

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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Blessed Are They That Mourn.

Oh! deem not that earth's crowning bliss
Is found in joy alone;
For sorrow, bitter though it be,
Hath blessings all its own;
From lips divine, like healing balm
To hearts oppressed and torn,
This heavenly consolation fell—
"Blessed are they who mourn!"

As blossoms smitten by the rain,
Their sweetest odors yield—
As whens the plowshare deepest strikes,
Rich harvests crown the field;
So to the hopes by sorrow crushed,
A nobler faith succeeds;
And life, by trials furrowed, bears
The fruit of loving deeds.

Who never mourned hath never known
What treasures grief reveals—
The sympathies that humanize—
The tenderness that heals—
The power to look within the veil
And learn the heavenly lore—
The key-word to life's mysteries,
So dark to us before.

How rich and sweet and full of strength
Our human spirits are,
Baptized into the sanctities
Of suffering and of prayer!
Supernal wisdom, love divine,
Breathed through the lips which said,
"Oh! blessed are the souls that mourn—
They shall be comforted!"

—Wm. H. Burleigh.

General Articles.

IMPORTANCE OF MISSIONARY WORK.

BY MRS. E. G. WHITE.

(Concluded.)

THE lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and bless. These are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor. Self-importance, vanity, and pride should in no case be mingled with the sacred work. Those who become lifted up because they can do something in the cause of God, will be in danger of marring the work by their self-conceit, and they will ruin their own souls. All who are connected with the work of God should make their mission as attractive as possible, that they may create no distaste for the truth in consequence of their demeanor. Self must be hid in Jesus, and those who labor for God must have characters with a pleasant flavor. Now is the time to put forth earnest efforts. Men and women are needed to work in the great missionary field with determined effort, praying, and weeping, sowing the precious seed of truth in imitation of the Redeemer, who was the Prince of missionaries.

Christ left the royal courts of Heaven; he left his high command, and for our sakes became poor, that we through his poverty might be made rich. He labored in his vineyard among the hills of Galilee, and at last bedewed with his own blood the seed which he had sown. When the harvest of the earth shall be gathered into Heaven's garner, and Christ shall then look upon the saints redeemed, he will see of the travail of his soul, and be satisfied. He who gives increased talents to those who have made a wise improvement of the talents intrusted to them, is pleased to acknowledge the service of his believing people in the Beloved, through whose strength

and grace they have wrought. Those who have sought the development and perfection of Christian character by exercising their faculties in good works, in sowing the seeds of truth beside all waters, will in the world to come, reap that which they have sown. The work begun upon earth will reach its consummation in the higher and holier life, to endure through all eternity. The self-denial and self-sacrifice required in the cultivation of the heart in doing the works of Christ, will be infinitely overbalanced by the rich reward of the eternal weight of glory, the joys of the life which measures with the life of God.

None of us should feel content to save merely our own souls. Those who appreciate the plan of salvation, the infinite price paid for man's redemption, will not live for themselves alone. They will have the deepest interest to save their fellow-men, that Christ may not have died for them in vain. All Heaven is interested in the salvation of souls, and all who are partakers of the heavenly benefits will feel an intense anxiety that this interest manifested in Heaven may not be in vain. They will on earth co-operate with the angels in Heaven, by manifesting their appreciation of the value of souls for whom Christ has died. They will, through their earnest, judicious labor, bring many to the fold of Christ. Not one who is a partaker of the divine nature will be indifferent in this matter. The world is our field; with a firm hold on God for his strength and his grace we may move forward in the pathway of duty, as co-laborers with the Redeemer of the world. Our work is to spread the light of truth and advance the work of moral reform, to elevate, ennoble, and bless humanity. We should apply the principles of Christ's sermon on the mount to every move that we make, and then trust the consequences with God.

"I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." If God and Christ and angels rejoice when even one sinner repents and becomes obedient to Christ, should not man be imbued with the same spirit, and work for time and for eternity with persevering effort to save, not only his own soul, but the souls of others? If you work in this direction with whole-hearted interest as the followers of Christ, discharging every duty, improving every opportunity, your own souls will be gradually settling into the mould of a perfect Christian. The heart will not be sear and unfeeling. The spiritual life will not be dwarfed. The heart will glow with the impress of the divine image; for it will be in close sympathy with God. The whole life will flow out with cheerful readiness in channels of love and sympathy for humanity. Self will be forgotten, and the ways of this class will be established in God. In watering others, their own souls will be watered. The stream flowing through their souls is from a living spring, and is flowing out to others in good deeds, in earnest, unselfish effort for their salvation. In order to be a fruitful tree, the soul must derive its support and nourishment from the Fountain of Life, and must be in harmony with the Creator.

All who are faithful workers for God will yield their spirit and all their powers a willing sacrifice to him. The Spirit of God operating upon their spirit calls forth the sacred harmonies of the soul in answer to the divine touch. This is true sanctification, as revealed in the word of God. It is the work of a lifetime. And that which the Spirit of God has begun upon the earth for the perfection of man, glory shall crown in the mansions of God. Those who are indolent and self-caring know not true happiness and peace. They are losing, even in this life; and what glory they lose in the future immortal life. I wish I could speak words to men and women which would nerve them to diligent action. The moments now granted us to work are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly,

and from him draw strength and grace to be his faithful workers in the missionary field? Individual effort is essential for the success of this work. The ease-loving and self-caring, the worldly, ambitious ones will be ashamed to engage perseveringly in the tract and missionary work. Some may take hold of it impulsively, but they will not be able to bear rebuffs, and sneers, and contempt. These soon become weary in well-doing, and fall back to their own position of living and caring for self. For such there will be no reward in Heaven, for Christ is to give to every one as his works shall be.

There will be no lazy Christians in this cause, or connected with this work. It is essential that all who have named the name of Christ have a personal knowledge of the word of God and the testimony of Jesus Christ. They should understand the Scriptures for themselves. All indifference and lethargy must be overcome. Work, work, is crowding upon the few who are willing and obedient. They overwork because they see so much to do and so few who are willing to lift the burden and bear the yoke of Christ. Many who see the work for this time, and realize its importance, are pressed under the weight of responsibility as a cart beneath sheaves, while hundreds are dying a spiritual death of inaction because they will not work at all. These might come into working order if they would gather divine strength, and yield not to passing influences. They have the opportunity to cultivate traits of character which would be the opposite of selfishness, which would refine, enrich, and ennoble their lives. These may grow in spirituality if they will accept any burdens of the work where they can best serve the cause of God. Christians, in the fullest acceptance of the term, grow in grace and in the knowledge of Jesus Christ. They love God more and more, and are more and more desirous of acting a part in the great plan of salvation. Intellectual laziness and spiritual lethargy must be overcome, and as Christ's soldiers we must be faithful to duty, ready for every good work.

If the Christian thrives and progresses at all, he must do so amid strangers to God, amid scoffing, subject to ridicule. He must stand upright, like the palm-tree in the desert. The sky may be as brass, the desert sand may beat about the palm-tree's roots, and pile itself in heaps about its trunk. Yet the tree lives as an evergreen, fresh and vigorous amid the burning desert sands. Remove the sand till you reach the rootlets of the palm tree, and you discover the secret of its life; it strikes down deep beneath the surface, to the secret waters hidden in the earth. Christians indeed may be fitly represented by the palm tree. They are like Ench; although surrounded with corrupting influences their faith takes hold of the Unseen. They walk with God, deriving strength and grace from him to withstand the moral pollution surrounding them. Like Daniel in the courts of Babylon, they stand pure and uncontaminated; their life is hid with Christ in God. They are virtuous in spirit amid depravity; they are true and loyal, fervent and zealous, while surrounded by infidels, hypocritical professors, godless and worldly men. Their faith and life are hid with Christ in God. Jesus is in them a well of water springing up into everlasting life. Faith, like the rootlets of the palm-tree, penetrates beneath the things which are seen, drawing spiritual nourishment from the fountain of life.

The character of the true Christian will be consistent, meek, cheerful, fragrant with good works, and so resolute that sin will find no sanction in the heart, in the words uttered, or in silence. The peace of Christ ruling in the heart of the earnest, working Christian will be reflected upon others; and will elevate and refine the taste, and sanctify the judgment. The faithful sower of the seed will hear the commendation of the Master, "Well done, thou good and faithful servant. . . . enter thou into the joy of thy Lord." What is the joy of our Lord? It is the joy of seeing souls for whom Christ died redeemed in the kingdom of glory. Those who enter into the joys of their Lord will have the blessed satisfaction of seeing souls saved in the man-

sions of God through their instrumentality. These souls will be as stars in the crown of their rejoicing.

Duty of a Preacher.

We have long esteemed Bishop Simpson as the very best of Methodist Bishops and Methodist preachers. His Lectures on Preaching, in the Yale course fully sustain his reputation. While many Methodist ministers lean to antinomianism to serve local purposes, contrary to the very foundations of Methodism, it is pleasing to read such words as the following in Bishop Simpson's fourth lecture. —ED. SIGNS.

"The minister should grapple with great themes, and not occupy the minds of the people with trivial subjects. The issues of eternity may rest on a single sermon; and in some way, directly or indirectly, every sermon should lead to Christ. With what wonderful topics is the pulpit permitted to deal! The character of God; the responsibility of man as a creature of God, formed by his divine hand, bearing the impress of his image, the object of the Saviour's death, the possible son of God and joint heir with Jesus Christ. Then, too, his glorious destiny; his conflict with and triumph over death and the grave; the resurrection of the body; and, strange and incomprehensible as it may appear, his immortality, coeval with the duration of God himself! Then, too, the thought that his destiny is in his own hands; that, accepting Christ and obeying the divine will, he may dwell beside the throne of God forever; or, rejecting Christ and the offers of salvation, he shall be 'punished with everlasting destruction from the presence of the Lord and from the glory of his power.' These are the topics for the minister's preaching which interest every one of his hearers. How pitiable is it to hear leaders of thought say that they cannot tell whence they came nor whither they are going; that life in its origin and nature is low and unworthy of a Creator; that eternity has no voice which has reached the sense of time! Springing out of these great questions is the whole circle of subjects relating to human duty. All men are brothers, because we are the offspring of a common father. We cannot deny or ignore that common brotherhood, or shrink from its duties, without dishonoring the God and Father of us all. Not only must these important topics be carefully studied and selected, but the relation of each to the other is a matter of no small moment.

"The law of God should be distinctly set forth. The congregation should be gathered as around the base of Mount Sinai, as from the summit is heard the voice of God in those commandments which are eternal and unalterable in their character. The effect of preaching the law will be that some hearts will be opened; others may be repelled, and say 'Let not God speak to us any more.' Some will object to the preaching of the law, and say 'Prophecy better things.' But still the law must be preached. It brings the sinner to a recognition of his sins; that he has transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel. The awakened sinner must be pointed to the Saviour, that he may see that, deep as his transgression may be, the blood of Christ can wash it away. There are many preachers who love to talk of the gospel alone. They dwell especially on the fatherhood of God and the brotherhood of Christ. This is well. It is more than well. It is essential. But sometimes they neglect these matters of the law, and assign them to a place in a past age, claiming that men now can be best moved by love alone. They may thus rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God. The gospel has no significance except as it is based on the positive law, which Christ came not to destroy, but to fulfill. The law without the gospel leads to service; the gospel without law leads to antinomianism; the two combined produce 'charity out of a pure heart and of a good conscience and of faith unfeigned.'" —Independent.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER ONE.

THE FALL OF SATAN.

BY MRS. E. G. WHITE.

(Continued.)

THE earth was clothed with beautiful verdure, while myriads of fragrant flowers of every variety and hue sprang up in rich profusion around them. Every thing was tastefully and gloriously arranged. In the midst of the garden stood the tree of life, the glory of which surpassed all other trees. Its fruit looked like apples of gold and silver, and was to perpetuate immortality. The leaves contained healing properties.

Very happy were the holy pair in Eden. Unlimited control was given them over every living thing. The lion and the lamb sported together peacefully and harmlessly around them, or slumbered at their feet. Birds of every variety of color and plumage flitted among the trees and flowers, and about Adam and Eve, while their mellow-toned music echoed among the trees in sweet accord to the praises of their Creator.

Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. The holy pair united with them, and raised their voices in harmonious songs of love, praise, and adoration, to the Father and his dear Son, for the tokens of love which surrounded them. They recognized the order and harmony of creation, which spoke of wisdom and knowledge which were infinite. Some new beauty and additional glory of their Eden home they were continually discovering, which filled their hearts with deeper love, and brought from their lips expressions of gratitude and reverence to their Creator.

CHAPTER THREE.

THE TEMPTATION AND FALL.

IN the midst of the garden, near the tree of life, stood the tree of knowledge of good and evil. This tree was especially designed by God to be a pledge of the obedience, faith, and love of our first parents. Of this tree the Lord commanded them not to eat, lest they die. He told them that they might freely eat of all the trees of the garden except one; but if they ate of that tree they should surely die.

When Adam and Eve were placed in the beautiful garden they had everything for their happiness which they could desire. But the Creator chose, in his all-wise arrangements, to test their loyalty before they could be rendered eternally secure. They were to enjoy his favor, and he was to converse with them, and they with him. Yet he did not place evil out of their reach. Satan was permitted to tempt them. If they endured the trial, they were to be in perpetual favor with God and the heavenly angels.

The hour for joyful happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.

Satan stood in amazement at his new condition. His happiness was gone. He looked upon the angels who, with him, were once so happy, but who had been expelled from heaven with him. Before their fall not a shade of discontent had marred their perfect bliss. Now all seemed changed. Countenances which had reflected the image of their Maker were gloomy and despairing. Strife, discord, and bitter recrimination were among them. Previous to their rebellion these things had been unknown in Heaven. Satan now beheld the terrible results of his rebellion. He shuddered, and feared to face the future, and to contemplate the end of these things.

Where was he? Was it not all a horrible dream? Was he shut out of Heaven? Were the gates of Heaven never more to open and admit him? Bright, holy angels bow before the Father, but no more will Satan unite with them in heavenly song. No more will he bow in reverence and holy awe before the presence of the eternal God. Could he be again as when he was pure, true, and loyal, gladly would he yield up the claims of his authority. But he was lost beyond redemption, for his presumptuous rebellion! And this was not all; he had led others to rebellion and to the same lost condition with himself—angels who had never thought to question the will of Heaven, or refuse obedience to the law of God till he had put it into their minds, presenting before them that they might enjoy a greater good, a higher and more glorious liberty. This had been the sophistry whereby he had deceived them. A responsibility now rests upon him from which he would fain be released.

These fallen spirits had become turbulent with disappointed hopes. Instead of greater good, they were experiencing the sad results of disobedience and disregard of law. Never more would these unhappy beings be swayed by the mild rule of Jesus Christ. Never more would their spirits be stirred by the deep, earnest love, peace, and joy, which his presence had ever inspired in them, to be returned to him in cheerful obedience and reverential honor.

Satan trembled as he viewed his work. He was alone, in meditation upon the past, the present, and the future. His mighty frame shook as with a tempest. An angel from Heaven was passing. Satan called him, and intreated an interview with Christ. This was granted. He then related to him that he repented of his rebellion, and wished again to enjoy the favor of God. He was willing to take the place which had been assigned him, and be under Christ's command. The Son of God wept at Satan's woe, but told him, as the mind of the Father, that this could never be. Heaven must not be placed in jeopardy. The peace of Heaven would be marred, should he be received back; for sin originated with him; the seeds of rebellion were still within him. He had no occasion for his course, and he had not only hopelessly ruined himself, but the host of angels also, who would still have been happy in Heaven had he remained steadfast. The law of God could condemn, but could not pardon.

Satan did not repent of his rebellion because he saw the goodness of God which he had abused. The wretchedness he realized in losing the sweet light of Heaven, the sense of guilt which forced itself upon him, and the disappointment he experienced in not finding his expectations realized, were the cause of his grief. To be commander out of Heaven, was vastly different from being thus honored in Heaven. The loss of all the privileges of Heaven seemed too much to be borne. He wished to regain these.

The great change in his position had not increased his love for God, nor for his wise and just law. When Satan became fully convinced that it was impossible for him to be re-instated in the favor of God, he manifested his malice with increased hatred and fiery vehemence.

God knew that such determined rebellion would not remain inactive. Satan would invent means to annoy the heavenly angels, and show contempt for his authority. As he could not gain admittance within the gates of Heaven, he would wait just at the entrance, to taunt the angels and seek contention with them as they should pass in and out. He would seek to destroy the happiness of Adam and Eve. He would endeavor to incite them to rebellion, knowing that this would cause grief in Heaven.

His followers were seeking him; and he aroused himself, and assuming a look of defiance, informed them of his plans to wrest from God the noble Adam and his companion Eve. If he could in any way beguile them to disobedience, God would make some provision whereby they might be pardoned, and then him-

self and all the fallen angels would be in a fair way to share with them of God's mercy. If they should fail to obtain pardon, they could unite with Adam and Eve, whose transgression would place them also in a state of rebellion; and thus they could take possession of Eden; and hold it as their home. And if they could gain access to the tree of life in the midst of the garden, their strength would, they thought, be equal to that of the holy angels, and even God himself could not expel them.

Satan held a consultation with his evil angels. They did not all readily unite to engage in this hazardous and terrible work. He told them that he could not intrust the work to any one of them; for he thought that he alone had wisdom sufficient to carry forward so important an enterprise. He wished them to consider the matter while he should leave them and seek retirement, to mature his plans. He sought to impress upon them that this was their last and only hope. If they failed here, all prospect of regaining and controlling Heaven, or any other part of God's creation, was hopeless.

Satan went alone to mature plans that would most surely secure the fall of Adam and Eve. He had fears that his purposes might be defeated. And again, even if he should be successful in leading Adam and Eve to disobey the commandment of God, and thus become transgressors of his law, and no good come to himself, his own case would not be improved; his guilt would only be increased. He shuddered at the thought of plunging the holy, happy pair into the misery and remorse which he was himself enduring. He seemed in a state of indecision; at one time firm and determined, then hesitating and wavering.

His angels were seeking him, their leader, to acquaint him with their decision. They will unite with him in his plans, and with him bear the responsibility, and share the consequences. Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, and do all in his power to defy the authority of God and his Son. He acquainted them with his plans. If he should come boldly upon Adam and Eve and make complaints of God's own Son, they would not listen to him for a moment, but would be prepared for such an attack. Should he seek to intimidate them because of his power, so recently an angel in high authority, he could accomplish nothing. He decided that cunning and deceit would do what might or force could not.

God assembled the angelic host to take measures to avert the threatened evil. It was decided in Heaven's council for angel's to visit Eden and warn Adam that he was in danger from the foe. Accordingly, two angels sped on their way to visit our first parents. The holy pair received them joyfully, expressing their gratitude to their Creator for surrounding them with such a profusion of his bounty. Everything lovely and attractive was theirs to enjoy, and everything seemed wisely adapted to their wants. Above all other blessings they prized the society of the Son of God and the heavenly angels; for at every visit they had much to relate to them, of their new discoveries of the beauties of nature in their Eden home; and they had questions to ask relative to many things which they could but imperfectly comprehend.

The angels graciously and lovingly gave them the desired information. They also gave them the sad history of Satan's rebellion and fall. They then distinctly informed them that the tree of knowledge was placed in the garden to be a pledge of their obedience and love to God; that the high and happy estate of the holy angels was to be retained upon condition of obedience; and that they were similarly situated—they could obey the law of God and be inexpressibly happy, or disobey, and lose their high estate, and be plunged into hopeless despair.

They told Adam and Eve that God would not compel them to obey—that he had not removed from them power to

go, contrary to his will; they were moral agents, free to obey or disobey. There was but one prohibition that God had as yet seen fit to lay upon them. If they should transgress the will of God, they would surely die. They told them also, that the most exalted angel, next in order to Christ, had refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven, and as the result the rebel leader and every angel who united with him in questioning the authority of the great Jehovah, had been driven out of Heaven; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.

They told them that Satan purposed to do them harm, and it was necessary for them to be guarded, for they might come in contact with the fallen foe; but he could not harm them while they yielded obedience to God's command; for, if necessary, every angel from Heaven would come to their help rather than that he should in any way do them harm. But if they disobeyed the command of God, then Satan would have power to ever annoy, perplex, and trouble them. If they remained steadfast against the first insinuations of Satan, they were as secure as the heavenly angels. But if they yielded to the tempter, He who spared not the exalted angels would not spare them. They must suffer the penalty of their transgression; for the law of God was as sacred as himself, and he required implicit obedience from all in Heaven and on earth.

The angels cautioned Eve not to separate from her husband in her employment; for she might be brought in contact with this fallen foe. If separated from each other, they would be in greater danger than if they were together. The angels charged them to follow closely the instructions which God had given them in reference to the tree of knowledge; for in perfect obedience they were safe, and the foe could then have no power to deceive them. God would not permit Satan to follow the holy pair with continual temptations. He could have access to them only at the tree of knowledge of good and evil.

Adam and Eve assured the angels that they would never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with them in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard their joyful adoration of the Father and the Son. And as he heard it, his envy, hatred, and malignity increased, and he expressed to his followers his anxiety to incite Adam and Eve to disobedience, and at once bring down the wrath of God upon them, and change their songs of praise to hatred, and curses against their Maker.

Satan then assumed the form of a serpent, and entered Eden. The serpent was a beautiful creature, with wings; and while flying through the air, his appearance was bright, resembling burnished gold. He did not go upon the ground, but went from place to place through the air, and ate fruit like man: Satan entered into the serpent, who took his position in the tree of knowledge, and commenced leisurely eating of the fruit.

Eve, unconsciously at first, separated from her husband in her employment. When she became aware of the fact, she felt that there might be danger; but again she thought herself secure, even if she did not remain close by the side of her husband. She had wisdom and strength to know if evil came, and to meet it. This the angels had cautioned her not to do. Eve found herself gazing with mingled curiosity and admiration upon the fruit of the forbidden tree. She saw it was very lovely, and was reasoning with herself why God had so decidedly prohibited their eating it. Now was Satan's opportunity. He addressed her as though he was able to divine her thoughts, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Thus, with soft and pleas-

ant words, and with musical voice, he addressed the wondering Eve. She was startled to hear a serpent speak. He extolled her beauty and exceeding loveliness, which was not displeasing to Eve. But she was amazed, for she knew that to the serpent God had not given the power of speech.

Eve's curiosity was aroused. Instead of fleeing from the spot, she listened to hear a serpent talk. It did not occur to her mind that it might be that fallen foe, using the serpent as a medium. It was Satan that spoke, not the serpent. Eve was beguiled, flattered, infatuated. Had she met a commanding personage, possessing a form like the angels, and resembling them, she would have been upon her guard. But that strange voice should have driven her to her husband's side to inquire of him why another should thus freely address her. But she enters into a controversy with the serpent. She answers his question, "We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent answers, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Satan would convey the idea that by eating of the forbidden tree, they would receive a new and more noble kind of knowledge than they had hitherto attained. This has been his special work with great success ever since his fall, to lead men to pry into the secrets of the Almighty, and not to be satisfied with what God has revealed, and not careful to obey that which was commanded. He would lead them to disobey God's commands, and then make them believe that they are entering a wonderful field of knowledge. This is a miserable deception. They fail to understand what God has revealed, they disregard his explicit commandments, aspire after wisdom, independent of God, and seek to understand that which he has been pleased to withhold from mortals. They are elated with their ideas of progression, and charmed with their own vain philosophy; but they grope in midnight darkness relative to true knowledge. They are ever learning, and never able to come to the knowledge of the truth.

It was not the will of God that this sinless pair should have any knowledge of evil. He had freely given them the good, but withheld the evil. Eve thought the words of the serpent wise, and she received the broad assertion, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil,"—making God a liar. Satan boldly insinuates that God had deceived them to keep them from being exalted in knowledge equal with himself. God said, "If ye eat 'ye shall surely die.'" The serpent said, "If ye eat 'ye shall not surely die.'" Satan assured Eve that as soon as she ate of the fruit she would receive a new and superior knowledge that would make her equal with God. He called her attention to himself. He ate freely of the tree and found it not only perfectly harmless, but delicious and exhilarating; and he told her that it was because of its wonderful properties to impart wisdom and power that God had prohibited them from tasting or even touching it; for he knew its wonderful qualities. The tempter stated that by eating of the fruit of the forbidden tree he had attained the power of speech. He intimated that God would not carry out his word. It was merely a threat to intimidate them and keep them from great good. He further told them that they could not die. Had they not eaten of the tree of life which perpetuates immortality? He said that God was deceiving them to keep them from a higher state of felicity and more exalted happiness.

