

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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(For Terms, etc., See Last Page.)

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"IN ALL THY WAYS ACKNOWLEDGE HIM."

"In all thy ways acknowledge him,"
To whom thy path is known;
Thy wisdom is to trust his care,
Nor strive to walk alone.
Commit thy way to God; the rest
Leave to his will—he knoweth best.

"In all thy ways;" in each rough path
Stretch forth thy feeble hands,
And seek protection from his love,
Who heaven and earth commands.
Thy strength in each emergency
Sufficient for the day shall be.

"In all thy ways;" when clouds arise
And darkness clouds thy way,
He knows thy griefs—appoints e'en this
Deep sorrow—oh, then "pray;"
Thy burden roll upon the Lord,
And stay thyself upon his word.

"In all thy ways;" thy strength brought down,
With lingering sickness pressed;
Too weak to raise thy head, thou may'st
Rest on the Master's breast.
Thou' now the end thou can'st not see,
Thou yet shalt say, "'Twas good for me."

"In all thy ways acknowledge him,"
Leave every painful doubt
To him whose name is Wonderful,
His ways past finding out.
In child-like faith his rod receive,
His precious promises believe.

—Selected.

General Articles.

Nehemiah Rebukes Extortion.

BY MRS. E. G. WHITE.

THE wall of Jerusalem had not been completed, when Nehemiah's attention was called to the unhappy condition of the poorer classes of the people. In the unsettled state of the country, tillage had been, to some extent, neglected. Furthermore, because of their separation from God, his blessing had not rested upon their lands. A scarcity of grain resulted. To obtain food for their families, the poor were obliged to buy on credit, and at an exorbitant price. They were also compelled to raise money by borrowing on interest, to pay the tribute to the king of Persia. The people of Israel were not now enjoying prosperity as when the Lord blessed them for their obedience. Because of their sins their defense had been removed, and the Lord had allowed other nations to overcome them. Under the rule of idolatrous kings, heavy taxes were imposed upon them; property, liberty, and life seemed at the mercy of these godless powers.

While they had no thought of revolting against the king of Persia, they had hoped, by repentance and reformation, to regain the favor of God, and to be restored to their former liberty. As yet their hopes were not realized. The tribute money for the king must be forthcoming in its season. To add to the distress of the poor, the more wealthy took advantage of their necessity, obtaining mortgages of their lands, and adding them to their own large possessions. They also required usury for all money loaned. This course soon reduced the unfortunate debtors to the deepest poverty, and many were forced to sell their sons and daughters to servitude. There

appeared no hope of improving their condition, no way to regain either their lands or their children, no prospect before them but that of perpetual slavery. And yet they were of the same nation, children of the covenant equally with their more favored brethren. They had the same affection for their children as had the others. Their distress had not been caused by indolence or prodigality. They had been compelled to contract debts because of the failure of crops, and to pay heavy taxes.

As a last resort, they presented their case before Nehemiah. The soul of this man of God was filled with indignation as he heard of the cruel oppression that existed among his own people. He resolved to see that justice was done; yet he did not move rashly in the matter. He felt that God had laid upon him grave responsibilities, and he must be faithful to his trust. "I was very angry," he says, "when I heard their cry and these words. Then I consulted with myself." He took time to weigh the whole matter, and to form his plans. Then with characteristic energy and determination he exerted his influence and authority for the relief of his oppressed brethren.

The fact that the oppressors were men of wealth, whose support was greatly needed in the work of restoring the city and its defenses, did not for a moment turn him from his purpose. Having first sharply rebuked the nobles and rulers, he presented the matter in an assembly of the people, clearly showing what were the requirements of God touching the case, and urging them upon the attention of his hearers.

He cited the people to events that occurred in the reign of the apostate Ahaz, and to the message which God then sent to Israel rebuking their cruelty and oppression. The children of Judah, because of their idolatry, had been delivered into the hands of their more idolatrous brethren, the people of Israel. The latter had indulged their cruel enmity by slaying in battle many thousands of the men of Judah, and seizing all the women and children, intending to keep them as slaves, or sell them into bondage to the heathen. Because of the sins of Judah, the Lord had not interposed to prevent the battle; but by the mouth of the prophet Oded he rebuked the cruel design of the victorious army: "Ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you; but are there not with you, even with you, sins against the Lord your God?" And the prophet assured them that the fierce anger of the Lord was upon them, and that their course of injustice and oppression would call down his judgments. Upon hearing these words, the armed men left the captives and the spoil before the princes and all the congregation. Then certain leading men of the tribe of Ephraim "took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren."

After relating these facts of history, Nehemiah proceeded to the case under consideration. He wished to bring the offenders to see the real character of their oppressive work, and to be ashamed of it. Said he, "We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us?" Nehemiah and others had ransomed certain of the Jews who had been sold to the heathen, and he now placed this course in contrast with the conduct of those who for worldly gain were enslaving their brethren. The fear of God should restrain them from such injustice. Nehemiah declared to the Jewish rulers—some of whom

had been guilty of these practices—that instead of judging and punishing other criminals, they should investigate their own work, and cease at once their iniquitous extortion, lest they should become a reproach, even among the heathen.

He showed them that he himself, being invested with authority from the Persian king, might have demanded large contributions for his personal benefit. Instead of this, he had not taken that which justly belonged to him, but had liberally contributed to relieve the people in their great necessity. Those extortioners had no more reason than he had to pursue the course they did. He urged them to cease at once their oppression, to restore the lands of the poor, and also the increase of money and provisions which they had exacted from them, and to lend them without security or usury.

"Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest." "Then," says Nehemiah, "I called the priests, and took an oath of them, that they should do according to this promise."

These portions of sacred history teach an important lesson. Those who profess to love and fear God should cherish sympathy and love for one another, and should guard the interests of others as their own. Christians should not regulate their conduct by the world's standard. In all ages the people of God are as distinct from worldlings as their profession is higher than that of the ungodly. From the beginning to the end of time, God's people are one body.

The love of money is the root of all evil. In this generation the desire for gain is the absorbing passion. If wealth cannot be secured by honest industry, men seek to obtain it by fraud. Widows and orphans are robbed of their scanty pittance, and poor men are made to suffer for the necessaries of life. And all this that the rich may support their extravagance, or indulge their desire to hoard. The terrible record of crime daily committed for the sake of gain, is enough to chill the blood and fill the soul with horror. The fact that even among those who profess godliness the same sins exist to a greater or less extent, calls for deep humiliation of soul and earnest action on the part of the followers of Christ. Love of display and love of money have made this world a den of thieves and robbers. But Christians are professedly not dwellers upon the earth; they are in a strange country, stopping, as it were, only for a night. They should not be actuated by the same motives and desires as are those who have their home and treasure here. God designed that our lives should represent the life of our great Pattern; that, like Jesus, we should live to do others good.

The customs of the world are no criterion for the Christian. He is not to imitate their sharp practice, over-reaching, and extortion, even in small matters. Every unjust act toward a fellow-mortal, though he be the veriest sinner, is a violation of the golden rule. Every wrong done to the children of God, is done to Christ himself in the person of his saints. Every attempt to advantage one's self by the ignorance, weakness, or misfortune of another, is registered as fraud in the Ledger of Heaven.

He who truly fears God, would rather toil day and night, and eat the bread of poverty, than to indulge a passion for gain which would oppress the widow and the fatherless, or turn the stranger from his right. Our Saviour sought to impress upon his hearers that a man who would venture to defraud his neighbor in the smallest item, would, if the opportunity were favorable, over-reach in larger matters. The slightest departure from rectitude breaks down the barriers, and prepares the heart to do greater injustice. By precept and example, Christ taught that the strictest integrity should govern our conduct toward our

follow-men. Said the divine Teacher, "Whatever ye would that men should do to you, do ye even so to them."

Just to the extent that man would advantage himself at the disadvantage of another, will his soul become insensible to the influence of the Spirit of God. Gain obtained at such a cost, is a fearful loss. It is better to want than to lie; better to hunger than to defraud; better to die than to sin. Extravagance, over-reaching, extortion, indulged by those professing godliness, are corrupting their faith, and destroying their spirituality. The church is in a great degree responsible for the sins of her members. She gives countenance to the evil, if she fails to lift her voice against it. The influence from which she has most to fear is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones who keep back the blessing of the God of Israel.

All who would form characters for Heaven must be Bible Christians. They must be diligent in the study of the Chart of life, and must carefully and prayerfully examine the motives that prompt them to action. The business world does not lie outside the limits of God's government. True religion is not to be merely paraded on the Sabbath, and displayed in the sanctuary; it is for every day and for every place. Its claims must be recognized and obeyed in every act of life. Men who possess the genuine article will in all their business affairs show as clear a perception of right, as when offering their supplications at the throne of grace.

God cannot be excluded from any transaction in which the rights of his children are concerned. Over every one that is serving him in sincerity, his hand is spread as a buckler. None can wound the humblest disciple of Jesus without smiting that hand which holds the sword of justice.

The apostle James, looking down to the last days, addresses a solemn and fearful warning to those who have heaped up riches by fraud and oppression: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

"The Set Time."

It would be hard to estimate the mischief which has been passed down through generations to the church of God by false exegesis of certain familiar scriptures. A fixed meaning has been given to passages by which they have been bound by that "turn of interpretation," to the exclusion of the true thought of God.

Among such scriptures is the one that stands at the head of this article. "For the time to favor her [Zion], yea, the set time is come." From this passage a theory of revivals has grown up in the church, which in our judgment, has done much to hinder revivals and limit the Holy One of Israel in his gracious desire to bless and increase his church: That revivals of religion are not the legitimate and natural outcome of well-ordered use of the means of grace, but the result of the arbitrary and sovereign will of God; that when his "set time" to favor the church has come, then he will pour out his Spirit upon us and revive us; that the Spirit not only breathes *where* it listeth, but *when* it listeth, and that it is not for us to seek to move God to do otherwise than his sovereign will has determined. Therefore, all efforts to promote a revival of religion, are not only useless, but they are wrong.

Now, in our judgment, nothing could be further from the mark than this idea, and nothing more disastrous to the church than that we should act on this theory. It is akin to another false idea, that it is of no use for a sinner to seek the salvation of his soul. For if he is elect, when God's sovereign time for his conversion has come, he will send forth his Spirit and convict him of his sin and bring about his conversion. If he is not elect it is of no use for him to seek the Lord at all.

Before astronomy had advanced to its present position of comparative exactness it was supposed that comets were lawless in their movements,

coming and going by no obedience to the laws which reigned otherwise in the universe of God. But now we know that they are as obedient to the law of their orbits as are any of the planets. So it was and is still held by some that revivals come according to no known laws in the spiritual world, but whenever it pleases God to send them. Such theories do violence to every law of God revealed in his word for our guidance and use. The set time to favor Zion is just whenever Zion seeks the Lord with her whole heart. In the Psalm 102, where this passage occurs, it is preceded by a distressed outcry to God, in which the psalmist spreads out his woe and want before the Lord, crying to him for help: "Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; when I call, answer me speedily." It is followed by a declaration of the fact that "Thy servants take pleasure in her [Zion's] stones, to favor the dust thereof." It is at such a time that "He will regard the prayer of the destitute, and not despise their prayer"; and "hear the groanings of the prisoner, and loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem, when the people are gathered together, and the kingdoms, to serve the Lord."

From the foregoing we infer that the time to favor Zion is when his people cry out unto him because of their sins, lie down before him in their helplessness, take pleasure in the interest of his church, and begin to declare his name and sing his praises in presence of the people. In other words, the Lord's set time is when his people seek him with their whole hearts, and turn away from a life of worldliness, self-seeking and vanity. This is in accordance with the entire history of God's dealings with his people, from the earliest times when the prophets and judges had, by preaching and instruction, led them to "lament before the Lord," "to put away their idols and serve him with their whole hearts," until this present day. "Ye shall seek me and find me when ye shall search for me with all your heart." The Lord's ear is not heavy that he cannot hear, nor his arm shortened that it cannot save, by reason of any arbitrariness of sovereignty in his will, but by the fact that our sins have separated us from him. Whenever his people are disposed to turn to him with their whole hearts and put away vanity and folly from their lives, consider the transcendent importance of spiritual things and seek after them, then will his "set time" have come to them.

If we are to have a harvest of spiritual blessings, then must we sow in tears and plant in penitence before him, breaking up in the meantime the fallow-ground of our hearts, and gather out the thorns and weeds of carnal things that we have allowed to grow with unchecked liberty until they have choked the grace that is in us and prevented it from bringing forth any fruit to perfection. The cares of this world, the deceitfulness of riches, the love of pleasure, and the lust of other things—have not all these served to hinder the free operation of the gracious life-giving spirit, not only in our own lives, but in the life of the church, through which it is God's pleasure to bless the world? God's time is *now*. It remains for us to decide whether the blessing he is waiting to pour out upon us shall fall. Of what use is the sun and rain to an unsown field; or, if sown, to a field that is allowed to be overgrown with thorns and weeds? We speak it reverently; but God's time is limited by *our attitude* toward him. Shall we have revivals throughout our churches this winter or not? It is for us to decide. Or shall the season pass away again and another year of barrenness and death be added to those which have gone before? How many years has it been since your church has been visited with a great wave of spiritual blessing from the Lord?—*N. Y. Independent.*

Our Pattern.

WE are exhorted to follow the example of Christ; yet how many, instead of this, take erring man for a pattern, oftener copying the vices than the virtues of this poor pattern. Many excuse their sins by the poor apology that others sin too. What but the insanity of sin could produce such fruit? Poor sinner, has Christ ever directed you to adopt any standard less than his own? Can you be so demented as to follow the example of a sinner like yourself, when you have such a noble example as Christ has given?

The Moralists' Dream.

At last, in his old age, the grace of God brought him to a better mind. And this is substantially the account which he himself gave of the method of his change:—

One night, when retiring at his customary hour, and in his usual health, he had the following dream:

He dreamed that he had died, and entirely self-conscious, he found himself in what seemed to be a spacious apartment, from which there was but one exit, and that by a large door. Upon the wall above it he distinctly read in large characters this sentence: "You shall pass from this room directly into heaven, whenever you can show that you have paid all your debts."

"O," said he, "then I shall go at once to heaven, for I am sure that nobody can say that I owe him a farthing."

Just then he heard a confused noise outside the door, as if a number of persons were seeking admittance. Then it opened, and a pale, sickly looking stranger approached him, and said:—

"I am come to demand the payment of my debt."

"I owe you nothing. I do not remember that I ever saw you in all my life."

"Do you not remember," said the pale stranger, "about twenty years ago, when on a hot and dusty summer day, as you were riding in your carriage to Boston, that you overtook a stranger, weary, sick, and poor. Do you remember the imploring look which he cast upon you, asking you that you give him a ride in your carriage, and how, regardless of his appeal, you dashed along, and left him almost fainting by the wayside. I was that sick stranger, on my way to the hospital. You owed me a ride. Not by the rules of earthly law, but by that code which is the law of Christ's kingdom. You owed a ride; and that debt stands charged against you on God's book, with interest through all those twenty years."

