved*, That directors of the Tract and Missionary Society be regarded as in the employ of the Conference, and report their time and traveling expenses spent in the duties of their office to the Conference Auditing Committee annually, which committee shall be authorized to audit and pay for the same.

9. *Resolved*, That section 5 of article 2 of our Conference constitution be so amended as to read as follows: "It shall be the duty of the Executive Committee to appoint four persons who have not been in the employ of the Conference during the year, to join the Executive Committee at the call of the president, constituting an Auditing Committee of eleven, to audit all accounts presented to the Conference."

WHEREAS, In the death of Elder E. A. Briggs, who fell in the work with zeal and courage unabated; we have lost a dear fellow-laborer; therefore,

10. *Resolved*, That we hereby express our sense of loss in his removal, our sorrow at his death, and our sympathy with his bereaved companion, and that we will pray the Lord to raise up other laborers for the harvest.

WHEREAS, The whole camp has been made sad by the violent and sudden death, on the afternoon of September 21, 1891, of Sister Jane Rowland, of San Francisco, who has been a generous helper in the general cause, and a special friend to deserving students; therefore,

11. *Resolved*, That, while we bow in humble submission to the will of God, who knows the end from the beginning, we express our sorrow at her death, and will endeavor to learn from this sudden affliction to have our house set in order, and our hearts prepared for whatever Providence may permit to come upon us.

12. *Resolved*, That we express our sympathy with the bereaved children and mourning friends in their affliction, and pray God that their Comforter and Helper may be the Lord Jesus Christ, in whom our beloved sister trusted.

13. *Resolved*, That the secretary be instructed to send a copy of the foregoing preamble and resolutions to the bereaved children, and also to the San Francisco Church.

WHEREAS, In the wisdom of our Heavenly Father death has been permitted to claim for its victim our beloved brother and fellow laborer, Thos. M. P. house; therefore,

14. *Resolved*, That we recognize in the death of Brother Brighthouse, the loss of a young man who gave great promise of usefulness to the cause of present truth, and one whose personal qualities greatly endeared him to all who knew him; and, while we deeply feel the loss we have sustained, we rejoice for the bright hope he had, and lift our hearts in praise to God, who doeth all things well.

15. *Resolved*, That we extend our sympathies to the bereaved wife of our brother, and to his parents and other friends of New Zealand, in their great affliction, and that we commend them to the love and tender mercies of the great Physician, who alone can give permanent comfort to the mourner, and bind up the broken-hearted.

16. *Resolved*, That the interesting address of our president and the minutes of this conference be published in the SIGNS OF THE TIMES and the *Review and Herald*.

17. *Resolved*, That we request the Executive Committee of our Conference to publish, at their earliest convenience, in pamphlet form, the proceedings of the Seventh-day Adventist Conference of California for the Conference year. [This resolution simply provides for another Year Book similar to those of the past two years.—Ed.]

WHEREAS, It is very important that all who engage in public labor in connection with the work of God should become diligent students of the word therefore,

18. *Resolved*, That we indorse the plan adopted by the General Conference, of holding institutes for the study of the Scriptures in each General Conference district, and hereby instruct the officers of this Conference to lay their plans to have every worker in the employ of this Conference, as far as possible, attend the institute, appointed to be held in district No. 6, February 15 to March 15, 1892.

WHEREAS, We learn that the publishers of the SIGNS OF THE TIMES are to restore that paper to 16 pages, and thus increase its influence for good; therefore,

19. *Resolved*, That we express our satisfaction at the proposed change, and will show our appreciation by laboring for its support and wider circulation.

20. *Resolved*, That we express our thanks to the officers of the S. F. and N. P. and S. P. Railway Companies for their kindness and courtesies extended to us in coming to this meeting.

21. *Resolved*, That we express our thanks to the citizens of Healdsburg and the members of the Healdsburg church for the favors granted in connection with the meeting, and to the lumber dealers for the lumber loaned us.

On motion it was voted that section 1 of article 2 of the constitution be amended to read as follows:—

SECTION 1. The officers of this Conference shall be a president, vice president, secretary, treasurer, and an Executive Committee of seven, of which the president and vice president shall be members, and they shall be elected annually.

The following officers were elected by ballot: For President, S. N. Haskell; Vice President, N. C. McClure; Secretary, E. A. Chapman; Treasurer, Pacific Press; remaining members of the Executive Committee, H. A. St. John, W. M. Healey, R. S. Owen, J. H. Durland, M. C. Wilcox.