Satan plucked the fruit and passed it to Eve. She took it in her hand. Now, said the tempter, you were prohibited from even touching it lest ye die. He told her that she would realize no mor-

sense of evil and death in eating than in touching or handling the fruit. Eve was emboldened because she felt not the immediate signs of God's displeasure. She thought the words of the tempter wise and correct. She ate, and was delighted with the fruit. It seemed delicious to her taste, and she imagined that she realized in herself the wonderful effects of the fruit.

She then plucked the fruit for herself and ate, and imagined she felt the quickening power of a new and elevated existence as the result of the exhilarating influence of the forbidden fruit. She was in a state of strange and unnatural excitement as she sought her husband, with her hands filled with the forbidden fruit. She related to him the wise discourse of the serpent, and wished to conduct him at once to the tree of knowledge. She told him she had eaten of the fruit, and instead of feeling any sense of death, she realized a pleasing, exhilarating influence. As soon as Eve disobeyed, she became a powerful medium through which to occasion the fall of her husband.

A sadness came over the countenance of Adam. He appeared afraid and astonished. A struggle seemed to be going on in his mind. He told Eve that he was quite certain that this was the foe whom they had been warned against; and if so, she must die. She assured him she felt no ill effects, but rather a very pleasant influence, and entreated him to eat.

(To be Continued.)

The Fourth Commandment.

BUT why are men unwilling to admit That God's unaltered law is binding yet; That neither all, nor yet a part is slain, But unimpaired its precepts all remain? 'Tis simply this: The fourth command doth say, The Sabbath comes upon the seventh day; So they would cast the law itself aside, To shun the day that God has sanctified.

O Fourth Command! what trouble hast thou been. Source of vexation to the sons of men! How have they tagged and toiled, with various plans, To break thy power, and shirk thy just demands! Have chafed and fretted to secure their aim, And render null and void thy obvious claim! Vast circuits they through logic's field have run, And found themselves at last where they begun! Have loud proclaimed that day of rule was o'er, And that the law was binding now no more! Then brought forth reasons for their theories wiss, Which fools might laugh at, maniacs despise! Still true are thy demands, thy claims still good, Though men would fain avoid them if they could. All who regard them not must soon confess, And reap the harvest of their sinfulness. Firm and immutable as Heaven's decree Thou e'er hast stood, and thou shalt ever be. Among these holy laws thy place is known, Which God's own finger graved upon the stone. Still thy requirements hold that we must rest Upon the seventh day, which God has blest; His fixed decrees he ne'er will disarrange; For God can never lie, and never change.

—A Word for the Sabbath, by U. Smith.

The Scripture Doctrine of a Future Life.—No. 1.

MANY learned men who believe in the immortality of the soul, have frankly confessed that it is not taught in the Bible.

Olshausen, in his comments on 1 Cor. 15: 13, says: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible." This is a good confession, and here is another of the same kind.

Bishop Tillotson says: "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."—*Tillotson's Sermons*, Vol. II., Sermon 100.

This is virtually admitting the whole question. Dr. Bagnall, in the *Methodist Quarterly Review* for April, 1852, while advocating the natural immortality of man, makes this confession: "In the Bible, we think there is no passage which can be strictly said to declare that all human souls are immortal."

The celebrated Richard Watson corroborates this statement thus: "That the soul is naturally immortal, . . . is contradicted by the Scripture, which makes our immortality a gift dependent on the will of the giver."—*Theolog. Inst. Vol. II., Part 2, Ch. 18, p. 83.*

Mr. Alger, in his late book says: "The whole tenor and drift of the representations in the Old Testament show that the state of disembodied souls is deep quietude. Freed from bondage, pain, toil, and care, they repose in silence."—*Doc. Fut. Life, chap. 7, p. 153.*

Archbishop Whately says: "To the Christian, indeed, all this doubt would be in-

stantly removed, if he found that the immortality of the soul, as a disembodied spirit, were revealed in the word of God. . . . In fact, however, no such doctrine is revealed to us; the Christian's hope, as founded on the promises contained in the gospel, is the resurrection of the body."—*Quoted by Horne in the Watch Tower, p. 8.*

Bishop Lowth, in his "Lectures on Hebrew Poetry," says, "We there find no exact account, no explicit mention, of immortal spirits."—*Ibid. p. 12.*

This is a significant confession, since the bishop was a firm believer in the soul's immortality. Dr. Neander says, "It was an old Jewish notion that immortality was not founded upon the nature of the soul, but a peculiar gift of divine grace."—*Church Hist. p. 444.*

Here is another good admission from an orthodox writer: "We would express our conviction that the idea of the immortality of the soul has no source in the gospel; that it comes, on the contrary, from the Platonists."—*Dorbu's Hopes of the Church.*

Says Gibbon, "We discover that the doctrine of the immortality of the soul is omitted in the law of Moses."—*Decline and Fall, Vol. I., chap. 15, p. 530.*

In his note on this passage from Gibbon, the orthodox Milman thus admits the same: "Modern writers have accounted in various ways for the silence of the Hebrew legislator on the immortality of the soul."—*Ibid. note.*

Nemesius, bishop of Emesa, in the fifth century, thus states the doctrine of the Jews: "The Hebrews say that originally man was evidently neither mortal nor immortal; but on the confines of either nature; so that, if he should yield to the bodily affections, he should share also the changes of the body; but if he should prefer the nobler affections of the soul, he should be deemed worthy of immortality."—*De Natura Hominis, chap. 1, quoted by Hudson, Debt and Grace, p. 310.*

This plainly shows the faith of the ancient Hebrews, as well as the doctrine of the Bible on this point. Dr. Edward Beecher, in a late excellent work upon the subject of Scriptural Retribution thus frankly confesses that the Bible does not teach the natural immortality of the soul: "But before doing this, it will be expedient to consider the real foundations of any reliable belief in immortality. Plato sought to find them in the inherent nature of the deathless soul, existing from eternity to eternity. Others have sought them in the aspirations of the soul, and the imperfect development of retribution in this life. But the fundamental positions of the system of the Bible are not of this kind. It does not recognize, nay, it expressly denies, the natural and inherent immortality of the soul. It assures us that God only hath immortality. (1 Tim. 6: 16)."—*Doc. of Script. Ret., p. 58.*

Again he says: "There are passages in the Old Testament which were regarded of old, and still are by many, as teaching the ultimate annihilation of the wicked."—*Ibid., p. 72.*

So manifestly true are the foregoing statements that many pious and learned Christian men who have carefully examined the Bible upon this subject, have become thoroughly satisfied that it does not teach the immortality of the soul. Hence they have written many books abundantly showing that no such doctrine is taught in the Bible, but the reverse.

We object to the popular doctrine of man's natural immortality for many reasons which to us seem conclusive against it.

1. IT IS UNREASONABLE.—It is not reasonable that the all-wise Creator should bestow unconditional immortality upon all the race without regard to their moral character, and before any of them had been tested to see what they would develop. What good could come of it; none at all, but much evil. The Scriptures plainly teach that man was placed upon probation. Good and evil were set before him. He was left to develop his own character and determine his own destiny for eternity. The Creator certainly knew that it was possible for man to develop an evil character. If, then, he should first make him immortal, sin and evil would thus become immortalized. God would then have an eternal foe of his own creating. Through the endless cycles of eternity this evil, corrupt, and God-lacking creature must continue to insult Heaven and pollute the fair universe of God. Such a supposition, to our mind, impeaches the wisdom of the Creator. And it is answerable for the following erroneous doctrines.

(1.) *Eternal Misery.*—Growing out of the supposition of man's natural immortality is the horrid doctrine of an endless hell of torment for the lost. The Bible plainly teaches that a large share of men will be damned, being found utterly unworthy of the kingdom of God. Just as plainly it declares that all

such shall go into a lake of fire. Now if all men are immortal by their very nature, then all who are lost must, continue to live in unutterable anguish and eternal burnings through unending ages. And this is the very doctrine that is professed by the churches of the day, and taught with all its unmitigated horrors by the preachers. We believe it to be a reproach to God, and a stone of stumbling to thousands of thoughtful people. We do know that large numbers are driven into infidelity by this very doctrine.

(2.) *Universalism.*—The unscriptural and unreasonable doctrine of universal salvation has grown out of the doctrine of man's natural immortality. Assuming that all men must, by their very nature, live eternally, the Universalists, being shocked by the horrors of the endless-hell theory, have tried to twist the Scriptures to make themselves and others believe that all men, without regard to character or faith in Christ, will be ultimately saved.

(3.) *Spiritualism.*—The very corner-stone of Spiritualism, the foundation on which it rests, the very tap-root which supplies it with nourishment and vigor, is the theory of the natural immortality of the soul. Assuming that the soul is the real man, that it lives when the body dies, they ask why this living soul cannot come back and communicate with men in the flesh. Granting these premises, their conclusion is a reasonable one, and hence has grown up the abominable system of modern Spiritualism, with all its blasphemous assumptions and moral pollutions. The doctrine of the immortality of the soul is responsible for the whole thing.

(4.) *Purgatory.*—At the door of this same theory of natural immortality, may be laid all the abominations of the papal purgatory. It supposes that when the body dies the soul goes into a place of suffering where it is purified from its sins. The prayers, the money, the sacrifices of its friends on earth can aid in releasing it from this horrible place. Hence the Romish purgatory.

All the above and some other abominable doctrines which have cursed the world, have had their root in this theory of natural immortality. If man is mortal, if the dead are unconscious, then all the above theories fall to the ground in a moment.

2. *It contradicts some of the Fundamental doctrines of the Bible.*—The common theory is not only that the dead are conscious, actually living, but that the wicked go straight into hell at death, and the righteous immediately into heaven. Now if this be so, it virtually nullifies the doctrine of a future judgment. One of the plainest doctrines of the Bible is that there is to be a future, definite, grand day of judgment in which all men, good and bad, will be arraigned before God and judged for the actions of this life. But we ask, What would be the use of a future judgment if men are sent immediately to heaven or hell when they die? Shall God torment a man a thousand years and then call him up to be judged to see whether he should be punished or not? Shall God reward a man in heaven for ages, and then call him down to earth, and judge him to see what his doom should be? How utterly unreasonable is all this. We repeat that it virtually nullifies the future judgment.

Moreover, if the soul is the real man, the thinking, intelligent, active man; if it can live as well or better without the body than with it; if the body is only a prison, a cage, a clog; then what is the use of a future resurrection. If the soul is ever freed from this old body why should God ever put it back again? Why raise this clog of clay and again imprison the immortal soul within it? Such a theory naturally leads to the rejection of the Bible doctrine of the resurrection of the body, than which nothing is more plainly taught throughout the Holy Scriptures.

Furthermore, if the saints go immediately to heaven at death, if they become like angels, and dwell in the presence of God, what will they care for the second advent of Christ to earth? It can be of no account to them.

They are with him already, safe, immortal, and unspeakably happy. Why should they long for the return of the Master? This doctrine, it will be seen, throws its whole weight directly against the literal return of Jesus to this earth. But on turning to the Bible, we find the second advent of Christ to be the grand, central theme, the all absorbing hope of every Bible writer, while all of them are entirely silent with regard to the immortality of the soul. These two doctrines do not naturally go together; hence we invariably find that the stronger a man believes in the immortality of the soul, the less he cares for the judgment, the resurrection, and the second advent. These facts alone lead us to look with suspicion upon that theory.

D. M. CARRIGHT.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, JAN. 16, 1879.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } EDITORS.

J. H. WAGGONER, RESIDENT EDITOR.

Mission to Great Britain.

THE time had fully come to start a Mission in England to be extended throughout Great Britain. Elder Loughborough is doubtless in that field. We called for One Hundred Thousand Dollars for that mission to be paid in eight quarterly payments. The sum is not too large to meet the expenses of missionaries to England, Scotland, Ireland, Wales, Australia, and elsewhere in the Queen's dominions, and to establish a complete Publishing House.

But while our Publishing Houses at Oakland, Cal., Battle Creek, Mich., and Bale, Switzerland are embarrassed, no more should be established. When these shall be above want, and friends shall be raised up in Great Britain sufficient to support the publishing work without help from America, then our people here should rally to the work of planting a House of Publication in England.