New thoughts began to work in the man's mind, but ere he could speak another person advanced and accosted him: "I have come for the payment of my debt."

He recognized in the speaker a former poor neighbor, and replied: "Surely I owe you nothing?"

"Did you not once buy of me a cow?"

"Yes, I remember that, though it's a long time ago. But I paid you for her."

"Yes," replied the man, "but do you not remember the circumstances—the hard winter, my sick family, my failure to get work, so that, to save myself and household from starvation, I was forced to sell that cow at half her real value. And you, my rich and powerful neighbor, took advantage of my situation, and I was forced to take your offer, though you knew as well as I that it was no fair price. You owe as much more, by God's law, by heaven's jurisprudence, and it's been on interest all these years."

Mr. — sank back conscience-stricken and condemned. He saw through the half-open door a vast crowd of persons struggling for admission, each bringing a claim against him, which he felt was just. Overwhelmed with confusion and remorse, with his sins staring him full in the face, and in despair of any way of meeting these accumulated obligations, he exclaimed at last:—

"O, God of mercy, show me how I can be released from these claims; show me how I can be saved from these debts which I can never pay."

Just then the writing faded from the wall, and in its place he saw these words:—

"The blood of Jesus Christ his Son cleanseth from all sin."

"Ah!" cried he, that is what I need; and with these words he awoke to renounce his own righteousness, and to cast himself with penitence and faith upon the great atonement, and to find peace and joy in believing in Jesus.—*New York Observer.*

CHRIST is the great blessing of the world; all that are blessed, whatever family they are of, are blessed in him; and none of any family are excluded from blessedness in him but those that exclude themselves.

GET in the habit of looking long and steadily at your own heart, gazing down into its depths of corruption, and do this, until you look your sins out of countenance, and they flee abashed.

The Lord on Our Side.

It is good to have the Lord on our side. Said the psalmist, "If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick." Nothing else is equal to having the Lord on our side; but in order to have him on our side, we must take our position on his side. He will not forsake his truth and righteousness and come over to our side; but if we take position with his truth, if we love his will and yield obedience to it, he will certainly be on our side to defend us. He is strong and able to help us. He is a strong tower into which the righteous run and are safe.

In the great day which is a very little in the future, all other refuge will fail. Nothing can shelter us but the protecting power of the Almighty. Then it will be good to know that we have chosen the way of the Lord—that we are on his side, and consequently he is on ours. "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." 2 Chron. 15:2. Here is encouragement. Who will accept the terms, and be found on the Lord's side? To such he will be a shield. They shall be safe in the time of trouble. The Lord of hosts will be on their side; and he is stronger than all his foes and ours. By his assisting favor I will be on his side. Will you, reader? Make your choice while you may. Be decided. Do not delay. Soon it will be too late—too late to gain Heaven—too late to exhort others and save them. Let us redeem the time. R. F. COTTRELL.

"Jewish."

"THERE is a disposition among professing Christians to sneer at anything that they believe to be "Jewish," or to have come to us from the Jews. This disposition is particularly manifested toward the moral law, and more especially toward the Sabbath of the fourth commandment, which it is claimed was given to the Jews for the Jews. The term Jew was originally applied to the people of Judah, or of the kingdom of Judah, but was afterward given a wider application, and as far back as the days of the apostles it comprehended all of literal Israel. It is now generally so understood. That "old Jewish law"—that "old Jewish Sabbath," are common expressions among antinomians and emphatic Sunday advocates.

To condemn anything because it is "Jewish," is a very unsafe position for a Christian to assume. We need not stop here to show that the Sabbath was inaugurated at the close of creation, and therefore not Jewish; nor that the principles of the moral law were in force from Adam to Noah, and therefore not Jewish; but we will admit for the present purpose that they are Jewish, because they were given to the Jews in the most solemn manner; and if that were the original enactment, the law would lose none of its force or importance. Were the Lord to speak a new law to his people to-day, it would be none the less binding because it had not previously existed. Admitting, then, that the moral law and the seventh-day Sabbath institution are Jewish, we repeat that it is unsafe to condemn anything for no other reason than because it is Jewish.

What position do Gentile Christians occupy in the church of God? They are merely *graftings*. Rom. 11:17. "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Verse 18. Throw away all that is Jewish in the Christian religion, and what is left? The Old Testament—with its history, its instruction, its poetry, and its prophecies—is Jewish; there was not a line of it written till the days of Moses. The Saviour was a Jew; the twelve apostles were Jews, and the whole of the New Testament was written by Jews. In short, "salvation is of the Jews." So says the Saviour himself. John 4:22.

And the New Jerusalem will be a Jewish city, —its twelve gates named after the twelve tribes of Israel (Rev. 21:12), and its twelve foundations bearing the names of the twelve apostles of the Lamb (Verse 14). And the "old Jewish Sabbath" will be observed there: "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23. In Isaiah's time no weekly Sabbath was known

but the seventh day. It was then, as in Moses' day, the *Christian Sabbath*. Moses was a Christian, "esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:26. And the people were Christians, "for they drank of that spiritual Rock that followed [marg. went with] them, and that Rock was Christ." 1 Cor. 10:4. To make the identity more striking, it is said that some of them tempted him (verse 9); and finally, at his advent but comparatively few of them were ready to receive him.

Had this Sabbath not been polluted by the Jews, their city would not have been destroyed. And here is a warning that all modern "Israelites" (grafted) would do well to heed. "Now these things [as with all judgments upon them for violations of the law] were our examples, to the intent we should not lust after evil things, as they also lusted." "And they are written for our admonition upon whom the ends of the world are come." Shall any mere grafting say, "I don't want anything that is Jewish?" "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." W. N. GLENN.

GOD'S WAYS ARE BEST.

SOMETIME, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned,
The things o'er which we grieve with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And we shall see that while we frown and sigh,
God's plans go on as best for you and me;
How when we called he heeded not our cry,
Because his wisdom to the end could see;
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if sometime, commingling with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God gives his friends,
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart;
God's plans, like lilies pure and white unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land,
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we shall say that "God knew best."
—Selected.

A Boy Learned in the Scriptures.

"From a child hast thou known the Holy Scriptures."—2 Tim. 3:15.

THESE words are in a letter that Paul wrote to Timothy, a young preacher of the gospel. His mother had been very careful in the training of her son. No doubt she taught him about many things; but his chief study was the Scriptures.

Not many children in these days take pride in a knowledge of the Bible. You like to be thought bright in your studies at school, and that is all right; but think how much more important a knowledge of God's word is than all other knowledge. And how much easier it is for you to learn the Scriptures than it was for Timothy. He had no well-bound and printed Bible as we have now. He had to learn from the lips of his parents and instructors. The difference between him and most children now is that he put his mind down to this one thing. He was determined to learn this if he should know nothing else.

God had a great work for Timothy to do, and Paul speaks of his knowing the Scriptures as qualifying him for this work. God does not give great work to people who ignore his word. The great workers in the church always make much use of the Bible. If you want to be a good Christian and a good workman for God, you dare not ignore the Bible.

Many people would be woefully ignorant of the Scriptures if it were not for preaching. Let it be

not so with you. Make the study of the Bible a daily study; and then make preaching a help to the understanding of what you read and study. Do this, and then sometime you will think that the best thing in all the letters that you shall ever get will be just what Paul wrote to his friend Timothy, "From a child thou hast known the holy Scriptures."

A Romanist Tribute to the Protestant Bible.

DR. NEWMAN, the Roman Catholic convert, gives in what follows a just idea of what is the stronghold of Protestantism:—

"Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten—like the sound of church-bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden in its words. It is the representative of his best moments, and all that has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

Evolution.

THE Victoria Institute recently met in London. In its membership are many of the most eminent scientists of Europe. One of the most learned papers offered, prepared jointly by several of its ablest men, was on the subject of evolution. They reported that they found no scientific evidence that gives any countenance to the theory that man has been evolved from a lower order of animals. They declared that there is a complete absence of any fossil type of a lower stage in the development of man. They went further and declared that they have not found any proof that any fossil species ever has developed into another. They declared that the link has never been found between man and ape, between fish and frog, or between the vertebrate and invertebrate animals; and that there is no evidence that any species has ever lost its peculiar characteristics to acquire others foreign to it. This is a tolerably square putting down of the evolution theory, but in the school-house debating school, and in some other places, these London and German scientists will have very little influence.—*Golden Censer*.

Getting Rid of Bad Company.

DR. BONAR, in an address recently delivered to young converts in the Christian Institute, on "Communion with God," said: "I have a case vividly before me just now of two godly men who, before their conversion, were very well known in this district. Their house was frequented by persons of all kinds, not only in the way of business, but for company's sake. When they were brought to the Lord, the question was, How are we to get quit of all this company?—this carnal, worldly company? The Lord guided them wisely. They did not say one unkind word, but they just let their countenances shine; they just showed their acquaintances how happy they were in their new-found salvation. What was the effect? In a fortnight their house was as quiet as they could wish. Their worldly friends did not care for their society. Now, if you are troubled with worldly people who will insist that you go out to dinner, and so on, go out and shine, and then they won't ask you back again. Your very presence will condemn them, and they will feel you are right."

ALL pleasure must be bought at the price of pain. The difference between false pleasure and true is just this—for the true, the price is paid before you enjoy it; for the false, after you enjoy.—*John Foster*.

REPROOFS should be mingled to a greater or less degree with encouragement.

The Son of God Died.

(Concluded.)

HAVING noticed the humiliation of the exalted Son of God, we come to the question at issue: Who or what died for man? The answer is, Christ, the Son of the Most High; the pre-existent one that was with God in the beginning; the Word, who was made flesh. Now that the scriptures quoted all refer to the "higher nature" of Christ, the pre-existent Son of God, no one can doubt. Indeed, if the incarnation of the Holy One is not therein revealed, it cannot be revealed at all, and Socinianism is the only resort. But it is therein revealed plainly; and it is equally plain that the same Word, or Son, or Christ, died for our sins. We remarked that the titles of the Father are given to the Son, whereby he is called God: In Isa. 9:6, 7, he is called the son given; the child born; Wonderful; Counsellor; the mighty God; the everlasting Father; the Prince of Peace; and he is to sit upon the throne of David.

These expressions clearly identify the anointed of God, even Jesus. And he is evidently called here Prince of Peace in the same capacity that he is called the "King of Peace," in Heb. 7, because "he is our peace," Eph. 2:14, or makes peace for us on the throne of his Father; for it is only in his priestly office that he is King of Peace, that is, a priest after the order of Melchisedec. But Paul again says that he is our peace, reconciling us unto God by the cross, we being "made nigh by the blood of Christ." Eph. 2:13-16. We have seen the necessity of blood to make an atonement, and that the high priest never entered the holies without it; and Christ, the King of Peace, our High Priest, obtains redemption for us "by his own blood." See Heb. 6:20; 7:1-3; 8:1; 9:11, 12. Therefore that exalted one referred to in Isa. 9:6, 7, shed his blood or laid down his life for us. Again he is prophesied of under the name Immanuel, which Matthew said means "God with us." The angel said he should "save his people from their sins." Matt. 1:21, 23. And Paul said he accomplished this or put away sin by the sacrifice of himself, purging us "by his own blood." Heb. 9:11-14, 26.

The gospel according to John, as quoted, takes up the Word, in the beginning, as God, with God, by whom all things were made; says the Word was made flesh and dwelt among us; represents him as saying he came from the Father and returned to him; as praying that the Father would restore to him the glory which he had with him before the world was; relates how he taught and wrought miracles; was falsely accused of the Jews; was put to death on the cross; his blood was shed; he was buried, and rose again from the dead. Now we ask the candid reader to look at this testimony, and answer: Is the history of any other person given in this book than of him who is called the Word, who was in the beginning? And if any other individual or person was referred to, who was that person?

Phil. 2:5-8, as quoted, speaks of Christ as being in the form of God; he thought it not robbery to be equal with God; was made in the likeness of man; humbled himself, and became obedient unto death, even the death of the cross. Again we appeal to the candid: Is not all this spoken of one person? Or did one person humble himself, and another become obedient to death?

Paul, in Col. 1:14-20, uses the same form of expression that he does in Heb. 1. He says of the Son: "In whom we have redemption through his blood, the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, . . . all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself." Here is a description of power, of authority, of fullness, of divinity, truly wonderful; yet this exalted one, by whom all things were created, has made peace by the blood of his cross, and was raised from the dead; he is the head of the church, and we have redemption through his blood. Such testimony cannot be avoided; it needs no comment.

Jesus, in his testimony to the churches, takes

up the same idea expressed by his apostle in Col. 1, as being creator of all, and first-born of every creature, and says: "I am the first and the last; I am he that liveth and was dead." Rev. 1:17, 18. Here it is expressly affirmed that he who is the first and the last, was dead. Thus it is abundantly shown that Christ, the Son of the Most High, the Word, by whom the worlds were made, in whom all things consist, the first and the last, the image of the invisible God, in whom all fullness dwells, was made flesh and laid down his life, to purge us from sin, and to redeem us to God by his own blood.

We have remarked that we should not question God's plan, whatever that might be. But we find that there is a fitness, a conformity to the necessity of things, in God's arrangements. The value of the Atonement is not merely in the *appointment* of God; for, were it so, "the blood of bulls and of goats" might have answered every purpose, had God so appointed. But Paul says it is *not possible* that such blood should take away sin, or purge the conscience. Again, it is not in mere *suffering*; for, were that the case, man might atone for himself were he to suffer long enough. But it is evident from every principle of just government, that a man under the condemnation, to death, of a holy, just, and immutable law, could never make atonement for himself. But, the value of the atonement really consists in the *dignity of the offering*.

As a man under condemnation could not make an atonement for himself, so no one of the race could make atonement for another, all being alike involved in sin. And we may go further than this: Were a part of the human race unfallen, or free from sin, they could make no atonement for the other part, inasmuch as they would still be the creatures of God, and the service of their lives would be due to him. Therefore, should they offer their lives to God for their fellow-creatures, they would offer that to which they had no absolute right. He who owes all that he possesses cannot justly give his possession to pay the debts of another.

And the same reasoning would hold good in the case of the angels. They are but the "fellow-servants" of all on earth who serve God. Rev. 19:10; 22:8, 9. The life of an angel would be utterly inadequate for the redemption of man, as the angels are dependent creatures as man is, and as really owe to God the service of their lives as man does.