The Committee on Credentials and Licenses made the following recommendations, which were approved: For credentials—S. N. Haskell, N. C. McClure, H. A. St. John, R. S. Owen, W. M. Healey, J. H. Durland, J. H. Cook, M. C. Wilcox, Wm. Ings, John Fulton, G. H. Derrick, G. K. Owen, F. M. Wilcox, O. C. Godsmark, J. D. Rice. For licenses—A. S. Hickox, Mrs. J. A. Owen, F. T. Lamb, L. H. Church, H. S. Guilford, E. S. Butz. For ordination and credentials—D. C. Hunter. For missionary licenses—Georgia Burrus, Tillie Helman, Myrtle Griffis, Lulu Joseph, Ora M. Peoples, Mary Hunter, Lou Campbell, Maggie Gabel, Retta Wilkins, Elsie Gates, E. L. Merrill, Evaline Bandy, Nettie Brown, W. S. Swayze, Alice Swayze, Mrs. M. T. Paton, Mrs. L. Weatherwax, Mrs. F. L. McClure, Lottie Lamb, Mrs. Cora A. Rice, W. G. Buckner.

It was also voted to grant missionary licenses to the following directors: G. S. Reichard, W. N. Glenn, W. K. Ball, F. R. Shaffer, C. M. Nichols, C. H. Lillie.

A committee of five, consisting of R. S. Owen, J. H. Durland, H. A. St. John, Dr. W. Maxon, and M. C. Wilcox, were appointed committee to revise the constitution of the Conference, and report at the next annual meeting. E. A. CHAPMAN, Sec.

SUMMARY OF CALIFORNIA TRACT SOCIETY PROCEEDINGS.

THE twenty-first annual session of the California Tract Society was held in connection with the camp meeting, September 17-28, 1891. The session consisted of five meetings. The president, Elder J. H. Durland, in the chair. The chair was authorized to appoint the following committees: On Nominations—M. C. Wilcox, H. A. St. John, G. W. Rine. On Resolutions—W. C. Grainger, G. H. Derrick, Wm. Ings. On Revision of the Constitution—G. W. Rine, M. C. Wilcox, Anna L. Angels, H. A. St. John, Geo. B. Starr.

The president's address, read at the opening meeting, was listened to with interest. He enumerated some of the blessings bestowed upon us during the year,—blessings such as would call forth praise and thanksgiving from every heart. We have had additional evidences that the message is of God, and that we are nearing its closing work. The hand of the Lord is holding the winds of strife, that the message may go to all nations, kindreds, and tongues. In view of these facts we are led to see the necessity of laying broader plans for more aggressive work in the year to come. In this address and secretary's report an outline was given of the work of the society in its various phases, showing something of what has been accomplished.

At the close of last year the State society was composed of forty-nine local, or branch, societies. During the year just closed five new societies have been organized, increasing the number to fifty-four. The new societies are located at the following places: Soquel, Madalupe, Centralia, Nipomo, and Monrovia. The approximate membership of the society is 1,358.

The number of missionary letters written during the year was 6,188. The number of answers received, 766. This shows a falling off in the letters written, but a larger per cent. of answers received. The number of Bible-readings held by the Tract Society members was 1,358. At the close of the year there were 2,131 copies of the SIGNS taken in clubs, weekly, and of the Sentinel 1,608. The societies have paid in on account \$5,349.82. The sales of publications made by the State society to the local branches, etc., not including the work of the canvassers, amounts to \$8,450.50.

Our ship missionary, Brother C. R. Robbins, has made 1,508 visits to ships anchored in San Francisco Bay. In addition to the reading matter donated to these vessels, amounting to 17,975 pages, and 12,434 periodicals, his book sales amounted to \$266.90. Brother Robbins gave a report of some of the interesting incidents connected with his work. Although, as a rule, the sailors are a difficult class to reach, some are found who are willing to read, and who receive the truth with gladness.

The subject of Sunday legislation has been agitated to quite an extent in California during the past year. When it was learned that the American Sabbath Union contemplated petitioning the Legislature for a Sunday law, two tracts, especially adapted to meet the demand, were prepared by the State society for free distribution. These were sent to all the local societies, and to individuals who would agree to distribute them or send them out through the mails. About 700,000 pages were circulated in this way. In answer to a call made by the State society for means to defray this expense, \$433.91 was realized, an amount sufficient to pay for these publications and to assist in sending the Sentinel regularly throughout the year to 273 newspapers in our Conference, and to our State, Territorial, and United States officials for three months of the year.