And further, while there is so great need of relieving the cause in Oakland, Cal., our people on the Pacific Coast should consider their first duty to meet the wants of the cause at their head quarters, and the Mission to Great Britain second.

The General Conference sent Elder L. to England, and the Executive Committee of that body will see that the Mission is sustained. At present Elder L. will get his publications from Michigan, and patronize principally the California paper. The sales of publications and what he shall receive for the SIGNS and *Review* will sustain him.

When our Publishing Houses and the houses of worship at Battle Creek, and at Oakland shall be free from debt, then we will send Elder L. help to push the work in the countries aforementioned. Then it will be time to publish in Great Britain. The brethren at Battle Creek and Oakland should send no means abroad till their church debts shall be paid. To others who have pledged, we would say that we shall regard you good for the sums you have pledged, but extend the time one year that you may all help us lift those debts during the current year. As means may be needed for the Mission to Great Britain we shall call for help; but the time to raise the one hundred thousand dollars is extended to January 1, 1882. God will bless the cheerful and liberal giver.

GEN. CONF. COM.

Signs of the Times.

THE SECOND ADVENT OF CHRIST.

THE sacred Scriptures of both Testaments abound with direct testimony relative to the second advent of Christ. The prophets of God, the Lord Jesus himself, and his holy apostles have said much in regard to this closing and crowning event in the grand scheme of human redemption. Although it was left to the writers of the New Testament, the inspired men who lived nearest the great consummation, to say most upon this subject, yet the Old Testament abounds in prophetic descriptions of that great and terrible day, and warnings to the people of God to be ready. Even Enoch, the seventh from Adam, in prophetic vision looked down through the long vista of years and saw the coming of Christ, and raised the warning, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting with judgments, God has uniformly sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had be-

come sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ, were rejected, "because," as he said of Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21:20; Matt. 24:15. They heeded the admonition, and escaped in safety to Pella. Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that he will change his course relative to the future, when that future is to realize the consummation of all prophetic declarations.

Can anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry, and from the very nature of the subject, is worthy of close investigation, and a candid answer. It is a matter of painful regret that many, under the influence of popular prejudice, have decided that the period of the second advent is a secret, hidden with the Lord. While these may scarcely be reached with this subject, as long as they remain under the influence of those religious teachers who denounce all investigation of it as prying into the secrets of the Almighty, there is still a larger class who wait for evidence before deciding. It is with ardent hope of benefiting these, that we write.

We accept the Bible as a revelation from heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the vain search for proofs of his soon coming. But if prophecy, in a most clear and harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

When the disciples inquire, "What shall be the sign of thy coming, and of the end of the world?" Jesus does not reprove them for inquiring into that which was purposely hidden from all men; but he answers that question in the most definite manner. He even states that there should be signs of that event in the sun, in the moon, and in the stars; and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent, is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

In our next we will briefly trace down the chain of prophecy in the second chapter of Daniel, and show that we stand upon the very threshold of the eternal world.

J. W.

THE substance of a diligent man is precious.

Question.

Is there good authority for changing the punctuation in Luke 23:43, placing the comma after *to-day*?

M. H.

ANSWER.—Authors have differed in regard to this. But it can hardly be considered a question to be settled by authority. Punctuation being modern, there was no comma at all used by Luke, the writer of the text. Hence, we find texts differing in punctuation in different editions of the Bible. And, of course, where a change of the punctuation involves a doctrine by changing the construction, men will differ in their views of the proper punctuation just as far as they differ on the doctrine involved. In this case, as the common method is supposed to strengthen the theory that men receive rewards immediately after death, the majority of authors favor this method, because they believe the theory. Did the majority accept another theory, we may fairly presume they would accept another method of punctuation. Neither one nor the other being any part of the inspired text, people naturally feel free to adopt the one which they think is correct.

How can this question be settled? We fear it cannot be, to the satisfaction of all parties. No reason can be offered on either side, which will be satisfactory to those who may be unwilling to accept the faith of those opposed to them.

Is it then an indifferent matter—"a non-essential"—upon which men may differ with propriety? No, it cannot be; for, as before said, a difference in Bible doctrine is involved, and in such case the *wrong* cannot be equally proper with the *right*. The right construction is every way to be preferred.

But which is right? That punctuation is right which gives a construction to the text in harmony with the rest of the Scriptures. But this brings us back to the starting point. Men will differ as to where that harmony may be found. We will offer, then, a few reasons why we think it is proper to place the comma after the term, *to-day*.

1. It does no violence to the language. We find precisely the same form of expression in other texts, notably in Zech. 9:12, and Deut. 8:19, which is found in this text, if the comma is placed after *to-day*. It is so far allowable.

2. The request was, to be remembered when Christ comes in his kingdom. Certainly he did not come in his kingdom that day. By Rev. 3:21, and other texts, we learn that Christ, in his mediation, occupies the throne of his Father in heaven; not his own throne, or that of his father David, Luke 1:32, 33. And by Rev. 11:14, 15, we learn that the kingdom and dominion is given to him under the sounding of the seventh trumpet.

3. Peter, speaking of the resurrection of Christ, said "his soul was not left in hell, neither his flesh did see corruption." Acts 2:31. Here the much-coveted distinction between *soul* and *flesh* is recognized, but as Paradise is neither hell nor a place or state of corruption, we incline to the belief that Peter did not mean to say that, by the resurrection of Christ he was not left in Paradise. In truth he had not been in Paradise, either his soul or flesh, and therefore the promise of Luke 23:43 was not fulfilled between the death and resurrection of Christ.

4. The time when the saints receive their reward is not at their death, but at the coming of Christ and the resurrection of the dead. A few plain declarations of the sacred word settle this conclusively.

Jesus said, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. The same in Rev. 22:12.

Again he said, "Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

Paul said his labors and crosses in the gospel would not advantage him if the dead rise not. 1 Cor. 15:32. On this Dr. Clarke comments: "What the apostle says here, is a regular and legitimate conclusion from the doctrine, that there is no resurrection; for, if there be no resurrection, then there can be no judgment; no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink; take all the pleasure we can; for to-morrow we die, and there is an end of us forever."

These words, both of Paul and the Doctor, are not true if men get their reward at death, and before the resurrection.

Again, Paul said that he should receive his crown at the appearing and kingdom of the Lord Jesus Christ. 2 Tim. 4:1-8. Three things are here located in the future, each of which

has a direct bearing on the prayer and promise of Luke 23:42, 43, namely, the appearing of Christ, the kingdom of Christ, and the time of giving rewards.

Peter confirms this most explicitly: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

The testimony of Jesus Christ says that, under the sounding of the seventh trumpet comes "the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." Rev. 11:15-18. No more can be asked to prove this point. But this being so, the popular construction of Luke 23:43, cannot be correct, and the common method of punctuation is not the proper one.

This change of the comma removes the event from the beginning to the close of the dispensation. But this is not the only instance where so great a change is effected by the removal of a comma. We sometime used a Bible of the American Bible Society print, which punctuated Matt. 19:27 as follows: "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory," etc. We now use one of Oxford, England, print, which punctuates the same as follows:—"Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory," etc. They who affect such a horror of the supposed presumption of daring to change the punctuation in Luke 23:43, may profit by the fact that recently the American Bible Society have changed the punctuation of Matt. 19:27, to conform to the English method.

Likewise the former method, which is yet retained by some, in Heb. 10:12, is this; "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." The present method is; "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

This will show that the punctuation of the Scriptures, which is entirely modern, is not regarded with so much reverence as interested writers on Luke 23:43 would fain make it appear. It proves, also, that there is *no authority* by which this question may be settled; but as knowledge of the Scriptures increases, the punctuation has been and is yet being changed accordingly.

The Mistake of Col. Ingersoll.

COL. INGERSOLL of Illinois is just now the prince of infidel ranters. A genuine orator, ready of speech and language, with a species of rollicking boldness which makes him quite at home with the atheists of the "Great West," he has become suddenly famous for his attacks on Christianity and the Bible. His efforts in New York were a failure,—a "lamentable failure" to himself and special friends, but, which caused the lovers of truth and justice to rejoice. He has neither depth nor consistency, and he found himself stranded when he got beyond his admirers on the prairies.

Recently he delivered a lecture entitled "The Mistakes of Moses." In this, of course, he attempted to show by the errors of the Mosaic record that Moses was utterly unreliable. That lecture was reviewed, among others by Rabbi Isaac M. Wise, of Cincinnati, who very successfully punctured the bubble blown up by Col. Ingersoll. This review, which has been labeled "Mistakes of Col. Ingersoll," was highly approved by all classes, both Protestant and Catholic. He conclusively proved as all agreed, the unreliability of Ingersoll as a critic, and his errors in dealing with matters of fact.

We call the effort itself "the mistake of Col. Ingersoll." In bitter denunciation,—in the use of sarcastic, malignant, abusive language, and in misrepresenting the Bible, Christianity, and Christians—the Colonel is a brilliant success. But when he attempted to deal with statements of facts, and put himself upon a record where thought and reason could be brought to bear upon him, he proved a failure. Ribald jeers and coarse sarcastic jokes, generally the stock in trade of infidelity, cannot be easily met with reason and facts. But whenever infidelity attempts to deal in facts it is sure to be met successfully.

Voltaire had some excuse for his opposition to Christianity, in the dark and iniquitous form in which Christianity was presented to him by the papal church with which he came in contact. But his misrepresentations of the Bible are without excuse. They proceeded solely from a hatred of the things of God, growing out of the corruption of his own heart, which was manifested in the licentiousness of his life. And all opposition to the Bible is traceable to the same source.

Power of the Advent Doctrine.

It is often claimed that a belief in the near coming of the Lord would paralyze Christian effort, and check the missionary spirit in the churches. Really there is but little of the true missionary spirit in the churches, and it would be a pity to smother out that. We doubt whether those Christians who believe it is the duty and privilege of the church to convert the world, give as much toward accomplishing that object as they spend for tea, coffee, and tobacco. It would not amount to a tithe of what they spend for those fineries and superfluities which are directly forbidden in the word of God.

But it is not true that a belief in the advent doctrine is inimical to Christian effort. It can be shown that, according to their number and means, earnest believers in the near coming of Christ are doing more in the cause of missions than any other people.

At the late "Prophetic Conference," in New York city, the following resolution was introduced and adopted unanimously by a rising vote:—

"Resolved, That the doctrine of our Lord's Pre-millennial Advent, instead of paralyzing evangelistic and missionary efforts, is the mightiest incentive to earnestness in preaching the gospel to every creature, until He come."

Before the vote was taken, Dr. S. H. Kellogg, Professor of Theology in the Presbyterian Seminary, in Allegheny, Penn., made the following remarks, which we copy from the report of the N. Y. Tribune:

"I have felt, my friends, a very special interest in this resolution, first, for the reason that, spending, as I have, twelve years of my life on the foreign mission field, I have been both in a position to hear this wearisome objection oftener, perhaps, than most, and have also been happily in a position to appreciate the utter folly and worthlessness of it better than most; and I do not intend on this occasion to make any lengthy speech, but simply to take this rare opportunity to give my personal testimony to the truth of the statement embodied in the resolution. We hear this said constantly: 'If you don't look for the conversion of the world, then there is an end of the foreign missions.' One of the most venerable and beloved missionaries of the Church of God—his name well known in all the churches—said to me within a fortnight, with the tears in his eyes, in reference to this convention, that he dreaded the effect of it upon the foreign mission work. I told him it filled me with hope. Look at the early age of the Church, as you have heard it already. The one age of the Church in which that faith was absolutely universal was an age in which the zeal of the Church in spreading abroad the Gospel among the nations of the earth was such as has never been seen, even in the nineteenth century.

"In my own case personally, a change of view upon this subject, from the doctrine of the universal conversion of the world to the faith of the Advent of the Lord Jesus as the hope of the world, was one of the most effectual and immediate motives of the occasion of my deciding I could not afford to stay at home; that if the Lord were possibly at hand, I had better be about my Master's business. Woe to that servant who neglects his Lord's commission if that Lord be at hand.