And again, as man has been in rebellion, were it possible for him to extricate himself from his present difficulty, he could give no security—no satisfactory assurance, that he would never again turn from his duty. And of the angels, we must say that sin has entered their ranks; the "Son of the Morning" exalted himself to his ruin. Isa. 14:12-15; the covering cherub lifted up himself against God. Eze. 28:13-17. Any redemption wrought by them, or by beings of that order, would still leave distrust in regard to the security of the Government from any future attempts against its authority.

But there was one Being to whom this reasoning and these remarks would not apply. It was the Son of God. He was the delight of the Father; glorified with him before the world was; adored and worshiped by angels. Prov. 8:30; John 17:5; Heb. 1. All creatures were made by and for him, and he upheld all things by the word of his Father's power. John 1:1-3; Col. 1:15-17; Heb. 1:3. Enjoying the glory of the Father, he sat with him upon the throne from which all law proceeded. Now it is evident that he to whom such remarks will apply could make an offering that would meet the necessities of the case in every respect. He possessed the requisite dignity to magnify and vindicate the honor of the law of his Father in suffering its penalty. He was the Truth as well as the Life, and he said the law of his Father was in his heart, which was a guarantee that he would do no violence to the law himself, but would shield it from desecration and rescue it from reproach, even to the laying down of his life in its behalf. He was so far removed by nature and position from the rebellion that he could not be suspected of any complicity with it. He was so well acquainted with his Father's holiness and justice that he could realize, as no other could, the awful condition of the sinner, and the terrible desert of his sin. He was so pure and exalted that his sufferings and death would have the desired effect upon the minds of those who were the recipients of

his grace, to produce in them an abasement of themselves and an abhorrence of the sins which caused him to suffer, and thus to guard against a future rebellion amongst them whom he redeemed. And he left that throne of glory and of power and took upon him the nature of fallen man. In him were blended "the brightness of the Father's glory" and the weakness of "the seed of Abraham." In himself he united the Lawgiver to the law-breaker—the Creator to the creature; for he was made "sin for us, that we might be made the righteousness of God in him." He was a connecting link between Heaven and earth; with one hand on the throne of God, and the other reaching down to grasp the poor, ruined creatures under the condemnation of a holy law. He "humbled himself" as it is not possible for any other to do. "He was rich" in a sense, and to an extent, that no other was. He had something to offer, of value far beyond our comprehension, and he freely gave it all for us. For our sakes he became poor. He left that glory to take upon himself grief, and toil, and pain, and shame, and to suffer even unto death; a death the most cruel that the malice of his enemies could invent, to save his enemies from well-deserved ruin.

"O Lamb of God, was ever pain,
Was ever love, like thine?"

Well might an inspired one exclaim, "Oh! the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Well might he pray that we "may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge."

With this clear testimony before us, we are better prepared to appreciate the law of God, to the honor of which such an amazing sacrifice has been offered. If we estimate it according to the price paid for its vindication, we are lost in wonder, and can only pray with David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. The law is holy and just, and without a sacrificial offering, man must have perished. And what an offering! the brightest ornament of Heaven, by whom the Eternal Father made all things, who was worthy to receive the worship of angels, became obedient to death to redeem guilty man from the curse of his Father's law, thus showing to a wondering universe that the law cannot be set aside, nor its judgments reversed. Truly has the Lord fulfilled his promise, to "magnify the law and make it honorable." Isa. 42:21. All the statements of the Bible writers are shown by this to be fully warranted, in regard to its perfection, completeness, as containing the whole duty of man, the elements of justification, a rule of holiness, etc.; also the remark previously made, that the holiness of this law, and of course of those who would keep it perfectly, is that which grows out of the attributes of God, as pure and changeless as Heaven itself. And we leave it to the candid judgment of those who lightly esteem and wantonly break the law, if God in justice spared not his Son, his well beloved Son in whom he greatly delighted, but let him suffer its penalty when he took its transgressions upon him, how can they hope to escape his justice and his wrath in the great coming day, if they continue to transgress it? Reader, can you hope that God will be more favorable to you if sin be found upon you in that day, than he was to his Son? True, his death was expiatory; he died for you; but do not therefore presume on his grace, but turn from sin, and live to his pleasure and glory. Do not abuse his mercy, because he grants the "remission of sins that are past," by claiming indulgence for sins in the future. Be warned in time, for Christ is not the minister of sin, but of righteousness. He will not save you *in sin*, but *from sin*. While the carnal mind is enmity against God, and not subject to his law, the Christian can say, "I delight in the law of God." Rom. 7:22; 8:7. May this be your happy experience. EDITOR.

DR. CUYLER once said: "I wish some of our preachers would spend less time in propping up the cross, and more in pointing men to it. Life is altogether too short to defend the word. Preach it."

THE needle of the compass will not settle until it points toward the pole star, and so the soul can find no lasting peace until it turns with full purpose of faith to Christ.—*Golden Rule*.

The Sabbath-School.

Lesson for Pacific Coast.—December 29.

2 Cor. 4: 11-18, and Chap. 5.

NOTES ON THE LESSON.

"FOR we which live are always delivered unto death for Jesus' sake." The apostle here refers to the apostles and ministers of Christ, as the context shows; some of them had been put to death, and others were in constant danger, as the Lord himself had told them, and as Paul frequently testifies. See Acts 9: 16; 20: 23; Rom. 8: 36; 1 Cor. 15: 31.

"THAT the life also of Jesus might be made manifest in the flesh." The 11th verse is explanatory, or rather an emphasis, of verse 10, the latter clause being a literal repetition. Grotius, Locke, Clarke, and Barnes all vary somewhat in their application of this clause—the first three referring it in some sense to the resurrection life of Christ. Barnes carries the idea that the apostles would follow his example in this life—imitating his zeal, self-denial, meekness, patience, and unselfish devotion to the salvation of men. And this seems to be sufficient for the purpose of the epistle.

"SO THEN death worketh in us, but life in you." That is, the self-sacrificing labors of the ministry, while exposing them to persecution and death, were working for the life and salvation of the church. Compare verse 15; chap. 13: 9; also 1 Cor. 4: 8 and onward, and 2 Tim. 2: 10. This spirit on the part of the apostle seems to carry out the idea of the manifestation of the life of Jesus in the flesh, as expressed in the preceding note on verse 12.

VERSE 13 shows the unity of the Spirit of faith which actuated the psalmist and the apostles, under trials and afflictions, to call upon and believe in God, as also to speak for his cause before men. It is also another of the many references Paul makes to the Old Testament Scriptures in proof of his positions, which are far too frequent to justify the assertion of many professing Christians that the Old Testament is not in force under the Christian dispensation.

VERSE 14 is a continued manifestation of the apostle's faith in the gospel, as he boldly proclaims the principal tenet: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Notice, he expects that they will all be presented together. He certainly did not expect that they would all die together. And here we have indicated the importance attached to the resurrection in the gospel message as proclaimed by the ministry in the days of the apostles. This fully harmonizes with 1 Thess. 4: 15-17.

"FOR all these things are for your sakes," &c. Verse 15. The writer here seems anxious to impress upon the minds of the church how much had been done for them, and that much thanksgiving was due from them on account of the abundance of grace bestowed. On the word "redound," in this verse, Dr. Barnes remarks that "here it means *abound*, or be abundant, and the sense is, that the overflowing grace thus evinced in the salvation of many would so abound as to promote the glory of God." The whole sentiment of the verse should be deeply pondered by those who have the privileges of the truths pertaining to the last days.

"FOR which cause we faint not," &c. Verse 16. There is never any spiritual discouragement when the glory of God is in view, although the body may become fatigued and worn with much labor. The Saviour could forget his hunger in view of the whitening harvest, and the Spirit sustained him with meat that even his followers knew not of; and it is even so with those devoted servants whom he calls to represent him here while he intercedes for believers in Heaven. And "though our outward man perish [grow old], yet the inward man is renewed day by day." Those who think from this expression that man is composed of two independent entities, will please read the comment, in another column, on chap. 5: 1-10, by Eld. Andrews.

WHEN Paul compared the trials of himself and co-laborers with the ease and comfort of the Corinthian church, he laid much stress upon his hunger, thirst, buffetings, fatigue, and persecutions generally; but when he draws the comparison with his prospective future reward (verse 17), he sees these "light afflictions" which are "but for a moment" in a far different light. And so may any Christian. If an apostle, appointed by the Lord himself to "show him how great things he must suffer," could thus view his trials, who of us can have the temerity to complain, in view of the "far more exceeding and eternal weight of glory," which tribulation will work out for us? See Matt. 5: 11, 12.

VERSE 18: "While we look not at the things which are seen, but at the things which are not seen," &c. This ought to be an easy task away down at this stage of time, when "the things that are not seen" are drawing so very near. Surely the Christian now should have faith enough to lift up his head and rejoice, looking away from the cares of this life, and the imaginary lions in the way, for his redemption draweth nigh. "The things which are seen are temporal; but the things which are not seen are eternal." In regard to these things that are not seen, the apostle, in his first epistle (chap. 2: 9) to this church quotes the prophet Isaiah: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

On the first ten verses of chapter five, the following comment, by the late Eld. J. N. Andrews, is both concise and comprehensive:—

1. The apostle represents the Christian as having two houses, one a temporary structure, called a tabernacle because liable at any time to be taken down; the other an eternal house, because incapable of dissolution.

2. The tabernacle or temporary house is our mortal body, or the present state of mortality.

3. The eternal house is our immortal body, or immortality itself.

4. The dissolution of the tabernacle or temporary house is the unbuilding of the mortal body by death.

5. At death we have the eternal house, not in actual possession, but by God's promise which is then ours without condition.

6. For the eternal house, or house from Heaven, is the immortal body, or more properly it is immortality itself. And this is not given till mortality is swallowed up of life.

7. But mortality is swallowed up of life, not at the death of the body, but when it is raised from the dead.

8. The unclothed or naked state is that of death, for the tabernacle is dissolved, and the eternal house exists only in God's promise. The man has laid down the mortal life, and has not yet laid hold on the immortal life. He is asleep in death.

9. Paul did not desire this state of death, but did desire the state of immortality in the resurrection.

10. This immortal state is that for which God hath wrought man.

11. The indwelling of the Spirit of God is the earnest or pledge, not of death, but of the resurrected or immortal state.

12. Paul speaks of the first of these houses in which we have always lived as our *home*, and so long as we continue in this home we are absent from the Lord.

13. He was "*willing rather*," that is, he chose, to be absent from the mortal body and present with the Lord. But this cannot mean that he chose death, for he expressly declares in the previous verses that he did not.

14. But as he has used the figure of two houses, one a temporary structure in which we have always lived, and which for that reason he calls *home*, and the other an eternal house, so now he speaks of moving from our home, when we are absent from our mortal body, and present with the Lord in immortality. Until the resurrection, Paul did not expect to be with Christ. 1 Cor. 15: 32.

15. Let it be observed that there is but one house at a time, for the two houses are simply the body in its mortal and in its immortal state. The figure is like that used with respect to conversion when it is said that we put off the old man and put on the new, and yet these are simply two conditions of the same mind.

16. And the apostle fixes the time when we shall appear in the presence of Christ to receive our reward, and that time is the Judgment. It is manifest that Paul looked not to death but beyond it to the immortal glory of the resurrected saints in the presence of Christ.

"KNOWING therefore the terror of the Lord," &c. Verse 11. This refers to the day of judgment, when he who is now represented as all love and compassion for the sinner, will display his wrath upon the finally impenitent. See Rev. 6: 15-17. "But we are made manifest unto God." This is an appeal to God to witness their unselfish purpose, in so earnestly "pursuing men to flee from the wrath to come, and the apostle trusted that the church would also see his labors in the same light.

VERSE 12 shows that he did not wish merely to commend himself to them; but to give them an argument against those who were "puffed up" by their own attainments, and were disposed, through jealousy, to deny his apostleship and hinder his work. This class, who "glory in appearance, and not in heart," is referred to in his first epistle 4: 18, 19; and it is probable that at least some of them maintained a lasting hostility on account of their exposure, as some of a like class do to this day, toward the servants of God who point out and denounce their errors.

ON verse 13, "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause," we quote Dr. Barnes: "Festus thought Paul was deranged when he said, 'Paul, thou art beside thyself, much learning doth make thee mad' (Acts 26: 24); and the Saviour himself was regarded by his immediate relatives and friends as beside himself. Mark 3: 21. And at all times there have been many, both in the church and out of it, who have regarded the friends of revivals and of missions, and all those who have evinced any extraordinary zeal in religion, as deranged. The object of Paul here is to show, whatever appearances might be, or whatever might be the estimate which they affixed to his conduct, the real principles which actuated him. Here the idea is that they were charged with being deranged, or that others esteemed or professed to esteem Paul and his fellow-laborers deranged."

"IF one died for all then were all dead." Verse 14. This sentiment advances the theory that if one died for all, of course all would be considered dead. And some preach universal salvation because Christ died for all. But it must be remembered that something more is required than his death to procure our salvation. There must be a resurrection also (See 1 Cor. 15: 12-18) to complete the work; and even then it is conditional. "Whosoever believeth in him" is a restriction laid down by the Lord himself. John 3: 15. And they that die to sin in his death, must be buried with him by baptism, and rise again to newness of life. So herein is seen the force of verse 15. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Compare Rom. 6th chapter.

"WHEREFORE, henceforth know we no man after the flesh." Verse 16. That is he did not estimate men according to the flesh, or with the judgment of the unconverted. Even though he had formerly known or judged Christ by that standard, yet now henceforth [after his conversion] he did not so know him any more.

"WE pray you in Christ's stead, be ye reconciled to God." Verse 20. There is perhaps not another expression in the Scriptures that shows as much condescension on the part of the Creator toward the erring creature. After going so far as to give his only Son to die, he allows the offending party to occupy the place of one that is to be reconciled, and sends his ambassadors to beg of him to be reconciled to his Creator and Redeemer whom he has so grossly insulted. How would it be were the case between man and man? In human affairs the party offended is always the one to be reconciled. But God's ways are higher than our ways, and his thoughts than ours. Isa. 55: 8, 9. Were it not so, we must all have perished in our sins. But it will not always be so. God's Spirit will not always strive with man. The judgment of the unreconciled is "near, even at the doors." W. N. G.

The Signs of the Times.

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

J. H. WAGGONER, EDITOR.
E. J. WAGGONER, ASSISTANT EDITOR.
URIAH SMITH, CORRESPONDING EDITOR.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 20, 1883.

Volume 10.

THIS number closes the ninth volume of the SIGNS OF THE TIMES. Of the paper itself we have little to say; our readers are the judges of what it has been. We have had many assurances that our labors have not been in vain, and that the paper has been appreciated by its thousands of readers. Of course this cannot fail to be gratifying to us, because we greatly desire to see the cause of the truth which we are advocating advance and find favor with the people. The honor of God and the good of man is concerned in the success of the cause of Bible truth. In its prosperity we ever rejoice.