In the canvassing work 17,338 orders were taken during the year, valued at \$45,000. About 80 per cent. of these orders were delivered. A report of this work was made by the State agent, G. H. Derrick. By means of comparisons we were enabled to grasp something of what has been effected in the sale of publications during the year. A stirring appeal was made in behalf of the canvassers and canvassing work.

A plan for the systematic loaning of tracts has been introduced into the societies during the year with excellent results. In various localities we learn that the interest awakened through this means is being followed up by Bible-readings, given by the members of the church. Some who did not feel prepared to give the readings are fitting themselves for the work, that they may follow up the interest awakened in this way.

Our efforts have not been confined wholly to the home field. More time has been given to the study of the work in foreign lands, thus creating a deeper interest in those fields. During the year the State society has purchased some works on the subject of foreign missions. These books form a circulating library for the use of Conference laborers. Several foreign mission bands have been formed in the Conference, composed of young people, who are not only receiving a knowledge of the different foreign fields, but are getting a missionary spirit as well. They are not waiting to be sent to foreign lands, but are educating themselves for, and engaging in, home work until such time as the Lord shall call them elsewhere. The amount raised for foreign missions in first-day and Christmas offerings during the year is \$4,893.78. This is \$971.41 more than was raised the previous year.

The work has been so arranged in the State office that more attention could be given to the correspondence than in the past. Communication has been kept up with the directors, with the officers of the branch societies, and with isolated members. It has been gratifying to receive the hearty responses from these lonely ones scattered here and there among the mountains and in the valleys of our large Conference. Although denied the privileges enjoyed by most of us, and undergoing hard-

"THE SENTINEL LIBRARY."

WE call attention to the following new numbers:

No. 41. "The Sunday Law Movement; the Objects, Methods, and Personal Rights Involved." This is a valuable article, by Rev. Stephen Burdick, which first appeared in the Outlook, Alfred Centre, N. Y. Its title indicates its character and importance. Eight pages; price, 1 cent.

No. 42. "The Sunday Laws of the States and Territories." This is a pamphlet which everyone interested should have for convenient reference. It is a fuller compilation of laws bearing on Sunday observance than anything yet published, and includes several important decisions. 128 pages; price, 20 cents.

No. 43. "Should Church Property Be Taxed?" This is a paper read at a meeting of the New York Baptist Ministers' Conference, in March last, by Rev. A. P. McDiarmid, pastor of the Tabernacle Baptist Church, Brooklyn, N. Y. It is a forcible presentment of the relations of the Church and the State. Sixteen pages; price, 2 cents.

No. 44. "'We Declare' and 'We Demand.'" A comment on the unwarranted assumptions of the American Sabbath Union, as set forth in a leaflet by one of the Executive Committee of the California branch of that association. This number is specially adapted to the present Sunday campaign in California, and should be circulated broadcast.

No. 45. "An Unbiased Arraignment." This is also an article from the Outlook, by Henry B. Maurer, and gives a fair presentation of the Sabbath question from an outside standpoint. Being an "unbiased" argument, it adds a new interest to the subject. Eight pages; price, 1 cent.

No. 46. "The Importance of Maintaining Our Principles." A forcible array of opinions and incidents showing the dangers of any departure from the fundamental principles upon which our government was founded. By William Addison Blakely, counselor at law, Ann Arbor, Mich. Sixteen pages; price, 2 cents.

No. 47. "Should Sabbath Observance Be Enforced by Civil Law?" The negative argument on this topic, at a discussion held at Westminster College, New Wilmington, Pa., June 24, 1891. By A. L. Russell. The decision of the referees was in favor of the negative, which presents the subject in all its principal bearings. It is a masterly document. Twenty-four pages; price, 3 cents.

Address, Pacific Press Pub. Co., Oakland, Cal.

NEW NUMBERS OF THE "BIBLE STUDENTS' LIBRARY."