"And let me go further. It has not always happened so, but there are many in the mission work who think differently from us on this matter, but in my own class in the Theological Seminary, where this doctrine was not taught, but the contrary, there were in all seven men who offered to go as foreign missionaries. They were every one of them Pre-Millennarians, and there was not a single other one in that class that so much as offered to go. They felt interest in the mission, but did not offer to go. I will not detain you longer, but simply express my very deep sympathy with this resolution and give utterance to the hope, which I trust may be heard in a somewhat wider circle than this assembly, that at last we may see the end of this old objection to the doctrine of the Advent of Christ as ever imminent on the ground that it paralyzes missionary effort. I say deliberately that the objection has no foundation, either in logic, in facts, or the experience of Christian life. I am sure that the resolution will pass unanimously.

"In response to an inquiry in regard to the Scotch and English missionaries, Mr. Kellogg added; 'I am not able, sir, to speak of the Scotch and English missionaries. Personally to some extent my recollection accords with yours. I can only say in regard to the mission of our church in India—the Presbyterian

church—that a few years ago there I was curious to take a census of the Indian views upon this subject. I don't know how they stand at present, but I know at that time the Pre-Millennarians, as proportioned to the others, were about two to one, and I am happy to remark that two of those honored comrades of mine I have seen in this house to-day—missionary brethren, both Pre-Millennarians."

Letter and Spirit.

A BROTHER who has received a letter from a friend, in which it was claimed that we are not to keep the letter of the law, but only the spirit, requests us to notice this point. We can do no better than to quote from our "Review of Baird," as follows:—

The author starts out with a very broad fling against the letter of the law. This course is becoming popular with those who, whether wilfully or otherwise, "darken counsel by words without knowledge" on this important subject. That position is really calculated to destroy the authority of God's written word. To justify his statements he says, David "found the demands of nature an ample justification for violating the letter of the law." There is no such distinction as he covertly claims in these words. In eating the show-bread David violated the letter of the law; but did he keep it in the spirit? did he keep it in any sense? Admitting that the letter of a law may be kept while the spirit of it is not, it is not therefore true that the spirit of a law can be kept while the letter is violated. The letter and spirit always agree. The spirit may reach farther than the letter, but never in an opposite direction. The spirit neither requires nor permits anything which the letter forbids. If it did, we could only render spiritual obedience to God by doing just the reverse of what his commandments say!

The true tendency of this popular argument against "the letter" is to licentiousness, or freedom from just restraint; for when the letter is set aside, each one becomes the judge of what it is to obey in spirit, and revelation becomes a nullity. Its falsity may be exposed by examination of the position often assumed on Matt. 5: 21-28. It is claimed on this text that the Saviour set aside the letter of the sixth and seventh commandments and substituted something more entirely spiritual in their places. This is far from the truth. He taught the spirituality of those precepts by affirming that, in the sight of God, he who hates his brother, or is angry with him, is guilty of violating one, and he who harbors lust in his heart is guilty of violating the other. The position of those who oppose the letter is just this: The Saviour taught that hatred is wrong, but he abolished the law which forbids murder; and he taught that lust is wrong, but he abolished the law which forbids adultery! and thus are we released from "the bondage of the letter." The unavoidable conclusion from this is, that in this dispensation of "gospel freedom" it is not wrong to kill your neighbor if you do not hate him; and it is not wrong to commit adultery if you have no lustful desire! We challenge any one to show that our conclusion is not just, from the premises of those who oppose the letter of the law.

Tobacco and Whisky.

THE following account of a very sad case we copy from the *California Christian Advocate*. Many complaints have been made against the Seventh-day Adventists because they have persistently refused to fellowship tobacco-using. Our course in this is being vindicated, and we hope that the lines will never cease to be closely drawn against this abomination. All the talk about restricting men in their liberty we heard years ago in the anti-whisky reform. It is time that professed Christians understand there is no Christian liberty to do wrong.

"Rev. Jas. Stephenson, a prominent preacher of Dayton, Ohio, has been accused of immorality and suspended from the ministry. He was charged with drunkenness; while under the influence of liquor he was guilty of other immoralities and improprieties. The committee by a unanimous vote found him guilty and suspended him. The conference will, doubtless, expel him from the ministry and from the church.

"He had long been addicted to the use of tobacco, and his nervous system had been deranged, hence his craving for stimulants. That tobacco was to a large extent the cause of his downfall there can be no doubt. It produces a degree of intoxication and excites a thirst for malt or distilled liquors, hence under certain conditions the temptation to drink is well nigh irresistible. If men never learned to smoke and chew tobacco they would seldom, if ever, become

intemperate. We never saw a drunkard who was not an inveterate smoker. The habit of using the vile narcotic always precedes liquor-drinking. If a man does not and will not touch tobacco we have little fear of his ever becoming an inebriate.

"Had the annual conference twenty or thirty years ago, as at present, received none who use tobacco in any form, Rev. James Stephenson would not have fallen, bringing ruin upon himself and reproach upon the church of Christ. Had he never narcotized his brain and nervous system he never would have been tempted to drink to intoxication."

American Health and Temperance Association.

WE have just received a supplement to the *Review* which contains an account of the organization at Battle Creek, Mich., of the "American Health and Temperance Association." Its object is three-fold: To advance the cause of health, of temperance, and of an elevated Christianity. And yet its object is but one, as the subjects of health and temperance properly belong to the subject of Christianity.

It was organized by electing a Board of officers, Dr. J. H. Kellogg being President, and adopting a Constitution and By-Laws. It presents three pledges:—

1. A teetotal pledge, discarding all stimulants.
2. An anti-rum and anti-tobacco pledge.
3. An anti-whisky pledge. A certificate is to be given with each pledge, graded according to the pledge.

Eld. Haskell follows the Constitution in the supplement with an article, "Temperance from a Bible Standpoint," which is here copied:—

"There is power in the Christian religion to keep men from being overcome by evil habits. It is often said, 'That man is a worthless fellow; he can't be saved.' But the question arises, 'How do you know that?' 'Because he's so far gone that he is a slave to his appetite.' In a paper received a few months since from a correspondent who is an ardent advocate of temperance, a writer in Europe speaks as follows: 'I have labored many years in the Old World to lead men to abolish wine and all ardent spirits from their tables, and in all the time thus spent I have not accomplished as much in this direction as Eld. J. N. Andrews, a missionary from America, accomplished in a few months. Eld. Andrews is a missionary sent by Seventh-day Adventists. He presents the subject of temperance from a religious standpoint, believing that no man can be truly converted to God unless all his passions are in subjection to the mind and will of Heaven. He reasons that if the appetite controls the man, the Spirit of God does not; and that no man who is a slave to his appetite can be a free man in Christ.'

"Intoxication can be produced by all fermented wines, liquors, and beer, small beer not excepted. The first teetotal society in America originated as follows: In 1825, Captain Joseph Bates, of Fairhaven, Mass., having seen the evil of intoxicating drinks, formed a temperance society. Captain Stephen Merihew was President, and Mr. Charles Drew, Secretary. It was voted that rum, gin, brandy, and whisky were ardent spirits.

"A short time after our organization," says Captain Bates, "one of our number was reported to have violated his pledge. This he denied. 'But you were intoxicated,' said we. He declared that he had drunk nothing but cider, and that was allowed. (We were told that his wife said she would a great deal rather he would get drunk on brandy; for when he got drunk on cider he was as ugly again.) After considerable trouble the member was expelled. Then they inserted in their pledge, 'all intoxicating drinks.' 'From this a reform was introduced which finally resulted in the disuse of all intoxicating drinks except for medicinal purposes. This reform gave us the name of 'Teetotalers.' This organization took its birth in the bosom of the Christian Church.

"Those reforms which have molded society for the better have ever been nurtured by the people of God. It is conscience, enlightened by the Spirit of God, that gives life and vitality to every advance step in righteousness. It is hoped that this organization now originated among Seventh-day Adventists will ever be found a shining light in the world."

WITHOUT God's assistance we can do nothing; John 15: 5; 2 Cor. 3: 5; and without God's blessing all we do will come to nothing.—Psa. 127: 1.

1 Thessalonians 4:18.

"WHEREFORE comfort one another with these words." While the great majority of professed Christians have no real faith in, or love for, the immediate second advent of our Lord and Saviour to this earth, and can see no especial force or beauty in the above scripture as applicable at the present, more than at any other time, there are those whose hearts move with emotions of joy, as they read these words. With the precious promises of the context they are comforted, and with them they also comfort others.

Promised blessings of priceless worth to the humble, obedient servant of God, are here. Earth may count on treasures of riches and wisdom; of knowledge and power; we would not undervalue them; but compared with the reward held out to the overcomer, they are as a bubble to the mighty ocean; or as the fine dust of the balance to myriads of worlds.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." The grave holds in its cold bosom many of our dear friends. Locked in silent slumber, and forever shut away from our embrace; we should be deprived of the inspiring hope of again meeting them, were it not for the comforting promise of the resurrection of the dead. We need not sorrow for such as have fallen asleep in Jesus, as those scrow who have no hope. For the Life-giver is coming. Yes, the signs bespeak him near, even at the door.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Herein is set forth the promise that the Lord shall come again. Said the angels to the men of Galilee, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. Personally, and visibly, he passed out of the sight of those who anxiously gazed upon him as he ascended to the Father. And he shall so come in like manner; not spiritually, not mystically. He will descend with the glory of his Father with the holy angels, with a shout, with the voice of the archangel, and with the trump of God; and everywhere the sleeping saints will awake, and come forth with rapturous songs of triumph, and everlasting victory over death and the grave. "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Now, the living saints, who have waited for the Lord, have loved and looked for his appearing, shall be changed, "in a moment, in the twinkling of an eye," and caught up together with those who have arisen from their dusty beds to meet him in the air; "and so shall we ever be with the Lord."

Dear reader, does your heart burn with love for him who died that we might live? Do you remember his agony in the garden, and upon the cross, where he poured out his life for us? Do you desire to see him when he comes in majesty and power, the King of kings, and Lord of lords? Do you desire his return as you would that of a dear friend? If so, you will watch with the most intense anxiety every sign which shall unmistakably herald his speedy approach. Your hearts will beat high and warm in joyous anticipation of that heavenly meeting, where friends long separated will meet to part no more. All the children of God, from the first who learned to revere his holy name, and to obey his righteous precepts, to the last one folded in the arms of divine love, now arise to meet their descending Lord. Hail happy moment! Hail victorious conquerors! The long battle of life is fought. Victory is gained. No more tears shall be shed. No more sorrow or grief shall be your lot. Heaven is secured. The whole family of God are saved, forever saved. "Wherefore comfort one another with these words."

"Saints, lift your heads; that day is near, When your Redeemer shall appear, To take the kingdom and the crown, And make his ransomed church his own." A. S. HUTCHINS.

THE fear of the Lord is the beginning of wisdom

The Home Circle.

Poor Mrs. Jenkins.

My friend, Mrs. Jenkins, who lives in this city,
Considers herself a fit object of pity;
She has causes for sorrow so many and great,
That her business in life is her woes to relate.

She dwells in a mansion both stately and fine,
On daintiest food is accustomed to dine;
But then, as she says, the house loads her with cares,
And she really is weary of climbing the stairs.

Besides, she must think every day what to eat,
And the servants half kill her—"I would be quite a treat
To be rid of their clamor, if only a day—
To wait on herself were the easiest way.

Then—the climate—'Tis wearing, we all must confess;
In the morning one never can know how to dress;
Though bright be the sunshine, perhaps before noon,
We'll discover the signs of a storm, coming soon.

And speaking of dressing, what trouble it brings!
The bird in the cage—that now cheerily sings—
Would silence his song, if oppressed with dolor
Of changing his feathers and choosing their color.

And then, too, the children of course, must be taught
And masters for them must be carefully sought;
And dear Mr. Jenkins has so much to do
That he says to his wife, "I will leave this to you."

'Tis a terrible burden—this training the boys—
They are so full of pranks, and they make constant
noise;

And their sister is frail—a mere sensitive plant—
She's become such a charge that she stays with her aunt.

Moreover, our town has defects, very many;
And society's poor, if indeed there is any;
Existence is here disagreeable, very—
To go to New York one must needs cross the ferry!

And then, in the church Mrs. Jenkins attends,
She has not, in fact, a half dozen friends:
She does not, 'tis true, yield to social demands;
But her time is quite occupied—also her hands.

Would you learn any more of this troubled one's grief?
I must beg you to visit her—yet life is brief;
And days, even weeks, insufficient to hear
The moans and laments that shall fall on your ear.