The past year has been one of unusual prosperity with us at this office. The increase of subscribers has been largely in excess of that of any previous year. We have sensibly felt the increased responsibility which is thus placed upon us, as our work is set before so many more people who are being tested by the Third Angel's Message of Rev. 14 : 9-12.

And there is every prospect that this increase will be continued in the future. We must express our heartfelt thanks to God for his prospering hand. This is his work, and to him we give all praise and glory. We shall not cease to pray for strength and wisdom to do all according to his will and pleasure.

While we shall do our utmost in the future, as we have endeavored to do in the past, to make the paper a faithful exponent of the truth of the message—of the doctrine of the Lord's coming, and the sacred obligation of all the commandments of God,—the Board of Directors of the Publishing Association have been carefully considering the advisability of making such changes as cannot fail to give it greater acceptance with its readers. Several matters have forcibly presented themselves before us in deliberating upon this subject.

As the SIGNS OF THE TIMES has from the first refused to do a general advertising business, and is continuously rejecting offers which, if accepted, would bring us large money gains, it has not been considered prudent to largely increase the expense of its publication. It has been the constant effort to serve the highest interests of its readers and of the cause of truth; to publish it purely as a means of moral and religious instruction. It is one of the *very few* religious papers in the United States which do not advertise as a means of paying expenses.

But we have not been satisfied with some features of our paper in the past. The *stitching* has not been what we desired, but it was not possible to resort to other means unless we could use a *folding and-pasting machine*. But this we could not do, while it was a 12-page paper, as it had to be printed on two separate sheets. And with the sizes of type we use, which it was decided to retain, we could not afford to print a 16-page paper at the present price of the SIGNS, and of its present size. Therefore it was decided, 1. To procure a machine to fold and paste. 2. To change to 16 pages. 3. To make the pages somewhat smaller than they are at present.

This will be advantageous in every way. True, it will increase the expense of publishing somewhat, as the pages will not be cut down so much as to keep the matter which it will contain down to the present amount. The reading matter will be somewhat increased, and some additional space will be given for notices of our books and other publications. In the past we have not given our publications the advertising which we felt that they demanded. The truth which they contain ought to be presented to the world; it must be placed before the world. If our paper were the only means we have of publishing the doctrine of the Lord's coming, and of advocating the claims of the Sabbath of Jehovah, we should then give it our undivided attention and interest. But our books, pamphlets, tracts, etc., "all speak the same thing," and we have the same interest in their circulation.

We feel confident that the changes contemplated will meet the approval of our patrons. By the use of a fold-

ing machine we expect to get the paper in the mail in considerable less time than at present, whereby it will reach its readers earlier than it now does.

Our thanks are not due to a few individuals, or to any class, for the prosperity which has attended our labors on the paper. As instruments in the hands of our Heavenly Father, the Tract and Missionary Societies, the ministers in the tent-meetings and camp-meetings, all the canvassers and colporters, have shown an interest in, and labored for, its success in a manner which has greatly aided and encouraged us, and, we trust, has met the approval of the Lord of the harvest, whose work it is. May God bless their labors in the future as he has in the past, and a reward be reaped by all in the everlasting kingdom.

It will be our endeavor to secure the best assistance possible, both at the Office and in correspondence, to make the paper both interesting and useful. And we ask the prayers of all who love the truth that we may have both strength and wisdom given by Him who said, "Without me ye can do nothing."

Grace and Obedience.

THERE is a growing tendency toward antinomianism in this age on the part of all classes who wish to avoid the argument in favor of the Sabbath of the fourth commandment. We find this tendency even among some Presbyterians, the last place in the world where we should look for it, while it is strongly manifested among the Methodists, though it is directly contrary to their "standards," to which their last General Conference decided that all their ministers must conform. In a book which treated of the position of the various denominations, we once read the following words:—

"The Methodist Conference under Wesley in 1770, declared that the universal immorality then prevailing was because of the wide-spread opinion that Christ has annulled the moral law, and that evangelical freedom dispensed with the ten commandments.

Perhaps no part of the work of the early Methodists received stronger condemnation from those of the established church, than "Wesley's Notes" on this Conference. This controversy brought out Fletcher's celebrated "Checks to Antinomianism." Thus it will be seen that we are correct in saying that every sermon, every written article, by a Methodist, which is antinomian in its tendency, is contrary to the standards of Methodism, and therefore in defiance of the resolution of their General Conference. Among works of this nature may be mentioned the pamphlet of Mr. Armstrong against the Sabbath of the fourth commandment, and those of Dr. Benson and Mr. Woodward on this Coast, especially the latter, which is as strongly antinomian as any work which we have seen from any source in many years. No man can read his work approvingly and retain reverence for the decalogue, the moral law of God, as a rule of life.

The spirit of antinomianism has shown itself very prominently among those who are called "First-day Adventists." The chief organ of these people is the *World's Crisis*, of Boston. One of its most prominent correspondents once argued at length that the observance of *law*, was contrary to the spirit and freedom of the gospel; that the rule of law could not be carried forward into the immortal state, because law supposed penalties, and the idea of penalty was abhorrent to our ideas of the perfect freedom of that state. He thence argued that the ten commandments, with their penalties, were altogether unsuited to perfected beings, and that on such only the two great commandments can be binding, namely, to love God and to love our fellow-man. And we take it as an evidence of the blinding tendency of antinomianism that the writer did not see that his conclusion was inconsistent with all his argument. These also are *commandments*; they are *law*; they are given with the authority of law, and as such have a penalty. If not, then they may be violated without any serious consequence resulting! The truth is, that if his argument is good, then these two great commandments cannot be binding in Heaven, and there would be no violation of obligation if they were not kept there!

An article in a recent number of the *Crisis* (first published in the *Quarterly Journal of Prophecy*), by a late editor of that paper (M. G.), gives evidence that he is being converted to a more reasonable faith, or else it is an instance, which we sometimes happily see, of a man's intuitions being better than his religious theory. The gist of the remarks to which we refer is found in the following sentence:—

"Perfect obedience to perfect commandments affords perfect liberty."

These are "acceptable words, even words of truth." Eccl. 12 : 10. But how a man can utter these words and with his Bible open before him oppose the law of Jehovah written therein, we cannot just see.

There is one law given in the Bible which has a claim above everything else to be called "the law of God"—the expression of the will of the most High. That law is the ten commandments. "God spake all these words." Everything else recorded in the Bible was committed to the people through human agency. But God spoke these words, and wrote them himself on tables of stone, and had them deposited in the most sacred place on earth. These bear the impress of Deity alone.

And to these reference is made in many places in both Testaments in such manner as to show that the writers and speakers regarded them as "perfect commandments." David said directly: "The law of the Lord is perfect." This law certainly existed in David's time. And Solomon said: "Fear God, and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment." Two important statements are here made: 1. These commandments contain the whole duty of man. Therefore they constitute a perfect, moral law. 2. By them man will be judged. They were not temporary and local, but they reach forward into the judgment. Therefore, this is the same law of which Paul spoke in Rom. 2, by which man will be judged, by which also he would have been justified if he had kept it, identified there as the law which forbids theft, adultery, the worship of idols, etc. This is sufficient as showing the perfection of the law which is written in the Old Testament. On the violation of this the New Testament is based. Had this been perfectly kept no gospel would have been needed.

The conclusion would be unavoidable, without even a word of proof, that this law would insure "perfect liberty" to all who kept it. But we have evidence on this point also. David said: "I will walk at liberty; for I seek thy precepts." Ps. 119 : 45. The nature of this liberty may be learned from verse 165 of the same psalm: "Great peace have they that love thy law; and nothing shall offend them." The first psalm is a strong testimony of the blessedness of him whose "delight is in the law of the Lord."

James speaks twice of "the law of liberty." He says: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jas. 1 : 25. And again: "For whosoever shall keep the whole law, and yet offend in one [point, or commandment], he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2 : 10-12. Here again is the same law identified; the law by which we shall be judged; and called the law of liberty.

But we must remember that perfect commandments afford perfect liberty *only* in perfect obedience thereto. If broken they condemn the transgressor; and the more complete and perfect the law, the more sure and terrible the condemnation. This shows the great folly of those who speak evil of the law because it condemns and will not justify the transgressor. None but a bad law would justify a sinner. It is not the province of law to justify its transgressor. "For we know that the law is spiritual." Rom. 7 : 14. It cannot harmonize with carnality, and the carnal mind is not subject to the law of God, neither indeed can be. Rom. 8 : 7.

All the outcry against the law is made to evade the claims of the Sabbath, of which the Lord said: "If thou turn away thy foot from the Sabbath," no longer tread it under foot, "and call the Sabbath a delight, the holy of the Lord, honorable," not sneer at it as "the old Jewish Sabbath," "and shalt honor him," etc.; God's honor is concerned in the memorial of his creation, "then shalt thou delight thyself in the Lord." This is the greatest "liberty" we can enjoy; it is the sum of gospel blessings. And "the mouth of Jehovah hath spoken it." And who dares contradict what he has spoken?

David loved the law of God, yet he prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119 : 18. Much more do they who oppose the holy law of God, need to have their eyes opened, that they may discern the holiness, justice, spirituality, and perfection of the law of Jehovah.

The Papacy in the Apocalypse.

BY ELD. J. N. ANDREWS.

IN our last number we have shown, in reply to M. C. B. of the *Eglise Libre*, that the dragon of Rev. 12 is the pagan Roman Empire through which Satan ruled the world at the birth of Christ. We have also shown that the seven heads and ten horns of the dragon do not pertain to the person of Satan, but symbolize the different forms of the Roman Government. Thus the fact that the seven heads are successive and exist one at a time shows that the Roman Empire was to have seven successive forms of government before being divided into separate kingdoms. Thus also the ten horns represent the Roman Empire after being divided into ten kingdoms, for the horns are cotemporary; that is, they all exist at the same time.

But the seven heads represent seven forms of government that must precede the ten kingdoms; for John was told by the angel that the ten kings were yet future, whereas five of the seven heads had already fallen, one then existed, and one had not yet come. Rev. 17:9-12. The dragon had crowns upon his heads (Rev. 12:3), showing that he bore rule while the empire was undivided. The beast had crowns upon his horns (Rev. 13:1), showing that he bore rule after the division of the empire into ten kingdoms. The dragon certainly represents the government which ruled the world at the birth of Christ. Rev. 12:4. This government had its throne at Rome. Luke 2:1. But the dragon gave his power and his throne to the beast. Rev. 13:2. This shows that the beast must bear rule in Rome where the dragon had ruled before him, and that the power of the beast is a continuation of that of the dragon. Thus the seven heads and ten horns of the dragon are the same seven heads and ten horns which are seen upon the beast, the heads representing the dominion of the dragon, and the horns representing the dominion of the beast.

Now we see how definite is the prophecy concerning the beast. 1. His throne is to be found at Rome. 2. His dominion commences after the Roman Empire is divided into ten kingdoms. This division was represented to Daniel by the ten toes of the image (Dan. 2:41, 42), and by the ten horns of the fourth beast. Dan. 7:7, 8, 20, 24. These ten kingdoms arose between the years 356 and 483.

This blasphemous king, symbolized by the beast of Rev. 13:1, must therefore make his appearance at Rome soon after the commencement of the sixth century. It is the same king that was represented to Daniel by the little horn which arose after the ten horns on the fourth beast. Dan. 7:8, 24. Thus also the beast of Rev. 13:1 does not bear rule until the ten horns appear with crowns. Moreover all the things which Daniel predicts concerning the little horn, John predicts concerning this beast. Each was to blaspheme God. Dan. 7:25; Rev. 13:6. Each was to make war against the saints and to overcome them. Dan. 7:21; Rev. 13:7. Each had a mouth that spoke great things and blasphemies. Dan. 7:8, 20; Rev. 13:5. Each was to have dominion 1260 days, or a time, times, and a half. Dan. 7:25; Rev. 13:5. We know therefore that the little horn of Dan. 7 and the beast of Rev. 13:1 each symbolize the same kingdom.

Whatever kingdom or government is symbolized by this beast may be known by these important facts: 1. By the time of its appearance, which is when the Roman Empire exists as ten kingdoms. 2. By the place where it is to bear rule, which is Rome itself. 3. By the acts which it is to perform, which are, first, to speak great words and blasphemies; second, to make war upon the saints and to overcome them; third, to have dominion 1260 days, which signifies 1260 years, for when kingdoms are represented by beasts, the years of their continuance are represented by days. Eze. 4:6.

Since the early part of the sixth century, or immediately after the rise of the ten kingdoms, there has been seen in the city of Rome a priest-king who has spoken great words and blasphemies.

This priest-king has claimed dominion over all kings; he has often humbled the mightiest monarchs, and he has made war upon the humble people of God because they would read the Bible, and would not acknowledge him as the head of the church. Witness the wars against the Waldenses of the Alps, against the Albigenses of the south of France, and against the heretics of Spain by means of the inquisition. More-

over, the period of 1260 years intervenes between the decree of Justinian constituting the pope the head of the church and the overthrow of the papal government in 1798 by the French.

Is not this priest-king the Antichrist? When Antichrist cometh shall he do greater things than have been done by Gregory VII., Innocent III., and Alexander VI., and by those popes of the tenth century, whom Cardinal Baronius, the greatest of Romanist historians, pronounces "monsters of iniquity"?

Prof. Gausson tells us that it was once the 31st article in the confession of faith of the Protestants of France, that the pope is the Antichrist and the son of perdition. It does not therefore well become M. C. B. and the *Eglise Libre* to speak of our journal with contempt for holding fast this faithful testimony. Cardinal Manning the head of the Romanists in England has stated the exact truth in saying: "The papacy is either the kingdom of Christ, or the masterpiece of Satan." Those Protestants who seek a middle ground only deceive themselves. If the pretensions of the church of Rome are well founded, all men ought to submit to them. But if they are not well founded, they are in the highest degree blasphemous. The papacy is either the kingdom of Christ or the masterpiece of Satan. We bear no personal ill-will to any Romanist. We have only pity for those who suppose that they honor Christ by acknowledging the pope as the head of the church.

It may be said that the terrible cruelties and blasphemies to which we have made reference are things of the past, and that they ought to be forgiven and forgotten. We should be glad to have all men do this, if first, the church which has stained her garments with these crimes would but acknowledge her past wickedness. But she is so far from doing this that she declares herself infallible and affirms that she has never erred! She has recently held a general council for the sole purpose of declaring that the pope is infallible. So we must believe that pope Gregory the Great was infallible when he said that whoever bore the title of universal bishop was Antichrist, and we must also believe that his successors who have all borne this title are also infallible. Even those men whose crimes were such that they cannot be mentioned, were the infallible pontiffs of the kingdom of Christ, unless indeed we judge them by their acts.