THE following numbers of the Bible Students' Library contain either new matter or that which has been recast or put in new shape, and which is published only in the Bible Students' Library. They ought to receive a wide circulation:—

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| No. 24. Is Sunday the Sabbath?..... | 8 pages, 1 cent |
| " 27. The Bible: Its Inspiration and Importance..... | 16 " 2 cents |
| " 55. Order of Events in the Judgment..... | 136 " 15 " |
| " 58. Matthew 24, or the Second Coming of Christ..... | 94 " 10 " |
| " 63. The Sure Foundation and the Keys of the Kingdom | 16 " 2 " |
| " 64. The Full Assurance of Faith, | 16 " 2 " |
| " 65. The Great Day of the Lord, | 40 " 5 " |
| " 67. Bible Election..... | 24 " 3 " |
| " 68. The Old Testament and the New Dispensation..... | 24 " 3 " |
| " 69. Jewish—Christians Are Israelites Indeed..... | 8 " 1 " |
| " 70. The Immortality of the Soul—Is It a Scriptural Doctrine? | 32 " 4 " |
| " 71. Righteousness—Where It Is, How Obtained..... | 8 " 1 " |
| " 72. Christ and His Righteousness..... | 96 " 15 " |
| " 73. Can We Keep the Sabbath? | 16 " 2 " |
| " 74. The Counterfeit and the Genuine..... | 16 " 2 " |
| " 75. Living by Faith..... | 16 " 2 " |
| " 76. Bible Questions and Answers Concerning Man..... | 32 " 4 " |
| " 77. The Talents—Our Responsibilities and Privileges..... | 16 " 2 " |
| " 79. Baptism—Its Significance... | 8 " 1 " |

(Concluded from page 334.)

laid. Those who wish to continue several years in the school are at liberty to choose their own course.

The study of the Bible will be considered the most important study of all. It will begin with the preparatory classes and continue to the end, taking up the history of the Bible from its beginning, paying special attention to the various doctrines as they are met in the regular study of the word.

Brethren E. G. Olsen and J. M. Erickson, who are thoroughly competent Bible teachers, will have charge of this work; the former, whose Old World experience has been of special help in this line, will have charge of the Danish and Norwegian classes, and the latter, a thorough Swedish scholar, will teach among the Swedes. Teachers in other branches are worthy of the fullest confidence. Besides the branches spoken of in the calendar, there will no doubt be an opportunity to learn shorthand (Gabelsberger's system).

The object of the school will be to strengthen in spiritual life and experience those who love God, and to bring those to the Saviour who do not know the Lord. For this purpose the teachers will lead the mind of the pupil to the wonderful works of God, his quickening word, and the gospel of Christ, which is the power of God unto salvation to every one who believes.

The discipline of the school will be only such as is necessary for the school's highest good.

May the Lord awaken in the hearts of many parents and young people a deep interest in this school. It is my intention, the Lord willing, to visit the school again in November when the Scandinavian department opens. Brother O. A. Olsen, O. A. Johnson, and the undersigned will then hold meetings for a week with teachers, students, and other brethren who may be present.

I can heartily recommend this school to our Scandinavian brethren, and my prayer is that the Lord may make it such an institution that many laborers can here be educated to work for the souls of Scandinavians, as well as those of many other languages.

J. G. MATTESON.

Obituary.

GRUBB.—Died, in Fresno, Cal., of consumption, on Monday, September 21, 1891, Brother Homer M. Grubb, aged about 35 years. None of his relatives were in California, and hence were not present at the burial. Brother Grubb died in the faith, and therefore rests in hope. Services were conducted at the undertaking parlors and at the grave by the writer.

A. J. MORTON.

(Review and Herald please copy.)

ROGERS.—Died, at her home, in Willing, Alleghany County, N. Y., Sept. 9, 1891, Mrs. Lucy Rogers, aged 80 years, 10 months, and 21 days. Death came very suddenly to our mother. She, in company with other members of her family, had started to attend a funeral in the neighborhood, when suddenly a severe attack of paralysis bereft her of every indication of life excepting, and but for the timely assistance of her son, she would have fallen from the carriage. She was taken home to her bed, where she peacefully died the next day. She was a member of the Seventh-day Adventist Church in Wells, N. Y., where it was her delight to attend services whenever her health and circumstances would permit. Although death came so unexpectedly, we believe she was ready. She was a faithful Christian mother, always kind and ready to do everything in her power to contribute to the comfort and happiness of others. But she rests, and we all miss her everywhere. She was the mother of twelve children, eight of whom are still living. The funeral services were held at her home, the sermon being preached by Elder Kenyon, from Ps. 17:15. Then we laid her to rest by the side of our dear father until the morning of the resurrection, when we hope to meet them both, nevermore to be parted.