—Mary J. Porter.

Only a Dollar.

"SHE sews very nicely," said Mrs. Wharton, "and if you have any work you wish to be done well and very cheaply, I would advise you to employ her."

Mrs. Wharton was sitting before the fire in her crimson silk morning wrapper, and her pretty hands loaded with rich rings, lying in her lap. She felt that she was doing a charitable deed in employing this poor widow, and a still greater one in recommending her to her friends.

It is easy to be a good Christian under such circumstances.

"Well, I shall certainly send for her," said Mrs. Marvin; "what did you tell me her name and address were?"

"Mrs. Leggett, and she lives in one of those horrid, musty, tenement houses, No.— street, the back room, in the third story."

Mrs. Marvin entered the details in her little pearl-bound tablet, and took her leave, internally convinced that Mrs. Wharton was a "good Samaritan," of the very highest class.

Meanwhile the latter was gazing dreamily into the fire, wondering what toilette would be the most appropriate for the morrow evening's soiree.

"There's my pea-green satin," mused Mrs. Wharton, checking off the various garments on the tips of her white fingers: "but I've worn it already. And there is my Marie Louise blue silk, if the skirt was only gored a little more. My wine colored silk with the ruby set would look very well, if Fanny Palmer hadn't got one just like it. And purple velvet don't light up very well at night. Oh dear! I really think I must get something new. A rose colored tissue perhaps, or a white India muslin. My wardrobe is getting dreadfully behind. Dear me, who's that? How you startled me, Mrs. Leggett!"

"I beg your pardon ma'am, I am sure," said the slender, meek-looking little seamstress, rustling gently forward in her garment of shabby, well-worn black; "but I knocked several times and you did not answer."

"Then you should knock louder next time," said the irritable fine lady: "however, now you are here, you may as well sit down. How wet you are—positively dripping!"

"Yes ma'am, it rains very hard, and I have no umbrella."

"No umbrella! dear me, how shocking. Well, did you bring home those things?"

"Yes ma'am, here they are."

And the seamstress produced a neat package from beneath her shawl.

"I hope they are not wet. No, they seem tolerably dry. What is the bill?"

"Six dollars, ma'am."

"Six dollars! isn't that high?" inquired Mrs. Wharton, discontentedly.

"I worked eleven days faithfully on them, ma'am."

"Well, I suppose I must pay what you ask," said Mrs. Wharton, opening her purse and slowly examining its compartments. "Dear me, I have only a five dollar bill; I suppose you could not change a twenty?"

Mrs. Leggett smiled bitterly.

"No, ma'am, I could not."

"Well, then, we will call it five dollars, won't we? A dollar is not much either way, and the five is all I have."

"A dollar is a great deal to me, Mrs. Wharton."

The lady's smooth brow contracted. "I have given you a great deal of work, Mrs. Leggett."

"I know it ma'am, and I am very much obliged for all your kindness."

"And I should be sorry to have so trifling a thing as a dollar part us now."

Mrs. Leggett was silent; she did not know what to say.

"Call it five dollars," said Mrs. Wharton, tossing the bill into the lap of the widow.

"A dollar don't signify, and then I recommended my friend, Mrs. Marvin, to employ you this morning."

"Thank you ma'am," said the poor woman, faintly, as she took the money, feeling inwardly that she had been defrauded, yet perfectly aware that she had no means of redress.

"Ma'am, if you please," said Mary, waitress, "here is the newspaper boy, he says master told him you would pay the bill this week."

"How much is it, Mary?"

"A dollar, ma'am."

"How provoking I haven't a dollar in the house."

"He says he has orders not to leave the house until it is paid."

"He is very impertinent," said the lady, coloring up, and for the first time in her petted life, feeling the want of a dollar.

Mrs. Clarence Fitz Gerald was the next person announced—a lady of the utmost style, whose acquaintance Mrs. Wharton had just succeeded in making.

"You stare at my being out in this storm, my dear, but I am raising a dollar subscription for a poor musician who has just broken his arm. Of course I may depend on you."

Mrs. Wharton colored. "I will send it around in the morning."

"That won't do," said Mrs. Fitz Gerald, shrugging her shoulders; "I am determined to settle the business to-day."

"I am very sorry," said our mortified heroine, "but I have not a single dollar in the house."

Mrs. Fitz Gerald bowed coldly; evidently she did not believe the protestation, and Mrs. Wharton saw her enter her coupe and drive away with the comfortable consciousness that she would be invited to no more of Mrs. Clarence Fitz Gerald's delightful exclusive parties.

Mrs. Wharton was now considerably annoyed.

"To think a dollar should be such a useful thing," she muttered to herself, taking up her portfolio.

A half finished letter lay there—one to her sister who was the wife of a clergyman out West, with a flock of little children around her. The last words she had written were, "I send you a dollar to buy a doll for the baby, my little name-sake."

"How provoking!" she exclaimed, "I can't even finish my letter for lack of the everlasting dollar!"

She leaned back in the velvet cushions of her chair, drowsily watching the blaze and listening to the patter of the rain on the window, and fell fast asleep.

Where was she? In the spectre boat of Charon, gliding over the Styx—and as the bark touched the shores of the other world, the ghostly toll-gatherer extended his hand relentlessly:—"Your fare, if you please, ma'am."

Mrs. Wharton had her fare ready; she handed it up, eager to pass through the gates where she could see the musical wave of the palm trees, and sparkling glittering tides that flow beneath the shadow.

"Short by a dollar, ma'am. Short by the single dollar you cheated the poor seamstress out of. You cannot enter."

Mrs. Wharton then drew out a hundred dollar bill. The grim Charon snook his head.

"If you had ten thousand it would not do; nothing will serve our purpose but that one dollar."

Charon turned the boat briskly around; Mrs. Wharton was just opening her lips to utter a wild cry of anguish, pleading, when she awoke.

She shuddered; somehow the dollar had

assumed preternaturally very large dimensions.

"Charles! Charles!" how welcome were the footsteps of her husband upon the stairs.

"Well, what is it?"

"Have you a dollar?"

"Half a dozen of them if you want."

"But I only wanted one—just a dollar bill."

He gave it to her, and she immediately rang the bell.

"John, I want you to put on your India rubber cloak, and take this bill around to Mrs. Leggett, and tell her it is what I owe her!"

John departed, and Mrs. Wharton breathed more easily.

"Perhaps they will let me in the gates now," she said dreamily.

"My dear, what do you mean?" demanded her astonished husband.

And Mrs. Wharton told him the story of her day's adventures, and the dream that closed them.

"Helen," said her husband gravely, "let this be a lesson to you, never to neglect the just dues of the poor. A dollar is not much to us—to them it may be the last frail bulwark between them and starvation."

But there was no danger of Mrs. Wharton ever forgetting the lesson she had received. —Sel.

How Birds Improve in Nest Building.

We have long been told that beasts and birds work only by "instinct," and that they never reason and are incapable of any improvement. It is interesting to notice how occasional facts upset the best "philosophy" of the wise. The following article is rare in its statement of facts, and cannot fail to interest every reader:—

"You often will meet with the statement in books about birds and birds' nests, that each species goes on, year after year and generation after generation, building its nest precisely the way which has always been followed by its ancestors. It is said that birds build their nests entirely by instinct, and that no improvement ever takes place, but that each bird selects a place for its nest, and gathers the materials, and goes through the process of building in exactly the way which has been followed by thousands of generations. It is also stated that young birds know how to do all this without any instruction, and make their first nest as skillfully as those old birds which have had experience, and have raised several broods of young. These statements are made so often by writers upon natural history, that it would seem as if there must be a good reason for them, and yet not one of them is true. Birds do not always go on building their nests in similar places to those in which their ancestors built, but whenever better places are offered them, they soon learn to take advantage of them; neither do they stick to the same material for one generation after another, but whenever more suitable material is placed within their reach they often learn how to use it, so that their nests are much better than those built by their ancestors; neither is it true that they never improve the shape of their nests, nor that the young birds are as skillful architects as the old.

"You all know that only a few hundred years ago there was not a barn or a chimney within the United States, unless, perhaps, those singular cliff-dwelling people in New Mexico and Arizona, of whom we know so little, had barns and chimneys. At any rate, we know that on the east side of the Mississippi, at the time when the white men discovered and settled the country, there were no people who knew anything of architecture. The barn and chimney swallows were to be found here then as they are today, but of course they were compelled to build their nests in hollow trees and caves, or any other suitable places which they were able to find. As soon as white men spread over the country and erected buildings, these birds, which had never before seen a barn or a chimney, soon discovered that these places are much warmer and dryer than rotten trees and damp caves, as well as better protected from storms; and it probably did not take many years for the swallows to discover that snakes, and birds, and beasts of prey did not dare to approach such places. These wise birds, then, improved upon the habits of their ancestors, and gave up their old savage life in the woods, in order to share the benefits of civilization.

"It seems as natural now for a barn-swallow to make its nest in a barn, as for a catbird to build in a bush or a tree; but it is plain that this has not always been the case, and that these birds have been wise enough to change their mode of life.

"It is very certain that a few hundred

years ago orioles could have known nothing about string or carpet-travelings, and must have confined themselves to such stringy fibres as can be found in a natural state; and those orioles which build their nests at a distance from houses, still make use of grass, flax, and fibres of silk-weed, and other things which they are able to find; but of course a much stronger and more durable nest can be woven from strong thread and string, and the birds have not been slow to discover this and to act accordingly.

"A few years ago Pouchet, a French naturalist, who was then engaged in writing a book upon natural history, wished to have an engraving made of the nest of the common European house-martin. The nests in his collection were nearly fifty years old, and, thinking that the artist would be able to make a much better picture from a new and perfect nest than from an old one, he employed a man to collect a number from the walls of the houses in Paris.

"Upon comparing these with the old nests in his collection, Pouchet found that there had been a very great improvement in the architecture of these birds within the last fifty years. He says that the old nests are globular, or forming a segment of a sphere, with a very small rounded opening, just large enough to allow the passage of the birds inhabiting it; and the accounts of all the ancient writers agree in describing this as the form of the nest in their day. The new nest is in the form of the quarter of a hollow semi-oval, this giving three flat surfaces for attachment instead of one, and affording much more room on the floor of the nest. The opening is no longer a round hole, but a long transverse slit, between the upper edge of the nest and the wall of the building to which it is attached, thus allowing the young to put their heads out and enjoy the fresh air, without interfering with the entrance and exit of the parents. M. Pouchet says that, besides the advantages of more room inside the nest, increased facilities for access and greater strength, it is also more secure from the invasion of enemies, and better protected from the entrance of cold and rain, and is thus a decided improvement upon the old form.

"Many of the naturalists who have studied the habits of birds with the greatest care have satisfied themselves that young birds are not as skillful as the old. Nearly one hundred and fifty years ago Leroy, a French naturalist who spent his life in studying the habits of the wild animals of Europe, published a book, which has lately been translated into English, on the 'Intelligence and Perfectibility of Animals.' In this book he says that it is impossible that a constant and attentive observer should fail to remark that the nests of young birds are almost invariably ill-made and badly situated. He also shows that the best and most complicated nests are made by those species of birds whose young remain a long time in the nest, and thus have more opportunity to see how it is made. Wilson, the ornithologist, who spent his life in studying the habits of our birds, reached the same conclusion—that there is a very perceptible inferiority in the nests of young birds.—Prof. W. K. Brooks, in *St. Nicholas* for August.

Give Joy to a Child.

BLESSED be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the dulcet days of his childhood? The writer of this recalls himself, at this moment, as a barefooted lad, standing at the wooden fence of a poor little garden in his native village, while with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sabbath morning. The possessor came forth from his little cottage; he was a wood-cutter by trade, and spent the whole week at work in the woods. He had come into the garden to gather flowers to put in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations—it was streaked with red and white—he gave it to him. Neither the giver nor the receiver spoke a word, and with bounding steps the boy ran home. And now here, at a vast distance from that home, after so many events of so many years, the feelings of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but it now blooms afresh. —Douglas Jerrold.

THE chains of habit are generally too light to be felt, until they are too strong to be broken. This should be well considered by all who are forming habits for life.

Reports from the Field.

Christiana, Norway.