M. C. B. cannot believe that the mouth which has spoken great things and blasphemies from Rome for more than 1,000 years is the subject of Prophecy. The pontiffs, to use their own language, have thundered, and our friend has not heard the sound. They have put forth the most arrogant pretensions, and these seem to him but harmless words. They have exercised the terrible power of the inquisition, and he sees no cruelty in this worthy to be denounced in the prophecies. But our friend supposes that the mouth of the beast which uttered blasphemies was the Emperor Caligula, though it would be hard to say why Caligula merits this distinction rather than Nero, except that the reign of Caligula from 37 to 41 did not vary greatly from 42 months, while that of Nero greatly exceeded that period. But the reign of Caligula was about four centuries previous to the rise of the last of the ten kings, and his brief career of wickedness bears no comparison in importance to that of the priest-king who has claimed universal dominion as the vicar of Christ.

Our friend asserts that Rev. 13:5 should read simply that the beast had "power to make 42 months." This certainly does not make very good sense. But if we strike out the word "war" in verse 5, that word still remains in verse 7, so that while verse 5 is made to declare simply the duration of the power of the beast, verse 7 tells us how he was to use that power in making war on the saints.

M. C. B. asserts that Julius Cæsar was the first head of the beast, and that Augustus was the second. But it is not possible that the seven heads should signify simply seven men who should successively rule over the Roman Empire; for there were twelve Cæsars and a long line of emperors. But the angel told John that five of the heads had fallen, that one then existed, and that one was yet to come. Rev. 17:10. This was true if applied to the seven different forms of Roman government, but wholly untrue if applied to seven different emperors, for the number of emperors was very great. Moreover the seven heads of the beast were without crowns, whereas all the emperors were crowned and exercised despotic rule. Our friend also supposes that the beast received her deadly wound at the assassi-

ination of Julius Cæsar. But assassination was the fate of a great number of emperors.

M. C. B. asserts that if the beast with seven heads and ten horns is the successor of the dragon of Rev. 12, then the beast of Rev. 17, with the same heads and horns, is the successor of the beast in Rev. 13. But it is expressly shown by Rev. 13:2, that the beast of that chapter is the successor of the dragon, while the beast of chapter 17 is introduced for the purpose of explaining the seven heads and ten horns, and to show other important things which could not be given in chapter 13. It is also true that the beast is introduced in Rev. 17 to show its final history in immediate connection with its perdition. Rev. 17:8, 14; 19:19, 20.

We hope shortly to print the discourse of Prof. Gausson, in which he shows that the papacy has fulfilled several important prophecies found in Dan. 7, 2 Thess. 2, and Rev. 13. To this discourse we respectfully invite the attention of all our readers, but especially that of our cotemporary at Nice, and that of our friend M. C. B. —Translated from "*Signes des Temps*."

"In Due Season."

IN the 24th chapter of Matthew the Saviour gives his disciples instruction in regard to his second advent. Although explicit signs are given by which they may know that his coming is "near, even at the doors," yet "of that day and hour knoweth no man." On this account he cautions them to watch, and to be ready; and then inquires, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Verse 45.

By due season we understand, at the proper time. The force of the Saviour's language was brought to mind a few days ago, by reading in the *Mendocino Beacon's* San Francisco correspondence, an account of the writer's attempt at getting novelties for a Thanksgiving dinner. He was to have some Eastern friends at his house on the occasion, and wished "to boast of our climate, soil, and State generally." He procured strawberries, raspberries, and cucumbers, and comments as follows: "With the exception of the raspberries, the novelty did not compensate for the insipidity of the lot. Fruit out of natural season is not good."

The meat or food which the Lord refers to, as above quoted, is evidently, proper and timely teaching in regard to his coming. This meat must be given at the proper time, "in due season." Hence he is careful to give the time and manner of the event. He not only specifies the true, reasonable food which should be given to his household, but he points out that which would grow out of season, and was to be avoided: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verse 24.

The true signs of his coming are given in verse 29: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." But the contrast between the true and false manner of coming is given in verses 26, 27: "Wherefore, if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be."

The doctrine of the coming of the Lord is good food for the church. But to place it at a wrong time, or to present it in a wrong manner, is insipid meat, being out of due season. The Thessalonian church early imbibed the notion that the Lord was coming in their day, and it had a bad effect upon their Christian deportment. The apostle Paul wrote to them directly upon this point, reproving them sharply for their conduct. Some of them, on the strength of this idea, had ceased to labor for their own support, and had become busybodies, imposing upon others. Why did the doctrine of the second advent have such a bad effect upon them? Because the Advent was placed at the wrong time, and thus became false doctrine; it was premature—in advance of the season—hence it had an injurious effect. The apostle sets them right, and exhorts them to "be not quickly shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." 2 Thess. 2:2.

On the other hand, in the early history of the church, certain teachers went from Judea to Antioch and taught the Gentile Christians that they must be circumcised and keep the law of Moses. What was the effect? The account is given in the fifteenth chapter

of Acts. It caused great discouragement to the Gentiles, and dissension in the church, and a delegation of apostles and brethren had to go to Jerusalem and have the question settled before the work could progress any farther. Now why this disastrous effect? Had not circumcision been given to Abraham as a sign of distinction between the people of God and the worldly nations? And had not the Gentiles under the Mosaic dispensation been required to become circumcised before being admitted to the privileges of Israel? If an outward sign was required before recognition as typical children, why not on becoming members of the real family? The reason is obvious. Circumcision, although good in its season, had passed away. The circumcision of the heart, as a distinctive badge, had taken its place, and was now in season. Hence the preaching of that which had passed away could not be nutritious meat for the church; the season was too late for that kind of food, it could only produce disorder in the body. The Spirit had signified this at various times previously; hence they were false teachers who persisted in giving the household stale food, just as they were false teachers who would give the Thessalonians unripe fruit. In neither case was meat in due season administered, and in both cases was the result detrimental.

According to the twenty-fourth chapter of Matthew, which is Jesus' own exposition of his second advent, there will be a time when to teach that his coming is "near, even at the doors," will be "meat in due season." When will this be? Before answering this question, let it be remembered that the Lord speaks to his entire church through the apostles, even to the end. He had given the signs, as above quoted, and then he says, "when ye see all these things, know ye that he is near, even at the doors." The time was not in the apostles' day, nor did they expect it, as has already been shown by Paul's letter to the Thessalonians; hence it is clear that, when he says "ye shall see," and "know ye," that he did not mean those to whom he spoke directly, but those who should live at a time when it would be possible for them to know that he is "near, even at the doors." It would not be possible for the apostles.

Then when will this doctrine of the Lord's near coming be meat in due season? When these signs are accomplished. They are given as the signal for the servants of God to proclaim the messages pertaining to the last days. The signs have been identified by many witnesses—bearing evidence sufficient to convince any reasonable unprejudiced mind. [See pamphlet, "Matthew Twenty-four," published at this office.]

The falling of the stars occurred in 1833. From that time on, the Judgment and Advent messages (Rev. 14) became food in due season, including the warnings against the deceptions of the "man of sin" (2 Thess. 2: 3), and his two-horned imitator (Rev. 13). The next sign in order will be the sign of the Son of man in heaven; but then it will be too late to warn anybody—even the proclamation of the Advent will be out of season.

For the last forty years or more the professed churches of God have been growing more worldly, proud, arrogant, self-sufficient, and spiritually powerless. Their own best ministers and organs acknowledge and deplore this upon every hand. Why is it? The precious meat that pertains to the season is withheld from them. That which is given in profusion is not calculated to produce spiritual health and vigor. The perverted appetite has been taught to disregard the law of the Creator, and to loathe the Christian's hope (the coming of the Lord and the resurrection of the dead). David tells us in the first psalm that he who delights in the law of the Lord, and meditates upon it day and night, "bringeth forth his fruit in his season." And the Saviour expressly says, "Blessed is that servant, whom his Lord when he cometh shall find so doing."

W. N. GLENN.

Physical and Mental Labor Combined.

THE following extract, entitled "Brain-work for Children," taken from the N. Y. *Tribune*, not only shows the drift of public opinion and what leading educators are thinking relative to this subject, but it also presents important facts showing the practical importance of combining physical and mental labor in the education of the young. It reads as follows:—

"One of the most forcible statements showing the effect of disproportional brain-work and industrial occupation in the case of children, is that made by Dr.

Chadwick to the British Association. It appears that in one large establishment containing some six hundred children, half girls and half boys, the means of industrial occupation were gained for the girls before any were obtained for the boys; the girls were therefore put upon half-time tuitions; that is, their time of book instruction was reduced from 36 to 18 hours a week, given on the three alternate days of their industrial occupation—the boys remaining the full school time of 36 hours per week, the teaching being the same system as well as teachers, also the same attendance in weeks and years. At the periodical examination of the school, surprise was expressed by the inspectors at finding how much more alert, mentally, and how much further advanced in book attainments the girls were than the boys. Subsequently, industrial occupation was found for the boys, and their time of book instruction reduced from 36 to 18 hours weekly; and after awhile the boys were proved, upon examination, to have regained their previous relative position, which was in advance of the girls."

This is of deep interest to us at this point, when the problem is before us so prominently of connecting physical and mental labor in all the schools among our people.

G. I. BUTLER.

College Items.

THE spring term of Healdsburg College opens on Wednesday, Jan. 2, and this will be a favorable time for those to come who have never attended before. There is room in our classes for one hundred more, and at the College boarding-hall we can accommodate thirty more.

Why should they not come? It is certainly not because there is not that number in this State who need just what the College can do for them, and who can come just as well as not. We have heard from several that expect to attend next term for the first time, and we have good reasons for expecting a largely increased attendance.

Now if all those persons, both in youth and middle age, that are impressed that they *should* come, would make as commendable an effort to do so as they do often make to secure other advantages which possess not half the importance, I am sure we could not well accommodate them without increased facilities.

No doubt they will all be here sometime, but why wait for better opportunities? *Now* is the time. You will probably never have a deeper impression of your duty to come. Perhaps no time is more favorable for leaving home than the first two or three months of the year. We may never offer any better inducements in the way of special instruction than is now promised for the coming term.

A conflict is impending, the noise of preparation is heard in the enemy's lines, and it behooves us to prepare for battle. Our weapon is Bible truth. The design of the special instruction next term is to prepare the student to defend nobly those truths against which the opposition will make the most desperate attacks. Read article in last week's issue entitled "The Coming Conflict."

The Captain of the Lord's host is our leader. He calls for brave men and women. Who will answer, "Here am I"?

The influence in college boarding-houses, upon the students associated in them, is frequently very pernicious, and many people not without reason, have refused to patronize them on account of it. Some of the friends of Healdsburg College, while they have entered heartily into the spirit of our school work, have yet held a mental reserve in regard to our boarding system, and have not reposed sufficient confidence in its workings to cheerfully resign their own children to its care. But how completely is this impression changed when they visit the institution and see the effects of its management with their own eyes. Their distrust and opposition is then converted into a hearty approval, and an eagerness to place their children under such discipline.

No friend of true education can be but delighted with a system founded on principles so well adapted to strengthen character, improve health, and refine the tastes.

There are associated at the boarding-house, one student from Iceland, one from Portugal, one from England, four from Oregon, three from Nevada, and twenty-eight from California.

S. BROWNSBERGER.

WE again express the earnest hope that the coming State meeting in Healdsburg will be very largely attended by the members of the churches, and that they will go to remain through all the meetings. All need the benefit of the meetings.

The Missionary.

International Tract and Missionary Society.

THE first meeting of the eighth annual session of the International Tract and Missionary Society was held at Battle Creek, Mich., Nov. 11, at 9 A. M. The State Societies were represented by one hundred and nine delegates.

Remarks were made by the President, in which he stated the object of the Society, and briefly reviewed the labor of the past year. He also set forth to some extent the work to be accomplished the coming year. Publications to the value of over \$3,500, at much less than wholesale prices, consisting of bound books for libraries, "Life of Christ" (Library), in pamphlet form, other pamphlets and tracts, clubs of the SIGNS, and old periodicals have been distributed since the last annual meeting by this Society, to different parts of this country and to other countries, including the following places: Boston, New Bedford, Providence, New York, Chicago, life-saving stations along the coast, different points in the South, Canada, Dakota, Oregon, N. A.; Hayti, Tobago, Trinidad, W. I.; British Guiana, S. A.; Hull, Bristol, Liverpool, and London, Eng.; Norway, Denmark, Sweden, and Germany.

This work has largely been accomplished by persons to whom publications have been sent in quantities. In addition to the avenues already opened for sending reading matter free of cost, the demand for it at several points in the West Indies, South America, Nova Scotia, and other places, is such as to require a free transportation to these countries. With the exception of bound books presented to libraries, about one-half of this reading matter has been sent from So. Lancaster, Mass., and the balance from Oakland, Cal., and Battle Creek, Mich.

SECOND MEETING, NOV. 13, AT 10 A. M.

The President stated the following points for consideration: 1. Certain defects in the Constitution. 2. Shall the Society use new periodicals for distribution in the place of old ones? 3. What relation does this Society sustain to such missions as the Chicago and New York City Missions?

A letter was read from Boise City, Idaho, containing an earnest appeal for labor, as illustrating the many existing openings where clubs of SIGNS could be used to advantage. This letter called forth interesting remarks from Brn. White, Cudney, Loughborough, and Sisley.

It was voted that the Executive Board be privileged to have all the publications which it can use judiciously.

Eld. Loughborough spoke in behalf of the mission at Liverpool, and Bro. Wm. J. Boynton, of the New York City Mission, both urging the need of more publications. The wants of the Chicago Mission were also spoken of, as well as the necessity of systematic missionary labor in other cities. Eld. S. H. Lane spoke in behalf of Indianapolis, and Eld. J. O. Corliss, of Washington, D. C. In view of the great demand now existing for reading matter, it was suggested that our brethren should carefully preserve their papers, and when they do not longer need them for reference, that they should donate them to the missionary work. A portfolio was exhibited, and recommended, for the purpose of receiving periodicals as they come from the publishing houses week by week.

The committee appointed for the purpose at a previous meeting, reported a revised Constitution, which will appear in the next issue of the SIGNS.

The Committee on Resolutions reported as follows:—

1. WHEREAS, The holding of Bible-readings in families and with individuals, accompanied with other colporteur work, is one of the most effectual ways to interesting people in the present truth; and,

WHEREAS, The distribution of the SIGNS has been found to be the best introduction of the Bible-readings; therefore,

Resolved, That we recommend to our colporters the following plan: First, Let the fields be thoroughly canvassed for trial subscriptions for the SIGNS OF THE TIMES; Secondly, Visit all subscribers once in two weeks, or oftener, to arouse the interest of those who have not read their papers, and to answer the queries of those who begin to be interested, by reading or persuading them to read such Scripture texts as will answer their inquiries; Thirdly, Continue the work by frequent Bible-readings, the judicious circulation of tracts, the sale of larger works, and by other missionary work as the way may open.