AMELIA FARNUM.

ROWLAND.—Killed by the cars, at Healdsburg, Cal., on September 21, 1891, Sister Jane Rowland, of San Francisco. She was born at Cupar-Fife, Scotland, March 24, 1831. At the age of fifteen she united with the Baptist Church. She was married April 9, 1858, and has had five children, only two of whom, a daughter and son, survive her. The sad accident occurred while she was attending the Adventist camp meeting. For many years she had truly been a "mother in Israel," and many hundred friends united with the sorrowing relatives in lamenting her loss. More than one young man owes his prospects in life to her liberality in furnishing money to pay tuition at school. More than one young lady found Sister Rowland ready for every good word and work. She took an active part in starting the Sailors' Home in San Francisco, and was one of its directors at the time of her death. In this way her life was a blessing to thousands. No cause which she considered worthy ever asked in vain. Her Christian experience was very bright, and she often expressed the hope that she might live to see the Saviour appear in the clouds of heaven, and thus be translated without seeing death. We laid her away with the assurance that she had "done what she could," and that in the eternal kingdom we shall meet around the great white throne. Words of comfort were spoken by the writer from Ps. 116:15.

G. H. DERRICK.

News and Notes.

FOR TWO WEEKS ENDING OCTOBER 11.

KING KARL, of Wurtemberg, died October 6.

A **HEROIC** bronze statue of Gen. U. S. Grant was unveiled in Chicago October 7.

CHINESE persecution of Christian, and especially Roman Catholic, missions still continues.

It is stated that the Chinese Government considers itself ready for war, and but little may precipitate it.

A **MAN** in Berkeley, Cal., has invented a flying machine. Why do not some of these flying machines fly?

ONE man was killed and four persons fatally injured by a runaway team at a funeral in Des Moines, Iowa, October 5.

It is estimated that over 30,000,000 peasants in Russia are destitute of food. Thousands are prostrated with typhus fever.

TWELVE miles northeast of Helena, Mont., it is reported, is found one of the richest deposits of sapphires and rubies in the world.

ONE of England's experts, Lord Charles Bersford, declares that the Suez Canal would be useless in time of war, as it could be so easily obstructed.

TWELVE Franciscan sisters, including the mother superior, in New York, laid aside their veils October 4, and went back to private life. The cause is not given.

COLONEL OLCOTT and Wm. Q. Judge passed through San Francisco on their way to Japan with the ashes of Madame Blavatsky. They would scarcely go to that pains to learn Christ.

It is stated that nine-tenths of the water of the Colorado River is flowing into the Salton Lake. It is estimated that it will make the valley a lake 150 miles long and 300 feet deep.

THE Mormons began their sixty-second semi-annual conference in Salt Lake City, October 4, all the leading officials being present for the first time in seven years. Over 10,000 were present in the tabernacle.

THE Methodists of the world of all the various sects met in ecumenical council October 7, at Washington, D. C., to endeavor to unify themselves. Five hundred delegates are present. Some of the papers read have called forth lively discussion.

CHARLES STEWART PARNELL, the Irish leader, died of rheumatism of the heart and other difficulties on the morning of October 7, at the age of 45. George Francis Train predicted his death the week before, but, nevertheless, it was a surprise to everyone.

JAMES STEVENS, of Morreshill, Ind., has been lying on the brink of death for days, with temperature at 90°, and pulse at 28 to 32 a minute. No such a case has ever been heard of before where one lived so long with such slow pulse and low temperature.

ACCORDING to the New York *Tribune*, the pension rolls of the government are "stuffed," and thousands of fraudulent pensions are being paid. It is estimated that from one-quarter to one-third of those who have been paid pensions in the last few years are not entitled to them.

LYNCHERS took from the jail and killed and hung a negro at Omaha, Neb., October 10, for assaulting and killing, as was supposed, a little girl five years old. The officers were overpowered. It was afterward learned that the child was little injured. Many of the citizens were arrested, but the mob compelled the authorities to release them on bail. The negro may have been deserving, but that was no excuse for the mob madness, which seems epidemic just now.

THE charges preferred by the New York Presbytery against Prof. Charles Briggs in its meeting October 6, are briefly as follows:—

His disbelief in the Bible as the only true source of divine authority.