THE truth is onward. I have added one more room to our rooms for meeting. We now use four large rooms. The pulpit is in the middle room, and there are large double doors between, so that all can easily hear. We can now accommodate three hundred persons, still the rooms are filled with hearers at every lecture. I speak on the prophecies. Many are investigating and seeking the Lord.

Sunday evening about eight hundred attended in the Latin school, where I have hired a room for that evening. I spoke on the salvation of Israel *versus* the return of the Jews. The previous week I spoke on the millennium. The temporal millennium and age-to come views prevail largely among believers and unbelievers in this city. The truth has gained a victory. Some tell me that their burdens for the old Canaan have rolled off from them. Many are turning their eye of faith to the soon-coming kingdom, and are beginning to understand that probation will soon be ended.

I have never before had so extensive an interest. Bro. Brorsen and myself received one hundred and thirty copies of *Advent Tidende* for November. They have all gone out among interested readers, and I have not a single copy to send to other parts of Norway. The work is cramped for want of books and papers.

There seems to be more than ten times as much religious interest in this country as in Denmark, and in Sweden the interest is said to be still greater. Many of those who are deeply interested in the truth are Swedes.

Would to God we had a paper here, and facilities for publishing tracts to go out to the starving thousands of this country.

JOHN G. MATTESON.

Osterhausgaden 12, Dec. 9.

Beaverton, Oregon.

WHEN I arrived at Beaverton on January 2, I found the church in affliction by the "buffetings of Satan" who had obtained an advantage of some. But by drawing near to God we soon reached that place where each could look upon his own, and not another's faults, and by contrition of heart, and confession of sins, our God was entreated of us, and soon the church stood free, and took hold, with a mind to work. Every one heartily pledged to the Lord his tithe, and \$86.00 were pledged to the British Mission. The Dime Tabernacle was remembered also somewhat "after a godly sort."

Considering that about all the members of this church are poor, and what they do get is by the hardest, I think they have done well, and I hope that their zeal may provoke to emulation a great many others in this District, No. 3.

ALONZO T. JONES.

Jan. 5, 1879.

Wisconsin.

At the General Meeting at Hundred-Mile Grove held December 19 to 23, the following resolutions were passed.

Resolved, That in view of the great amount of good done by the circulation of the SIGNS, we pledge ourselves to renew our efforts to extend its circulation, by clubbing and otherwise.

Resolved, That we heartily approve of the tithing system as set forth in the pamphlet called "Systematic Benevolence, or the Bible Plan of Supporting the Ministry;" and that we recommend all our churches and scattered brethren to begin on the first day of January, 1879, to lay aside a tenth of their income and pay the same into the treasury at the beginning of each quarter, as therein set forth.

Whereas, our Sabbath-schools stand greatly in need of a singing book free from the theological errors of the present age, and whereas upon examination we find the "Song Anchor," published by J. E. White, to be such a book, therefore

Resolved, That we recommend our people to obtain this book to be used in our Sabbath-schools; also, that we recommend Bro. E. M. Crandall to visit Sabbath-schools, introduce the "Song Anchor," give instruction in singing, and labor for the good of the schools; also to canvass for our periodicals in the districts where he may be laboring.

H. W. DECKER.

Maine.

DECEMBER 14, commenced meetings at Cornville. Some have taken a decided stand for the truth, and we hope for others. Eight years ago some valuable additions were made to this church, and we rejoice to see others

added now. To the Lord be all the praise. Bro. Sawyer was with us Dec. 22.

Dec. 27.

J. B. GOODRICH.

Cross Plains, Tennessee.

WE have held meetings in three different school-houses since the Kentucky Conference. The people admit the truth almost unanimously, but only a few have the moral courage to do what they know and acknowledge to be their duty. It cheers our hearts to see a few venture out on the promises of God. We praise the Lord and labor on, looking for that "blessed hope."

G. K. OWEN.

Good Health.

Fresh and Stale Bread.

EVERY dyspeptic knows that new bread is not easy of digestion. The reason why, has not been clearly stated heretofore by any scientific authority; but recently, the celebrated French chemist, Boussingault, has concluded a series of experiments which show beyond a question that one of the great reasons for the indigestibility of new bread is not its newness, but its temperature. This he proved by placing bread which had been baked six days previous and dried during the whole interval, in the oven again, when it re-acquired all its original properties.

The process of baking produces various mucilaginous substances which, if eaten when warm, forms a pasty mass which in the stomach is formed into small compact masses which are impenetrable by the gastric juice. These portions of food remain in the stomach undigested, and occasion all the inconvenience and irritation which would result from the presence of other foreign bodies in the stomach. The results may be pain in the chest and stomach, disturbance of the circulation, cerebral congestion and pain in the head, irritation and even inflammation of the membranes of the brain, attacks of apoplexy, and even cramp and delirium.—*Good Health.*

Wives for Bar Keepers.

A SINGULAR suggestion was that of a Mr. Campbell in a temperance lecture in Maysville, Ky. It ought to set every bar-room tippler to thinking. He said:—

Bar-rooms are not kept for amusement. There is not a man in the State who would keep a bar if there was no hope for a profit. Let every man who has brains enough to attend to his business determine not to drink at a bar, and the bar-rooms will soon be closed. Men who are ashamed of their habits of drinking, and who must have a screen to hide them, will not often have an opportunity to drink elsewhere, and one great step in the temperance reform will have been taken. Bar keepers in this city pay, on an average, \$2 per gallon for whiskey. One gallon contains an average of sixty-five drinks, and at ten cents a drink the poor man pays \$6.50 per gallon for his whiskey. In other words he pays \$2 for the whiskey and \$4.50 to a man for handing it over a bar. While it would be better for all not to drink, some men will have whiskey, and my advice to them is this: Make your wife your bar keeper. Lend her \$2 to buy a gallon of whiskey for a beginning, and every time you want a drink go to her and pay her ten cents for it. By the time you have drunk a gallon she will have \$6.50, or enough money to refund the \$2 borrowed of you, to pay for another gallon of liquor, and have a balance of \$4.50. She will be able to conduct future operations on her own capital, and when you become an inebriate, unable to support yourself, shunned and despised by respectable people, your wife will have enough money to keep you until you get ready to fill a drunkard's grave. But had you paid all this money to a bar keeper, he would not have given a cent to bury you, or a crust of bread to keep your children from starving.

Beer or What?

WITH thousands of others we read with deepest regret the recent announcement of the death of Bayard Taylor, the world-renowned author, recently appointed foreign minister of the United States to Germany. Mr. Taylor was to his immediate acquaintances as famous for the prodigious quantities of lager beer which he consumed as for his brilliant literary productions. We wondered, as we read the announcement of his death, if there was any connection between that event and the fact announced but a few weeks ago that just previous to Mr. Taylor's recent departure for Europe he boasted of having drunk a hundred glasses of lager in a single day.—*Good Health.*

Religious News and Notes.

—The Grand Orient of Free Masons in France has expunged all recognition of God from the ritual.

—The pope's newspaper at Rome, calls Dr. Taylor's new Baptist church in that city an "infernal hall."

—Mr. Sankey, who is in London, contemplates laboring with ministers in their individual churches.

—The *Christian Radical* says:—"If you want to see a flower garden in midwinter, go to church."

—Dr. Leonard Woods recently died, aged seventy-two. He was President of Bowdoin College in Brunswick Maine, from 1839 to 1866.

—The Supreme Court of Indiana, in a suit of a church against a member, decided that a subscription taken on Sunday cannot be collected.

The Archbishop of Canterbury receives \$75,000 a year, while over 1,000 working ministers of the same church receive less than \$500 each a year.

—Dr. McLeod of Philadelphia has preached against the expensiveness of funerals. A reform society, on this subject, has been organized in England, with prominent individuals at its head.

—The fears entertained that Russian influence in Bulgaria would be detrimental to religion and the Bible have passed away. The Russians have favored the circulation of the Bible.

—There is a colony of Mormons in London, but they are not at all prosperous. The class of men enticed into it are generally from among those who find it hard work to maintain one wife and one family.

—The *Jewish Messenger* says: It is strange how the simple word, toleration, is misunderstood. Many who are very tolerant, of people outside their sect, are often intolerant of people and opinions within it.

—Dr. Curr delivered a lecture on Col. Ingersoll's ideas, on Sunday evening last, in San Francisco. He said, "Teach men to die like beasts and you go a long way toward teaching them to live like beasts." A truth well expressed.

The Rev. Dr. Hemphill states that "Christianity in San Francisco is sick and palsied." There are "Doctors of Divinity" enough there to save it, if they were to be relied upon to save a sick Christianity. Upon what basis did they get their diplomas?

—More than one thousand dollars have been subscribed in England to the Palestine Exploration Fund, the especial object being the exploration of the sea of Galilee. It is expected the work will begin in the spring. One immediate object is to explore the eastern side.

—Several charges were dismissed in Bridgeport, Conn., made against butchers and cigar dealers for selling on Sunday, because the complaints were defective, which charged them with selling on "the Sabbath" instead of Sunday. A good item, showing that the distinction is legally recognized.

—The *Congregationalist* complains of the statement that no collections are taken in the meetings in Prof. Swing's church in Chicago, as proof that they have not been taught to make giving a part of worship. The worst of it is that the miserly pittance given in the Sunday collection is all that is given by many church members.

—A man condemned for murder in Vermont, admitted that his guilty passion was aroused in a game of forfeits, at a "sociable" of the church of which he was deacon. He laid the blame of his downfall to the kissing forfeit which he was adjudged to pay. Satan must be pleased with churches where "sociables" take the place of prayer-meetings.

—*Zion's Herald* says the turning of a minister, called of God to preach the gospel, to dabbling in politics and venturing into money speculations, is a spectacle to men and angels. The *Christian at Work*, which will be facetious even over grave matters, adds, "and a spectacle to devils too." And thinks the devil has too many spectacles of that kind.

—The *Christian at Work*, has, very sensibly, been protesting against the nonsense contained in Sunday-school Song Books. It says, "Here is a gem from a new publication called the *Tree of Life*:"

"I love to see my teacher smile,
I love my classmates too;
I love to learn my lessons, while
I've nothing else to do.

"The writer of such senseless trash ought to be shelved as soon as possible."

—The following from the *Independent* is very good. "We said that in the Cathedral fair of this city, little boys and girls were tempted by priests in their sacred robes to gamble away pennies, in violation of moral law and the law of the State." The *Catholic Times* calls this language, "diabolical." If it is true, not the language, but the act described by it, may be devilish; and that it is true no Catholic paper denies. The only defense we have seen is, that in certain cases, as the election of a successor to Judas and the appointment of jurors, an appeal is had to the lot. This is like defending a man on trial for killing a man with an ax, on the plea that an ax may be innocently used to chop wood. —Barnabas and Matthias did not cast lots to see which should get the other's money without earning it." Protestant church-fair holders may take notice.

Secular News.

—The plague is reported to be very violent in Astrakhan.

—Storms, disasters, losses by sea, have been unusually frequent of late.

—Petroleum in great quantities has been discovered in Southern Russia.

—Michigan has just dedicated a State House which cost \$1,500,000; worth it, too.

—The question of Chinese immigration is becoming a prominent one in Congress.

—Afghanistan appears to be subdued, if not entirely destroyed as a nation. But the end is not yet.

—Gold has not been on par before since the outbreak of the rebellion. In 1864 it was 285 for the dollar.

—During the late cold spell ice was gathered in Atlanta, Georgia; a thing scarcely ever known before.

—In nearly all parts of France there has been a snow blockade, suspending all travel and communication.

—Congressional investigation is showing up a great deal of crookedness in the late elections, in the South.

—A powder mill at Preakness, N. J., exploded on the 28th of December; three men were blown to pieces.

—The reports of distress in England multiply. As the saying is they are altogether "too numerous to mention."

—Senator Sargent's daughter has graduated in medicine and is practicing in the Freedman's Hospital in Washington.

—The plague in Astrakhan is increasing and spreading. It is now reported as being very severe in some Russian towns.

—We saw ice on Twelfth street, in Oakland, nearly a quarter of an inch thick, at one o'clock p. m., January 13. An unusual sight.

—A quicksilver mine is reported as having been discovered in the north end of Lake Co., equal to that of the Sulphur Banks.

—Dr. L. E. Hudson, a young physician of Oakland, died January 6, from inhaling poisonous gases while engaged in dissection.