2. WHEREAS, Four weeks is too short a time to fully interest readers in the SIGNS; therefore,

Resolved, That we recommend trial subscriptions to be taken for six weeks at twenty-five cents.

3. WHEREAS, There are many persons who, in connection with other business, can secure short-term subscriptions for the SIGNS, but who are unable to re-visit and carry forward the work; therefore,

Resolved, That we recommend such to do all they can, placing their lists in the hands of the State Secretary, or some Vigilant Missionary Society, who will send the papers, and follow up the work by correspondence.

4. WHEREAS, The Conferences in which most of our city missions are located, are unable to fully meet the expenses of those missions; therefore,

Resolved, That this Society furnish them with periodicals and books as the Executive Committee may think best.

5. WHEREAS, It is very important that our leading books be widely circulated, and the public libraries present one of the best avenues of circulation; therefore,

Resolved, That we recommend "Sketches from the Life of Paul," "The United States in Prophecy," and "The Sanctuary," to be placed in those libraries having the ten volumes; and that all these volumes in their best binding, be placed in the best libraries of our large cities which have not the ten books; and that this society furnish these volumes to the State Society, for this purpose, at one-fourth the retail price.

6. WHEREAS, The city of Washington, D. C., is an important missionary field, and should be entered by some of our workers; and,

WHEREAS, Bro. Reuben Wright is quite thoroughly acquainted with that field, and is one whose circumstances would permit him to devote time and means to the work; therefore,

Resolved, That we invite him to immediately engage in the work of introducing the printed truth in that vicinity, doing colporter work, or aiding others to do the same, and that he have the oversight of that field.

Resolved, That this society furnish for that field periodicals and books as the Executive Committee may deem advisable.

7. WHEREAS, God has given us great light on the subject of temperance; and,

WHEREAS, Our health journal (*Good Health*) occupies a position in the temperance field that no other journal does; therefore,

Resolved, That we earnestly recommend our State Societies to labor diligently to secure the subscriptions of all the Sabbath-keeping families in their territory.

8. WHEREAS, Some of our successful canvassers for "Thoughts on Daniel and the Revelation" have secured many subscribers for *Good Health* without detriment to their other work; therefore,

Resolved, That we recommend our experienced canvassers for "Thoughts on Daniel and the Revelation" to work for *Good Health* at the same time.

9. WHEREAS, We believe the steel engraving, "Christ the Way of Life," teaches an important lesson, and may be successfully used in the missionary field as an introduction to our other religious works; therefore,

Resolved, That we recommend it to our agents and colporters as a valuable auxiliary to the financial success of their work.

10. WHEREAS, Experience in canvassing and colporter work is more valuable than oral or written instruction; therefore,

Resolved, That, as far as possible, beginners should be sent out in company with experienced workers; and where this is not practicable, we recommend them to labor in companies of two or three, in order that they may frequently meet to compare experiences, and counsel with each other for mutual encouragement.

FOURTH MEETING, NOV. 18, 9 A. M.

The committee on tract distributors recommended that the matter of their use be left to the discretion of those having charge of the missionary work in the State or mission. From experiences related, it was evident that while in some places the distributor would do a good work, there are many places where reading matter placed in them would immediately be destroyed. It was recommended that persons having charge of such means for distributing reading matter should exercise great care in their use.

The committee on collecting old periodicals made the following report: "Your committee appointed to devise means for gathering periodicals which are donated to the missions from the different States, and forwarding the same, would recommend that all periodicals of this kind be delivered to the State Secretaries, and when a sufficient amount for shipment (not less than one hundred pounds) has accumulated, the State Secretaries shall report the same to the Secretary of the International Society, and await said Secretary's order when and where to ship them. To save confusion, we further recommend that all orders from the different missions for papers shall be addressed to the Secretary of the International Society. We also recommend that each State Society pre-pay freight on shipments to the different missions.

This report was adopted.

The matter of using printed letters was then introduced, and after a free discussion, the following resolution was adopted:—

Resolved, That a printed letter is contrary to the spirit of our missionary work, and should be discouraged among our workers throughout the field.

Several present who had used these letters testified to the unsatisfactory results of the same.

Resolved, That we recommend that the SIGNS OF THE TIMES be sent to all those libraries which have received our books,

and that this Society assist our poor State Societies by furnishing the SIGNS to them for this purpose at one dollar a year.

This resolution was adopted; also a resolution explanatory of Art. V. of the Constitution.

The financial report was read as follows:—

Cash on hand last year,.....	\$2,068.07
Received during the year,.....	2,930.25—\$4,998.32

Paid for bound books for libraries,.....	\$2,031.53
" " other publications,.....	1,012.98
" " periodicals,.....	385.37
SIGNS, port-folios, printing, freight, etc.,	325.28
Cash on hand,.....	1,243.16—\$4,998.32

The Committee on Nominations presented the following report, which was adopted as a whole:—

President, Eld. S. N. Haskell; Vice-President, W. C. White; Secretary and Treasurer, M. L. Huntley; Assistant Secretaries, Nellie Sisley Starr, Jennie Thayer, Barbara Rice; Executive Committee, S. N. Haskell, Geo. I. Butler, O. A. Olsen, M. H. Brown, W. C. Sisley.

FIFTH MEETING, NOV. 20, AT 3:30 P. M.

Moved by W. C. White that the Society recommend the use of the same premiums with periodicals, and the same terms, as last year.

A printed table showing the labor performed by the State Societies and other items of interest was distributed, which showed the following increase over the labor performed last year:—

No. of reports returned,.....	2,538
" " members added,.....	398
" " missionary visits,.....	32,437
" " letters written,.....	5,919
" " yearly subscriptions obtained,.....	1,563
" " pages of tracts distributed,.....	3,642,588
" " periodicals ".....	125,766

On motion, it was voted to recommend the several State Societies to raise a sufficient reserve fund to meet the expenses of issuing a paper in connection with the Sunday agitation, at such times as it may be done to advantage. The intent of this resolution was not that the reserve fund should be consumed by any enterprise of this kind, but simply that it be held in readiness to be used in case of an emergency, and afterward replenished in some way.

Valuable suggestions were then made by W. C. White respecting the sale of books by tract societies. He recommended the use of advertising circulars got out by the Offices, bearing the address of the Society as agent, affixed by the means of rubber stamps, "The Coming Conflict" was spoken of as a book which should be at once circulated among the people.

S. N. HASKELL, *Pres.*

M. L. HUNTLEY, *Sec.*

General Sabbath-School Association.

THE sixth annual session of this Association was held in Battle Creek, Mich., Nov. 10, 20.

The Executive Committee having previously arranged subjects for discussion, the following were presented: How to Study the Lesson, by Eld. M. H. Brown; Teachers' Meetings, by W. C. White; Sabbath-school Conventions, by A. D. Olsen; Camp-meeting Sabbath-schools, by J. H. Durham.

Elders S. N. Haskell and D. A. Robinson were requested to prepare a Bible-reading on the subject of Sabbath offerings.

The following preamble and resolutions were adopted:—

WHEREAS, There are many of the most studious members of our schools who, in preparing their lessons, study the synopsis of the lesson as printed in the *Instructor* without a study of the Bible itself; therefore,

Resolved, That we recommend to the careful consideration of the Executive Committee, and the lesson writer in particular, the advisability of discontinuing the synopsis for a time, and using in its stead the references to the Scripture proofs.

The officers elected for the ensuing year are as follows: President, W. C. White; Vice-President, O. A. Olsen; Recording Secretary, D. A. Robinson; Corresponding Secretary, Winnie Loughborough; Assistant Corresponding Secretary, Mrs. M. K. White.

Executive Committee: W. C. White, O. A. Olsen, G. H. Bell, E. B. Miller, and R. M. Kilgore.

Publishing Committee: W. C. White, Dr. E. J. Waggoner, and G. H. Bell.

Lakeport, Cal.

I SPENT two weeks with this church. Held twenty-four sessions of Bible-readings, on some of the most essential points of our faith, which

proved a source of encouragement to this little company. Quite a number not of our faith were in attendance, who gave good attention to the evidence presented. One adult signed the covenant to keep all of God's commandments, and others were strengthened in the faith.

December 10, 1883.

WM. INGS.

Among the Churches.

SINCE my last report I have visited churches and scattered brethren living in and near Salinas, Castroville, and Soledad, in Monterey County; Hollister and San Juan, in San Benito County. Eld. Healey was with me part of the time. A few meet at each of these places and hold Sabbath-school and social meeting. But the Sabbath-keepers in these two counties live so far from each other, only a small number can get together for Sabbath meetings. We met with them at each place and arranged where we could for Bible-readings to be held, to add to the interest and profit of their coming together. We also visited from house to house, with very few exceptions, all the Sabbath-keepers.

At San Jose, where Eld. Healey has been laboring, forty or fifty meet together for worship. We organized a Tract and Missionary Society which ordered a club of the SIGNS to extend their efforts in doing missionary work.

During the last three weeks I have visited the churches in Healdsburg and St. Helena. Within the last two years the church in Healdsburg has increased from a small number until now there is a membership of ninety-six. This is principally owing to the influence of the School; quite a number of the pupils have become converted and joined the church.

Our people need have no fears in regard to the influence exerted in the College Home or in the School. A careful and prayerful effort is being constantly made for the best interests of the boarders and scholars. Physical exercise is interspersed with the mental in a way that is useful and instructive, leading to habits of industry in the household and in the daily duties of life. The advantages here are far superior to those of our public schools, and the moral and religious influence and discipline in the family at the College Hall is not second to the good influence in any of our homes. This is claiming considerable, but a week's visit at the place has convinced me that this is a fact. A large number of this family are laboring to get a fitting-up for the work of the Lord. I believe the Spirit of the Lord and angels are helping them, and it is a pity that hundreds are not getting the benefit of this special effort. Yet it is encouraging to know that such a goodly number are preparing to enter the great harvest-field. We would invite parents and guardians to attend the general meeting to be held at Healdsburg, from January 3 to 13, at which time they will have a chance to judge in regard to the desirableness of the school for their children.

M. C. ISRAEL.

Oakland Dec. 13, 1883.

THE following timely strictures upon the general tendency of college education is worthy of general attention, and, as a cotemporary says, is "more than a college question":—

"It is to be regretted that so wide a difference exists between the employments of early years and those of manhood and womanhood. That fifteen or twenty years should be spent in *learning* without *doing*, and the rest of it in *doing* without *learning*, cannot be a wise arrangement. The break is too sudden. The youth, on leaving school or college, is at once plunged into a new world, requiring qualities and capabilities that have never hitherto been called forth, and he finds it hard, if not impossible, to make his mental possessions available for practical use. If young people were accustomed to *do* more, and older ones to *learn* more, life would be happier and more successful. In fact, these two should never be separated, but act and react with each other all through life. Just as the earth is ever receiving sunlight, air, and moisture, and at the same time giving out her blossoms, fruit, and fragrance, so our best interests demand a continual taking in and giving out—a perpetual alternation between learning and doing from the earliest to the latest years. Whatever tends to divorce these, or to limit them to different epochs, banishing the one from youth and the other from maturity, must be detrimental."

The Home Circle.

THE FARMER'S WIFE.

Up with the birds in the early morning,
The dew-drop glows like a precious gem;
Beautiful tints in the skies are dawning,
But she's never a moment to look at them.
The men are wanting their breakfast early;
She must not linger, she must not wait,
For words that are sharp and looks that are surly,
Might pain her heart if she were late.

Oh, glorious colors the clouds are turning,
If she would but look over hills and trees;
But here are the dishes, and here's the churning—
Those things always must yield to these.
The world is filled with the wine of beauty,
If she could but pause and drink it in;
But pleasure, she says, must wait for duty,
Neglected work is committed sin.

The day grows hot, and her hands grow weary;
O for an hour to cool her head,
Out with the birds and winds so cheery!
But she must get dinner and bake her bread.
The busy men in the hay-field working,
If they saw her sitting with idle hand,
Would think her lazy and call it shirking,
And she never could make them understand.

They do not know that the heart within her
Hungers for beauty and things sublime;
They only know that they want their dinner,
Plenty of it, and just "on time."
And after the sweeping and churning and baking,
And dinner dishes all put by,
She sits and sews, though her head is aching,
Till time for supper and "chores" draws nigh.

Her boys at school must look like others,
She says, as she patches their frocks and hose;
For the world is quick to censure mothers
For the least neglect of their children's clothes.
Her husband comes from the field of labor;
He gives no praise to his weary wife;
She's done no more than has her neighbor;
'Tis the lot of all in country life.

But after the strife and weary tussle
With life is done, and she lies at rest,
The nation's brain and heart and muscle—
Her sons and daughters—shall call her blest.
And I think the sweetest joy of heaven,
The rarest bliss of eternal life,
And the fairest crown of all will be given
Unto the way-worn faithful wife. —Selected.

A Christmas Club.

WE clip from last December's *St. Nicholas*, the following account of the formation at Portland, Me., of a Children's Christmas Club, which gave last year a Christmas tree and dinner to six hundred poor children of that city:—

A number of notes were written, asking two or more girls and boys from every Sunday-school in the city to meet at a certain house at five o'clock on the following Thursday afternoon.

Did they come?

Come! They did not know what the call was for, save for a whisper about Christmas work; but they came; came in pairs, in trios, in quartets, and quintets—a whole squad from the Butler School; big boys with big hearts, wee tots only four years old from the kindergarten—one hundred children, ready for anything.

Oh, I wish you could have been there at the forming of the club!

A lady came forward to speak to them, and their voices were hushed in expectation. I can't tell you just what she said, but her words were beautiful. She spoke of their Christmas festivities every year, of their presents and their friends; then of unfortunate children who had fewer, some none.

When she asked, "Does any one here want to do anything for these others?" the thought that they could do anything was new to almost all—to many of them even the wish was new; but like one great heart-throb came their answer:—

"Yes! I! I! I! I want to do something!"

"Children, what can you do?"

A pause, and then one little voice cried:—

"Div'em a cent!"

That was the first offer, but it was followed by many another: "Give'em candy!" "Giv'em a turkey!" "Giv'em a coat!"—each beginning with that grand word, "Give."

The result of that meeting was this:—

To form a club which should last "forever;" to call it "The Children's Christmas Club;" to have for its motto: "Freely ye have received, freely give;" to place the membership fee at ten cents, so that no child should be prevented from joining

because he was not "rich;" to make no distinction in regard to sect or nationality; to permit to join the club any girl or boy under eighteen years of age who accepted its principles, which were: To be ready at all times with kind words to assist children less fortunate than themselves; to make every year, in Christmas week, a festival of some kind for them; to save through the year toys, books, and games, instead of carelessly destroying them; to save and, whenever practicable, put in good repair all outgrown clothing; to beg nothing from any source, but to keep as the keystone of the club the word "Give;" to pay every year a tax of ten cents; and to make their first festival in the City Hall on Thursday, Dec. 28, 1882.