His disbelief in verbal inspiration and inerrancy of the Scriptures.

His disbelief in the immediate sanctification at death of the souls of those dying in the faith.

The discussion of the indictment will not be in order for some time. Professor Briggs must have some time in which to prepare his answer, and the trial, if one takes place, will probably be set down for the latter part of this month. There were 62 to 64 for dismissing the charges.

ADVERTISING.

If you wish to advertise anything, anywhere, at any time, write to GEO. P. ROWELL & CO., No. 10 Spruce Street, New York.

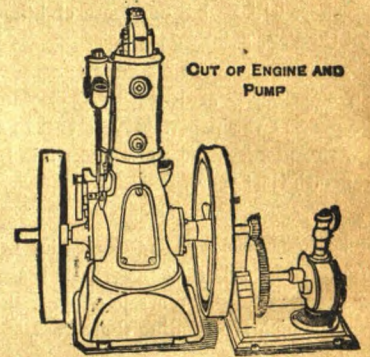
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Address, **PACIFIC PRESS, Oakland, Cal.**

The Signs of the Times.

OAKLAND, CAL., MONDAY, OCTOBER 19, 1891.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

READ "Does God Mean What He Says?" in another column.

OUR readers will find this paper much like old times. There will be but one more eight-page issue, and then our enlarged size.

READ the address of Elder N. C. McClure in another part of this paper. It presents in a general way the progress the work has made in this Conference the last year.

MONTHLY summaries of the canvassing work in Australia give for July \$6,260 worth of books sold, and for August \$7,550. We rejoice with them at the success which is attending their work.

WE have quite a large quantity of California Conference and Tract Society matters in this week's issue, but California's support of the SIGNS through all the past entitles it to special consideration.

ELDER GEO. B. STARR and wife sailed from us for Australasia on the 6th of this month. They will stop off a few weeks at the Hawaiian group. They will engage in giving instruction in Bible work in Australia. May God go with them.

WILL our Scandinavian brethren read Brother Matteson's appeal concerning Union College on another page? If our English readers know of Scandinavians who ought to attend such a school, will they call their attention to this article?

THE Melbourne, Australia, *Age* gives an account of a man who was fined by a police judge £5, or nearly \$25, for selling twopence worth of potatoes on Sunday, and under the law the *Age* says the magistrate could not do much less unless he discharged the man. It is shown that hotels, railways, candy shops, and cigar stores are open without rebuke. What next?

IN a letter from Brother N. F. Burgess, of Honolulu, we learn that the health of Brother La Rue, our missionary at Hong Kong, is quite poor, and that he has left that place for Singapore, Bombay, and Calcutta, for the double purpose of regaining his health and furthering the gospel of the kingdom in those cities. May the Lord give him health as he labors to extend His cause.

WE have received quite a large number of articles in the past, most of them containing that which is meritorious, but the greater part of these contributions are spoiled by their length. Especially is this true of young writers. Their sentences are long and loose, and the article is likewise. They attempt to say too much. They mean to write exhaustively, and write exhaustingly. Suffer a word of exhortation: Be brief and to the point. Do not try to write all you know on a subject. Better take one phase of a subject, make it clear, and then stop. Is your article short? It will be read ten times where a long one would once. A beginner ought not, under all ordinary circum-

stances, to exceed 500 to 1,000 words; and 300 would be better. Short articles are always more acceptable, and receive attention much sooner than long ones.

WE are pleased to note that the subscription list of the SIGNS has increased over 300 copies during the past two weeks. Part of this is in new clubs taken by local Tract Societies. We desire to express our thanks to the workers for the interest they take in increasing our list of readers. Let the good work go on, and may it never grow less.

DR. GOODWIN, of Chicago, in a sermon preached not long ago in London, Eng., at the Congregational Council, gave utterance to the following words, forcible and true; forcible because true. And yet why should not such utterances from the watchmen be the rule, not the exception? Do not the times demand them? "The peril of the time and the peril of the church is a Bible with its infallibility—its divineness—struck out; a theology with sin minimized or apologized for, with the cross reduced to an object lesson, with culture substituted for the work of the Spirit, with saintship made a matter of self-development, retribution a figure of speech, and the pit of perdition either filled up or spanned with a bow of hope."

A FEW WORDS ABOUT THE "SIGNS OF THE TIMES."