A Little Rag Picker.

A HEAP of little bits of calico and linen lay just ahead of Phenie's broom. It was a very cunning new broom, and it swept as clean as new brooms always do. The sitting-room had to be swept a good many times in a day, for Miss Poor the dress-maker was there, snipping and making all the litter she could—so Phenie thought. But she liked to sweep it up very well indeed.

"I'd pick those pieces out and save them for paper-rags," said Aunt Anna, coming in just at that minute.

"There's such a little of 'em," said Phenie. "I don't believe it's a cent's worth. I want to sweep the veranda, too."

So Phenie fidgeted for a minute with her new broom, and when she found Aunt Anna didn't say any more she left the bits of cotton in a corner of the wide brick hearth, and went out to sweep the veranda floor. And when she went in again the rags were all out of the way.

All through the summer there were a good many bits of cloth and paper to pick up; but Phenie didn't touch them very often. There was always such a little, and she didn't like to any way. But in the fall a tin peddler drove up to the door in a shiny green cart, lettered with gold; and among other beautiful things he had some little tin pails, painted and lettered too.

"O Auntie!" screamed Phenie, in the greatest delight, "can't I have one?"

"Thirty cents, only," said the peddler.

After one look at Aunt Anna's face, Phenie felt with a dreadful sinking of her heart, that he might as well have said thirty dollars.

"I'll take rags," said the peddler, swinging one of the pails on his finger; "four cents a pound."

"Aunt Anna's eyes began to laugh."

"Have you got any rags, Phenie?" she asked.

"No'm," said Phenie, solemnly!

"If you had only saved them, Phenie!"

"But there was such a little," said Phenie.

Aunt Anna laughed. Then she brought in from behind the shed door a bag stuffed full of rags.

"Here they are, Phenie," she said.

Phenie opened her eyes, and the peddler began to laugh. In a minute he had weighed the rags. "The pail's yours," he said, "and two cents over. Many a little makes a deal, little girl. Now, I'm coming round again next spring. Can't you save some rags for me?"

"Yes sir," said Phenie, hugging her pail, with her two glingling coppers.—*Temperance Banner.*

A Slangy Girl.

UNDER the present order of things, should the novelist go into the highways and resorts of the world to study reality, he will find many a daughter of the gods, divinely tall, and the most divinely fair, who, when her lips are opened, will dispel the charm of her presence and bring to mind the old fairy tale of the damsel from whose lips dropped toads and snakes at every word; who acknowledges no law of etiquette but her own whim; whose standard of regard to others is her own convenience; whose greatest virtue is indifference, and whose best charm is absence. It is true that at summer resorts there are charming and lovely girls, but their refined presence is completely overshadowed by the pushing, noisy vulgarity of the roystering girl of the period, the girl whose family is often excellent, whose advantage socially and educationally have been all that position and wealth could command, yet who remains to the end vulgar, selfish, and obtrusive.—*Chicago Times.*

Daughter and Wife.

A BAD daughter seldom makes a good wife. If a girl is ill-tempered at home, snarls at her parents, snaps at her brothers and sisters, and shirks her ordinary duties, the chances are ten to one that when she gets a home of her own she will make it wretched. There are girls who fancy themselves so far superior to their parents that the mere privilege of enjoying their society in the house ought to be all the old people ought to have the assurance to ask. While their mothers are busy with domestic duties they sit in the easiest chairs, or lie on the softest sofas, feeding on cheap and trashy novels, and cherish the notion that they are very literary individuals. The household drudgery is too coarse for such fine ladies as they. The business of their parents is to provide them with nice clothes, and to be content with admiring their handsome appearance in the intervals of labor. Girls of this sort are generally very anxious to be married, that they may escape the disagreeables of a home where they are held, more or less, under subjection; therefore are smiling enough to eligible bachelors, quickly smoothing down the ugly frowns which alone they give to the members of their own families. A caller who doesn't have a chance of seeing how they behave as daughters, may be excused for fancying them lovely and lovable beings; but one who does see it is foolish to commit himself by offering marriage to a girl of this sort. She is not fit to be the wife of a worthy man. If she will not assist her mother in the domestic labors, and badgers the servants, is she not liable to be equally slothful and ill-tempered when she marries? If she now thinks herself too fine to work, is it safe to expect that her views as to that matter will radically change if she becomes a wife?

A Russian Fable.

A PEASANT was one day driving some geese to a neighboring town, where he hoped to sell them. He had a long stick in his hand, and, to say the truth, he did not treat his flock of geese with much consideration. I do not blame him, however; he was anxious to get to the market in time to make a profit, and not only geese but men must expect to suffer if they hinder gain.

The geese, however, did not look on the matter in this light, and, happening to meet a traveler walking along the road, they poured forth their complaints against the peasant who was driving them.

"Where can you find geese more unhappy than we are? See how this peasant is hurrying on this way and that, and driving us just as though we were only common geese. Ignorant fellow that he is, he never thinks how he is bound to honor and respect us; for we are the distinguished descendants of those very geese to whom Rome once owed its salvation, so that a festival was established in their honor."

"But for what do you expect to be distinguished yourselves?" asked the traveler.

"Because our ancestors—"

"Yes, I know; I have read all about it. What I want to know is what good have you yourselves done?"

"Why, our ancestors saved Rome."

"Yes, yes; but what have you done of the kind?"

"We? Nothing."

"Of what good are you, then? Do leave your ancestors at peace. They were honored for their deeds; but you, my friends, are only fit for roasting."—*Selected.*

A Gentle Reminder.

AN old man and a young man were riding in a stage-coach. The old man was grave but sprightly, short of stature, spare, with a smooth forehead, fresh complexion, and a bright and piercing eye. The young man swore a great deal; until once when they stopped to change horses, the old man said to him, "I perceive by the registry books, that you and I are going to travel together a long distance in this coach. I have a favor to ask of you. I am getting to be an old man; and if I should so far forget myself as to swear, you will oblige me if you will caution me about it." The young man instantly apologized, and there was no more swearing heard from him during that journey. The old man was John Wesley.

Religious Notes.

—Leo. XIII. says there is no place where he is more pope than in America.

—A Waldensian Church was formally opened in the city of Rome, on the 2d inst.

—It is expected that the new revision of the Old Testament will be published next spring.

—The Chief of Police of Grand Rapids, Mich., has forbidden the Salvation Army to parade the streets.

—A large number of Ohio clergymen have formed a divorce reform league, with Rt. Rev. G. T. Bedell of Cleveland as President.

—A memorial church in honor of Daniel O'Connell, is to be erected in County Kerry, Ireland. The pope has promised donations.

—Philadelphia has a Sunday Breakfast Association, which gathers in the outcasts every Sunday morning, warms them up with a hearty breakfast, and then talks the gospel to them.

—The committee appointed for the revision of Luther's German translation of the Bible has finished the first portion of its task, and has decided to publish a provisional revised version.

—Elder Coons, a Mormon missionary just returned to Salt Lake, reports being rotten-egged in Indiana and pelted with stones in Illinois, yet in the face of this treatment he enjoyed his work.

—The "Major" of the local squad of the Salvation Army in this city refuses to allow sleeping mariners in his barracks. An offender of this class was forcibly ejected a few evenings ago, to the tune of "All Hail to the Lamb."

—It took the Christian missionaries in Japan thirteen years after the first convert was baptized to get a church organized, and then it had but nine members. That was twelve years ago, and now there are over 5,000 Christians in the empire.

—The Congregational Society of the South recently adopted a resolution advocating equality among Christians of all races in religious communion, and strongly condemning the present system of separate churches for white and black Christians.

—Rev. Dr. Wilson, of Kingston, Ont., has been dismissed from the curacy of St. George's Cathedral for attending a meeting of the Salvation Army. A division of the church will likely follow, as personally the Dr. is very popular with his congregation.

—Nearly \$25,000,000 have been invested in the search for gold in India, and not \$2,500 have been realized after three years' labor. The money invested in missionary labors there, which some short-sighted business men pronounce a waste, has brought substantial and permanent returns. Missions pay, if mines do not.—*Christian at Work.*

—Dr. Maxson, writing to the *Sabbath Recorder* from New York, says: "I have been invited to read a paper before the post-graduate class of the Union Theological Seminary, setting forth the history and doctrines of the Seventh-day Baptists. Dr. Hitchcock's clean sweep of Sunday out of the first three centuries of church history is stirring us up."

—The first convert in Japan was baptized in 1866, and his conversion cost \$60,000. Some would call that a high price; but think a moment. At that rate, the money spent for alcoholic drinks in the United States would produce over 11,000 Japanese Christians every year; besides, if spent in that way, it would save the lives and energy of the 60,000 Americans who annually fill drunkards' graves. And the consequent prosperity of the nation, happiness of families, and salvation of souls would be beyond present computation.

—Professor Swing, of Chicago, the other Sunday, wanted to tell his young people to be happy, rejoice, and get as much efflorescence from the wine of life as possible, so he took his text from Ecclesiastes 11:9. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth." And the Professor carefully left off, "but know thou, that for all these things God will bring thee into judgment." This using texts by way of accommodation, just as you would put a pretty motto on a vase, is becoming monotonous.—*Christian at Work.*

News and Notes.

—A Chinese restaurant has been opened in Paris.

—Gen. Anson G. McCook has been chosen Secretary of the U. S. Senate.

—Mrs. Doody, of Galena, Ill., has recently celebrated her 113th birth-day.

—Reports from London say that the importation of frozen meat is overdone.

—J. H. Billings & Co., cotton merchants of New York, have failed for \$400,000.

—Five stock-thieves have been disposed of by Dakota vigilantes in the last ten days.

—The town of Riverside, this State, will charge \$75 a month license for liquor-selling after Jan. 1.

—Congressman Cox proposes to abolish the \$20,000 office of Shipping Commissioner at New York.

—The November fires on the Pacific Coast cost the insurance companies \$243,000. The fire at Dixon, Cal., alone, amounted to \$103,600.

—Rubinstein, the Russian pianist, has been offered \$125,000 to give 150 concerts in the United States.

—Parnell was honored with a banquet in Dublin, last week, and a present of £38,000 as a national tribute.

—Senator Miller of California has been honored with the Chairmanship of the Committee on Foreign Relations.

—Articles of incorporation of the Oakland Glass Works have been filed with the clerk of Alameda County.

—A vein of coal six feet thick has been discovered in Los Angeles County, four miles from the Anaheim Railroad.

—Seventy men from the Paterson, N. J., locomotive works, have gone to Liverpool to work at iron ship-building.

—The Government of Egypt is preparing to send 10,000 fresh troops to Darfour, and 10,000 more to Khartoum.

—A woman in Cleveland, O., has been awarded \$2,000 on account of a cough contracted in a newly-plastered hotel.

—Twenty-three ostriches arrived at New Orleans, on the 11th inst., from Cape Town, Africa, en route to the San Diego farm.

—Over 1,000 bills were introduced in the Congressional House of Representatives on Monday and Tuesday of last week.

—After a suspension of four months, work on the Oregon Pacific Railroad has been resumed; 300 Chinamen are at work.

—Las Vegas, N. M., is excited over the striking of rich pay-dirt while excavating for the foundation of a new Court House.

—The Italian Steamship Company have refused the application of the French Government for steamers for the Tonquin service.

—Some boys in Stockton, Cal., attempted to wreck a train because the conductor persisted in driving them off the car platforms.

—The Pacific Coast Congressional delegation have telegraphed their indorsement of the project for a world's fair in San Francisco, in 1887.

—The Yellowstone branch of the Union Pacific Railroad has been surveyed. It connects with the main line at Edson Station, W. T.

—A lively war is going on between the rival district telegraph companies of San Francisco; it has advanced as far as wire-cutting and box-breaking.

—A grand reception to have been given at the residence of General Sherman, at St. Louis, was headed off by the smallpox attacking one of his servants.

—The U. S. Supreme Court has decided in favor of Jefferson Davis, the case of the contested will of Mrs. Dorsey, who bequeathed to him a large property.

—Edison's electric has been successfully tried for a head-light to a locomotive. It renders the track distinctly visible to the engineers for a third of a mile.

—All the coal mines on the Monongahela River, above Pittsburg, have closed on account of depression in the trade. About 6,000 employes are out of employment.

—A Melbourne paper states that a member of the Salvation Army there has confessed to the murder of an actor who died sometime ago, it was supposed from inebriety.

—Mormon women are circulating subscription papers in Utah to raise means for employing ten first-class lawyers to thwart the efforts being made to overthrow Mormonism.

—Percy Jacobus, the embezzling Secretary of Eureka Consolidated Mining Company, has been imprisoned in San Francisco, on sixteen charges, covering the amount of \$50,000.

—At a Tumwater, W. T., town election last week the women did their first voting under the new law granting them the right of suffrage. Their ticket was successful.

—A Paris correspondent coolly suggests that "the time has come for the neutral powers to dispel the illusions of the Chinese and urge upon China the necessity for conciliation."

—Bismarck is receiving petitions from different German cities asking the removal of restrictions on American pork. They fear retaliation on German productions in this country.

—There is a demand for American interpreters of the Chinese language in San Francisco, as the Chinese interpreters are wholly unreliable where the interests of their countrymen are involved.

—Another Egyptian army has been annihilated by the "False Prophet." The loss is 680 men. A holy war is being proclaimed in Upper Egypt; and there is great excitement in the adjoining countries.

—Major-General Hancock arrived in San Francisco on Wednesday of last week, and was enthusiastically received. It is expected he will be made Lieutenant-General of the army by the present Congress.

—The Crown Prince of Germany will visit the Vatican. It is said the Emperor wishes to have domestic peace restored to the empire before he dies. This is but the beginning of victories for the pope.

—It is thought that the Mayor of New Laredo, Mexico, is involved in the recent train robbery on the Mexican National Railroad. He has seriously obstructed the process of making arrests of guilty parties.

—A hurricane in the province of Alicante, Spain, on the 13th inst., uprooted 400 olive trees. Simultaneously at Dema, an immense sea wave demolished the quays, inundated the town, and wrecked fourteen vessels.

—The new Peruvian Minister, just arrived at Washington, says his country would now be prosperous, despite the results of the war, were it not drained by the Chilean indemnity, which amounts to \$300,000 monthly.

—A sailboat containing seven decomposed bodies drifted ashore at Sebee Island, near Toronto, last week. The bodies are believed to be the remains of Captain Quick and sons, who left two weeks previously for a trip around the island.

—At Caldera, a seaport of Chile, 8,500 sacks of saltpeter became ignited last week, destroying a great portion of the railway coal deposit. The saltpeter ran along the railway track to the sea, burning the sleepers, fence, machine-shops, etc.

—It is now thought that the tariff question will be the leading issue in the Presidential campaign next year, the Democratic party in Congress, having asserted its position by the election of a free-trader (Mr. Carlisle of Kentucky) to the Speakership.

—Representative Sumner of California, who has introduced a postal telegraph bill, says he has investigated the subject, and finds that it costs the telegraph companies on an average one mill and a half per word to send and deliver a message. All the rest is clear profit.

—A number of capitalists have just purchased 800 acres of land in Pickens County, Ga., for the purpose of quarrying marble. This promises to be one of the most important of the new industries of Georgia. There is said to be a mountain of marble on the premises mentioned.

—The Portugal papers complain because their Crown Prince visited England and was not honored with either banquet or ball. The London *Times* replies that he came out of season, and it could not be expected that all English society custom would be remodelled on his account.

—The Government of Egypt professes to discountenance slavery; but the bulk of its army operating against El Mahdi in Soudan are purchased slaves, who are reluctantly fighting against their free brethren, and against their fanatical faith. No wonder they are defeated on every hand.

—Seven marauders rode into Bisbee Camp, A. T., on the 8th inst., and robbed a store of \$1,200. Two men were killed in the store, and a man and woman attracted to their own doors by their noise, were shot and mortally wounded. The marauders are supposed to be the Deming train-robbers.

—Chas. McLaughlin, the well-known capitalist and railroad contractor, was shot and killed in his office in San Francisco, Dec. 13, by Jerome B. Cox. The affair grew out of prolonged litigation, Cox having been a subcontractor under McLaughlin in the construction of the Western Pacific Railroad.

—The New York Bar Association has adopted a resolution expressing the wish that Judges of the Court of Appeals should appear in silken robes on the bench; and has also appointed a committee for the prosecution of disreputable lawyers. The last-mentioned act should be imitated in other cities.

—Sometimes the executors of lynch-law justice make mistakes. As an acknowledgment of this fact, several white citizens of De Soto Parish, La., have just been arrested for the murder of Judson-Scott, at Kingston, in July, 1881, a crime for which a negro who had been arrested on suspicion was taken from jail and hanged a few days after its commission.

—The Louisiana sugar-growers have begun a war in Congress on the Hawaiian Treaty. It is claimed that free importation from the islands, owing to a monopoly of the business, has tended to increase rather than diminish the price of the article. The freight tariff on sugar from the East and South has shut off competition with the islands, on the Pacific Coast.

—Henry G. Milligan, book-keeper for Dr. Merritt of this city, who lost six or seven thousand dollars of his employer's money in stock-gambling, has been released. The Dr. was induced to withhold complaint against him by the influence of his pastor and his brethren in the church and various societies. It is claimed for him that "he is too good a man for San Quentin." Perhaps so; "the world is growing better."

—The Louisiana Lottery scheme is getting to be a power in the land. Its profits are immense, and it has influence enough to silence officers and go unmolested. The advertised prizes are but a small per cent. of the money received, and most of these go to "cappers" of the concern. It is said to be largely patronized at Washington, notwithstanding the efforts of the Postmaster General against its use of the mails.

—Dr. Platt, American consular representative at Chee Foo, China, who has just returned to this country, expresses alarm on account of the report that a Chinese mob has destroyed a Christian chapel in Canton. He says the feeling is very bitter, and a mob might massacre the whole foreign population at any time, and he entertains fears for the worst in the event of war with France. Our Restriction Law is not understood by the people, and officials look upon it as a breach of faith.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 20, 1883.

NOTICE.—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 them are not indebted to the Office.

Money orders, drafts, etc., should be made to "Pacific Press;" NEVER to individuals, as they may be absent, and business thereby be delayed.

THE next number of the SIGNS will be dated Jan. 3, 1884.

AT the opening of the next volume we shall give our readers some startling evidences of the nature of Spiritualism and mediumship.

THE interesting articles on Nehemiah are not concluded in this paper. We have two more, which will be published in January.

WE commenced an editorial for this number of the SIGNS on The Day of the Sabbath, or the identity of the Sabbath day, but as we could not say all we wished to on that subject in one number, concluded to lay it over to the first number of Volume 10.

SOME matters which might be noticed to profit came to hand too late for this paper. A number of letters remain unanswered for want of time to attend to them. We fear we can do no better until our assistant editor can be spared from Healdsburg College.

"THE red sky," evenings and mornings, still continues. And still it remains unaccounted for. The latest decision of "science" on this coast is that the redness is caused by the great amount of smoke in the atmosphere. This we might believe if the phenomenon were a local one, and if there had been an unusual amount of fires prevailing. But the present redness prevails from the Pacific to the Atlantic, even in those countries where heavy rains have fallen. We have seen the atmosphere so smoky, in the Eastern states and in Canada, that the sun was nearly obscured, but the like of this we have never seen. We do not believe that it can be accounted for, any more than we can account for the so-called "Northern lights."

Question---Note It!

WHAT does the little yellow label on your paper say? If it says "Jan. 3, '84," then your time is expired. If you want the first number of the next volume renew your subscription immediately. Many subscriptions expire about this time. Please look to it at once.

Sunday-Law Conflict.

AN article in the *Christian Statesman* gives the result of interviews with the managers of a number of important railroad lines, on the subject of the cessation of railroad traffic on Sunday. If the information thus given is reliable, then the influence of the "Amendment" movement is having a powerful effect even upon these corporations. We have thought that nothing but the amendment of the National Constitution would possibly move the leading railroad lines to respect Sunday as a day of rest; but if they can be prevailed upon to act in the matter it will greatly strengthen the hands of those who are laboring for this "great reform." Be that as it may, the movement is growing in power, and soon will be seen that in which we have long believed on the strength of the prophecy of Rev. 13.

Progress of Spiritualism.

ON this subject we clip the following from the *Banner of Light*, Boston. And what it says of Boston is true of other places, on both sides of the Atlantic.

"The cause of Modern Spiritualism is progressing rapidly everywhere, notwithstanding the slurs of the secular and the innuendoes of the denominational press. Mediums are being developed all over the country; public meetings are increasing in various sections, and the people generally are becoming more and more alive to the importance of a fuller knowledge of the Hereafter than has been vouchsafed them in the past. People generally would be astonished were they to know how many private mediums there are in this city alone, not enumerating the public ones. These mouthpieces of the angels are in the families of the opulent as well as in the humble residences of the poor. Thus "the bread of life" is freely given to the hungering multitude in lieu of the husks that are offered by old theology."

Sabbath Sentinel.

THIS is the title of a neatly-printed sheet of four pages, published in Battle Creek, Mich., monthly. The object of the paper, as its name indicates, is to act as a sentinel over the encroachments of "the venerable day of the sun" upon the rights of "the Sabbath of the Lord."

Taking its stand upon the fact that "religious liberty in this country is now threatened," it will labor to expose the fallacy of the plea which is now so strenuously made, that Christianity can be advanced by an act of Congress. It will strive to enlighten the public in regard to the difference between *the Sabbath law* and *Sunday laws*, and the consequences which are certain to follow when Sunday laws are elevated above the Sabbath law of the Bible.

Many people are being deceived as to the nature of the movement which is now being made to change the form of our Government by a "Religious Amendment to the Constitution." The *Sentinel* will be specially devoted to giving light on this subject. Price, 30 cents a year; in clubs of ten copies and upward, 20 cents each.

Offerings to The Lord.

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make." Ex. 36:5.

TO APPRECIATE this example of cheerfulness in giving, several points must be noticed:—

1. The gold, silver, and other precious articles they were required to bring, must have been that which they received of the Egyptians when they left Egypt. Ex. 12:35, 36. It was all they received for their life-long cruel bondage.

2. They were as yet homeless—journeying to a land of which they knew nothing, and of which they had little or no idea, except that derived from the promise of God.

3. And of course they had then no means of gain—no income upon which they could depend for the future.

4. Reasoning from probabilities, they would greatly need many of the articles they were required to offer, when they took possession of their new homes in Canaan.

5. An entire uncertainty hung over them in regard to the length and vicissitudes of the journey upon which they had entered.

And the order given to Moses was, to take only of such as offered willingly with his heart. Ex. 25:2.

We often read, with great surprise, of the many instances of their distrust of God, and their murmuring against his providence. Yet, according to their circumstances, their trust and consecration will compare very favorably with ours.

1. We have had evidence constantly accumulating, of the faithfulness of God's promises concerning our future inheritance.

2. The things which we are required to offer here will be of no use whatever to us when we enter the promised land.

3. On the contrary, all the benefit we can derive from our worldly substance *there* is secured only by our consecrating and devoting it to the cause of God *here*. Luke 12:33, &c.

4. If we are correct in our expositions of prophecy, (and who can doubt it?) much of that which is counted of most value now, will cease to be of any value to us before the time of deliverance comes; that is, before our future inheritance is given to us. Rev. 13:17.

5. And much of the substance now in the hands of the church of God, has come into their possession with comparatively little effort on their part; some by inheritance or other providences over which they had no control, or in which they had no direct agency.

Had the children of Israel been situated as we are in these respects, we should doubtless be quick to detect a wonderful lack of "the spirit of sacrifice" in their offerings. And yet, when we consider all their "tithes and offerings," under all their varied circumstances, we must admit that if our recognition of divine authority, and of divine blessings, is to be measured by our obedience and consecration, we fall far behind the Israelites, whether we view them as wanderers in the desert, or as dwellers in the land of Palestine. Many who think the Bible system of tithing is oppressive, and regard it with as much distrust as if it were a compulsory tax, seem to forget the many offerings in addition to their tithes.

Reading the Bible, and looking at the past and present, we must confess to a great change somewhere on these subjects; if it is not in God (see James 1:17), then it must be in man. Will the teachings of the Bible sustain the change?

State Quarterly Meeting.

THE quarterly meeting of the California Tract and Missionary Society, will be held in Healdsburg, January 3 to January 13, 1884. A series of Bible-readings and meetings for a revival of our spiritual interest will be held in connection. All our brethren and sisters are invited. The churches in this part of the State should be largely represented, and the church and tract society officers from all parts of the State should endeavor to be present. Sister White, Elder Corliss, and other laborers are expected to be present.

CAL. CONF. COMMITTEE.

Our Quarterly Meetings.

IT will be noticed by appointment in this paper, that the State quarterly meeting is to be held in Healdsburg, in connection with a ten days' meeting for Bible-readings, January 3 to January 13, 1884. This will interfere with the district and church quarterly meetings, and we therefore recommend that each church in our Conference hold its quarterly meeting December 22 and 23, and that the Librarians at once forward their reports to the District Secretaries. Then the District Secretaries can at once send their reports to the State Secretary at Healdsburg. Thus we can have the reports at the State meeting, without holding the district meetings first.

We are very anxious that there be a large attendance of our people at this meeting. The church and tract society officers especially should be present if possible. The cause is rising in all parts of the world, and now is the time to make special moves, if we would secure God's blessing and walk in his opening providence. The meetings of this character just held in Battle Creek and South Lancaster, have been especial seasons of blessing, and we hope our people will make the most of this opportunity.

S. N. HASKELL.

\$25,000 Wanted.

WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our Institutions at 5 per cent., the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee and the College Faculty.

William Butcher.....	\$5,000
Joseph Leininger.....	5,000
John Morrison.....	1,000
F. H. Adams.....	500
Mrs. Mary Scott.....	500
A Friend to the Cause.....	800
"Who'll be the next?"	

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WHO CHANGED THE SABBATH?

This question very naturally arises when the evidence is presented that Sunday is not the original Sabbath of the Lord; and a complete and satisfactory answer to it is given in the tract with the above title. The following is the plan of the argument: 1. Scripture evidence is introduced to show that God regards his law as unchangeable. 2. The prophecy is quoted which clearly points out the Papacy as the power that should make the change. 3. Standard Catholic books are quoted from to show that the prophecy has been fulfilled. Every one who desires to know the truth in regard to the Sabbath should read this tract. 16 pp. Price, postpaid, 3 cents; \$2.25 per hundred.

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—OR—

REVIEW AND HERALD, Battle Creek, Mich. ELD. J. N. LOUGHBOROUGH, Ravens-

Mrs. ELIZA PALMER, Sec. N. E. Tract Society, South Lancaster, Mass. Mrs. C. L. BOYD, Salem, Oregon.

E. S. WHITE, Sec. Nebraska T. and M. Society, Fremont, Neb.

S. D. A. Educational Society.

(BATTLE CREEK COLLEGE.)

THE annual meeting of the stockholders of this society was held in Battle Creek, Mich., Nov. 14. The Treasurer's report showed that the receipts for the current year, including on notes issued, were \$6,275.61. Disbursements the same, including \$161.50 for teachers' salaries for previous year. Present worth of property \$40,046.67. Outstanding notes, \$9,002.50.

Remarks were made by Eld. Littlejohn, President of the College, and W. C. White, and Mrs. E. G. White, about our educational interests and the object of having such a school; also, on the importance of having manual labor connected with study.

The committee presented a number of resolutions. In reference to a resolution passed at the preceding annual meeting, that provision be made for a boarding place for students, where manual labor can be given them, it was resolved that \$25,000 be raised during the coming year, to pay present indebtedness and make the proposed improvements.

And in view of the large number who will need instruction and training as ministers, missionaries, colporters, Bible-readers, and teachers, and that this work will not be self-sustaining, it was resolved to raise an Endowment Fund of \$50,000, to be loaned to our various institutions at five per cent., the proceeds to be applied to this object.

A recommendation was made that the trustees employ a competent person to instruct missionary workers.

A resolution was passed requesting the publication of an address on education, delivered by sister E. G. White before the meeting, Nov. 14.

The following-named persons were elected trustees: Geo. I. Butler, W. H. Littlejohn, A. R. Henry, W. H. Hall, J. H. Kellogg, H. W. Kellogg, and W. C. Sisley.

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One of the most prominent features of Healdsburg College is the effort to impress upon its students the claims and benefits of morals and religion. Any one of known evil habits, who is exerting a pernicious influence upon his fellow-students, is not tolerated in the school.

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The Signs of the Times for 1884.

VOLUME 10.

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The EDITORIAL DEPARTMENT of the SIGNS contains live articles on every Bible subject. The prophecies of the Old and the New Testaments receive especial attention. Every question that from time to time agitates the religious world, is treated as fully as the interests of the reader demands. Much care is also given to the answering of questions on religious subjects of general interest, that may be asked by subscribers or friends.

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Much attention is given in this paper to the subject of MISSIONS, both home and foreign. It will contain sketches from the lives of great Missionaries in the past, and also reports from Missionaries now laboring in different parts of the world. It has special correspondents in Switzerland, England, France, Germany, Norway, and Sweden.

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