NEXT week will be our last eight-page issue, and also the last number of volume 17. Number 1 of volume 18 will be dated Friday, November 6. The subscriptions will be adjusted according to price and not according to size, so that while some of our readers who have subscribed for the dollar paper may not get so many numbers as they would if the change had not been made, they will get much more reading matter, equally good, for the same price.

The new volume will be fifty numbers, of sixteen pages each.

The page will be enlarged a little, so as to make it of better proportion.

It will be printed on better paper.

The publishers and editors will endeavor to make it better than ever before.

Its price will be, to single subscribers, only \$1.50 a year; in clubs of ten or more to one address, \$1.25 each.

After our next issue no obituary notices will be printed other than such as are noticed by the editor. This has been thought best by the publishers, as the *Review and Herald* is the proper medium for such notices and it circulates throughout the field. If any are sent here, we will forward them to the *Review*.

We hope that our many readers and subscribers who have given the SIGNS their hearty support in the past, will, with the publishers, put forth renewed efforts for its prosperity and wide circulation in the future, and pray for its success.

THE *Fiji Times* of August 12 gives the following account of services held by our *Pitecairn* missionaries while at that island: "The Seventh-day Adventists held a public religious service on board their schooner on Saturday afternoon, at which several from on shore attended. On Sunday, at 4 o'clock, a special church was held in the Mechanics' Institute, which was crowded. The services were conducted by Elders A. J. Read and John [Edward H.] Gates, Mrs. Read presiding at the piano, there being no harmonium available. The worship consisted of prayer, hymns, and sermon, the latter being preached by Elder Gates, who took his text from Luke 19:10: 'For the Son of man is come to seek and save that which was lost.' The sermon was very effective, exceedingly well delivered, and evidently made a deep impression on the audi-

ence. The singing was superlatively good, those who were present declaring it to have far exceeded anything heard at the ordinary places of worship here. The proceedings lasted for an hour and a quarter, and all went away much gratified. There is one incident, however, which requires notice and which would lead one to doubt the perfect Christianity of the sect referred to. No collection was taken up, either during or after the service! Evidently the Seventh-day Adventists cannot be regarded as amongst the rigidly orthodox. Of course they may improve in this direction and so claim to be of the highest."

IT is in this way that the *Catholic News* of September 16, of New York, speaks of the Protestant churches, or, rather, of Protestantism as manifested in the so-called Protestant churches:—

"Protestantism is dying out in this country; infidelity, in spite of its eloquent and active propagandism, does not grow; religious indifference spreads, and the public schools, Sabbath schools, Young Men's Christian Associations, all help the way to indifference. All are unanimous against the true church. They kept whistling, to keep up their courage, the old tune, 'Romanism Is Nearing Its End.' It seems to bring so much comfort to their souls that it seems a pity to interfere with them. The tune does us no especial harm; it does not prevent our growing. The motto of Catholic Maryland, '*Crescite et multiplicamini*,' is the motto of Catholics to-day, and we live up to it."

And it is true; both are true. Protestantism as represented in the great "orthodox" churches is dying out, and Romanism, though now increasing, is nearing its end. The great overfed liberalism of the former, or the dogmatic error and tradition of the other, will not save the world. God's true people will be found a "little flock," walking in the light of his word, trusting his promises, looking for the coming of their Lord. At that coming will melt away Christianized infidelity and Romish error, with all who have identified themselves with these soul-destroying elements.

IT is thus that Rev. T. J. Alley writes from Jerusalem, under date of August 14, to the *California Christian Advocate*, appearing in that paper of September 30:—

"P. S. I also send Jordan water, dipped from the baptismal river with my own hand, two vials—each ample for a baptism—in beautiful olive-wood box, for one dollar, registered and guaranteed."

It was a pity that John the Baptist did not know the efficacy of a few drops of water in baptism. He need not have gone to "Enon near to Salim" for the "much water." But John did know that baptism was not sprinkling, but immersion. The days of foolish superstition are not past.

A CORRESPONDENT requests an explanation of Luke 24:39, which reads: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." These are the words of Christ to his disciples after his resurrection. The disciples, no doubt, had imbibed the popular notions of ghosts, phantoms, or apparitions, which boded some ill, but which could not be grasped. Jesus assures them that he was not such an appearance, as would be shown by placing their hands upon him. The word from which "spirit" is translated is, according to the margin of Griesbach's Greek Testament, *phantasma*, from which our "phantom" comes. This agrees with Mark 6:49.

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