—Reports against the working of female suffrage in Wyoming are denied by resident witnesses. They say elections are conducted with greater propriety.

—The Erie Railway has completed their third rail, making a narrow as well as a broad gauge from Buffalo to New York. The distance measures 425 miles.

—The hostile Cheyennes confined at Fort Robinson made a dash for liberty on the night of Jan. 9 and more than forty were shot by the military who pursued them.

—On Sunday, Dec. 22, Fox's Variety Theatre in Philadelphia was opened for a "full dress rehearsal;" a crowd was present. The manager was arrested on Monday.

—The loss in wages by a strike at Oldham, England, amounted to \$300,000, besides the expenditure of Union funds, and the loss to capital by the suspension of four million spindles.

—The city of Cork refused to receive Gen. Grant. That is ungrateful. The United States have received a great number from that country whom we could as well spare as they could spare Gen. Grant.

—A Chinaman connected with the embassy in Paris, has passed his examination for the degree of Bachelor of Letters, though he has been there but one year, and knew not a word of the language when he came there.

—Mrs. Catherine Roe, of Washingtonville, Orange Co., N. Y. brought suit at White Plains against George Eppel, for damages for the sale of ale to her husband, recovering \$200. The Judge allowed her 5 per cent, additional.

—There has lately been a great uprising of students in Russia. Hundreds of arrests were made, and some injured by the soldiers. It originated in the Medical Schools on account of some new orders against which the students protested.

—At the Sulphur Banks Quicksilver mine in Lake Co., Cal., Daniel Sullivan fell from a scaffold into a shaft and into a stream of water which was a temperature of 180 degrees. He was taken out immediately, but soon died, being so badly scalded.

—A Moscow telegram says that an express train on the Rostow and Vladi-Kavkas Railway recently fell off an embankment. Twenty persons were killed, including General Hintze and several functionaries and officers of the army of the Caucasus. Thirty-eight persons were injured.

—Mrs. Stevens said, in a temperance meeting in San Francisco, January 9th, there were no less than 4,000 places in that city where liquor is sold, where at least \$40,000 are spent each day, and yet men are starving here for want of work." And so it must continue while temperance people denounce prohibition.

—John S. Morton, President of the Permanent International Exhibition Company of Philadelphia, and Samuel P. Huhn, Treasurer, have been sent to States Prison for ten years each, for fraudulently issuing stocks which they used, to the amount of \$2,000,000. Stokes, the secretary, their associate in crime, is in an insane asylum. Morton was also President of the Market street Railway, grandson of a signer of the Declaration of Independence, and late a candidate for Lieutenant Governor of Pennsylvania.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JAN. 16, 1879.

OUR Office is adorned with the best Calendar we have yet seen. In arrangement and workmanship it does credit to the Office which got it up. As we did not print it, of course it comes from the Review and Herald Office.

Acknowledged.

We acknowledge the receipt of invitations from old friends in the various churches in this State, and from some new ones whom we have never seen, to visit them. We can only express thanks, without any promise to accept their invitations. We came to work in the office of the SIGNS, and thus far have found plenty to keep us pretty closely here, without any prospect of a change. We will however make an appointment, to meet them all, providence permitting, at the next California Camp-meeting. We hope not one will forget the appointment, as we are very anxious to meet with them.

Hold the Fort.

SECOND RESPONSE TO APPEAL FOR BATTLE CREEK AND OAKLAND HOUSES OF WORSHIP.

BROTHER AND SISTER DARIUS AND SARAH REYNOLDS, from Illinois, now sojourning at Austin, Texas, send \$40 as a New Year's present to the churches at Battle Creek and Oakland,—\$20 each. They write, Jan. 1, 1879:—

"Having noticed in the Review your urgent appeal, and that of Sister White, for help to relieve the Oakland church from a heavy debt, and also for more aid for the Tabernacle at Battle Creek, we have concluded to send you a donation of \$40, to be equally divided between the two. We do not much favor the plan of building churches and then calling for outside help; but these cases may be exceptions. Certainly it would greatly embarrass the work all along the coast to lose the Oakland church.

"I once gave \$100 to help pay for a church bought by the Free Methodists in Chicago. It was purchased for \$6,000, and was said to be worth \$15,000. An agent was sent to solicit aid from Eastern Conferences, but he failed to get up an interest, or the people felt too poor to help, so the church went back to its former owners. But I believe this will not be the case with us. As long as our people have such stirring appeals for help, and such examples of liberality and consecration as you have given, the work, with the blessing of God, will succeed."

These dear aged friends of the truth have commenced the new year well. We put them down good for \$10 each month for each of these churches until the debts shall be paid. All remittances for these houses in money orders or drafts should be made payable to James White, and the envelopes should be addressed, Elder James White, Denison, Texas, Box P. Small sums in bank notes should be sent direct to either Review and Herald, Battle Creek, Mich., or to Pacific Press, Oakland, Cal. J. W.

Christmas Offerings.

GOOD NEWS FROM BATTLE CREEK AND OAKLAND; GRAND SUCCESS.

We are happy to learn from W. C. W. that the Christmas tree at Battle Creek, Mich., bore fruit in the form of cash amounting to more than seven hundred dollars. This is better than we expected. But we are astonished to learn from J. E. W. that the Oakland, Cal., church have done even more. Its numbers are about one-third the Battle Creek church, and most of these are very poor. There is not a tithing property in the Oakland Church that there is in the Battle Creek Church, and yet their tree bore one hundred dollars more than the Battle Creek tree. If Battle Creek has done better than we expected, Oakland has done BEST.

It is understood everywhere that California is a grand State for fruit; but that one tree in mid-winter should produce fruit to the value of more than eight hundred dollars!! Astonishing? Indeed it is. Hold the fort? We imagine we hear an affirmative response from all true hearts, not only all along the Pacific slope, from San Diego on the south to British America on the north, but from every part of our good country. The debts shall be lifted from these two houses, built for God, at the two great centers of the work. We wait with happy solicitude for full reports from all parts of the wide field. When these houses shall be free from debt, a pamphlet for each will be published, containing the names of the donors and the amount each has given, and a copy will be furnished to each donor free.

JAMES WHITE.

OVER \$1000 were gathered from our Oakland tree. We sent a hasty report at first of the money only, because we did not know the value of other gifts.

Good Health.

We have seen a copy of this monthly, which is our long time friend, the Health Reformer, with another name. Our first remark was upon the antiquated appearance of the new title page. But, why not? It is Vol. 14. And who ever before heard of a first class health journal living to be so old as that?

And yet it need not dress up with such an appearance of old age, for it has not yet got its growth. It is decidedly a growing magazine. Judging from a hasty look we think this first, under its new name, is an excellent number.

We used to exchange with the Reformer, and we are sure it cannot be intentional that we have received no copy of Good Health. Please remember us.

The Weekly Instructor.

At our last annual meeting, the General Sabbath-school Association recommended the publication of a weekly Instructor. This sheet is now published in behalf of the Sabbath-school interests, and its importance to the schools cannot be overestimated. Every Sabbath-school (and there should be one in every company of S. D. Adventists) should have a club of the weekly Instructor.

The question is often asked,— WHAT SHALL WE DO FOR LESSON BOOKS?

We have not enough for all the scholars, and can buy no more from the Office. We answer, Take a club of the weekly Instructor. The Instructor will contain weekly Lessons for children, designed for those between the ages of ten and fifteen; and Lessons for youth, suited to those who are fifteen years old and upwards. Once a month the Lesson Sheets for Bible Classes will be placed in the Instructor as a Supplement. Thus everything we have in the line of lessons will be found in the Instructor except "Lessons for Little Ones," which is published in book form.

The Instructor will also contain much interesting and instructive matter relating to the Sabbath School interests, besides its usual amount of original and carefully selected reading, with occasional letters from the children.

Do not send for too small clubs. You should not estimate how many copies you need by the number of families that send children to the Sabbath School. Clubs of sufficient size should be ordered, so that each scholar capable of studying for himself can have a sheet, and so that your neighbors and their children who may be induced to come in and take part with you, may each have a copy.

WE APPEAL

to our ministers, tract-society officers, and Sabbath-school officers especially, to immediately take hold of this matter. A responsibility rests upon you who have influence. God will hold you responsible not only for the influence you have, but for what you might have if faithful in these things. Therefore, in view of the day of judgment and the salvation of precious souls for whom Christ died, we appeal to you to take an interest in these matters which materially affect the usefulness of our Sabbath-schools. Usually, churches should have not less than twenty-four copies. This will cost you but one dollar per month, or three dollars per quarter. Small churches or companies need twelve copies. This will be but fifty cents per month, or one dollar and a half per quarter. Families living at a distance from the church, and having a different post-office, can have their copy or copies mailed to their address for ten cents extra per copy, when ordered through the superintendent. The object is that the children may keep up with the class and recite at home, in case they cannot attend the school every Sabbath.

SPECIAL OFFER.

Individuals living alone, who wish to arrange for a Sabbath-school for their neighbors and neighbors' children, can subscribe for a club of five copies at sixty cents each. This would cost but twenty-five cents per month, or seventy-five cents per quarter.

The money for their subscriptions can be paid to the librarian, or sent directly to the Office. In the latter case, the tract society will take no responsibility in the matter. We send this week to each of our tract-society officers, ministers, and librarians, sample copies of the weekly Instructor, with blanks for orders for clubs of the Instructor. We ask for the hearty co-operation of every lover of present truth, that before February, 1879, we may have 15,000 copies on their way to the different schools and homes of our people. S. N. HASKELL.

A SCORNER seeketh wisdom and findeth it not.

Pledges to the Pacific Press.

Dear Brethren of the North Pacific Conference.—You have, no doubt, read the articles in the SIGNS OF THE TIMES, showing the great need of means at this time to pay debts and carry on the work at the SIGNS Office.

The time has come when those of you in this Conference, who have made pledges to the Stock of the Pacific S. D. A. Publishing Association, should make a special effort to pay those pledges.

I am aware of the favor granted you of an extension of time in which to pay these pledges, at the last session of our Conference. But notwithstanding this, if you will come forward now and pay your pledges, you will render great and much needed assistance to the cause at this time.

Now as there is pressing need of means at the SIGNS Office to pay interest and debts, you are invited to make an earnest effort immediately to fulfill your vows.

Send your money direct by draft or money orders to the Pacific Press, Oakland, California, and report the same to the Conference Secretary, Mrs. A. P. Van Horn, Salem, Oregon. I. D. VAN HORN, Pres. N. P. Conf.

Appointments.

ELD. WAGGONER appoints to preach in Oakland Sabbath, 18th, and San Francisco Sunday evening, the 20th.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30. Prayer-meeting every Tuesday evening at 7:30. Sabbath-school at 9:15 o'clock Sabbath morning.

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30. Prayer-meeting every Tuesday evening at 7:30. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central railroad cross Laguna street near the church.

Business Department.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

\$2.00 EACH. J C Foster 6-1 A Farrington 6-1. C Townsone 6-1, Sarah E Barrette 6-1, J A McCulluch 6-1, J Richardson 6-13, Belle Jennings 6-1, W L Wade 6-1, Mrs Mary Gould 6-1, Mrs C L Luddle-on 6-1, Mrs P J Striplin 6-1, J P Farnsworth 6-1, Susan Shaw 6-1, Jane Coolege 6-1, Catherine E Millard 6-1, Wm Levitt 6-1, Sarah Halstead 6-1, James Gars 6-1, Mrs H M Wallace 6-1, Martin Shepherd 6-1, Elisher Phipps 6-1, H J Spicer 6-1, S S Coston 6-1, J B Chamberlin 6-1, Nicholas Ownby 6-1, Jeremiah Waggy 6-1, Sarah Eldridge 6-5, E Moore 6-1, Mary A Higley 6-1, P M Partridge 6-1, Mrs Betsey Landon 6-1, Frank D Starr 6-1, Mrs W E Lowrey 6-1.

\$1.50 EACH. C W McCaffee 6-1, Mrs Mary Hanson 6-1, Thos Gillfillan 6-1, Rollin Reese 6-1, Nannie J Dye 6-1, Mrs Louisa Johnson 6-5, R S Hensley 6-1, Sarah E Cane 6-1, Mrs Sample 6-1, Benj T Richards 6-1, Mrs Sarah Smith 6-1, P Morrison 6-1, Geo Smiley 6-1, Wm F Stewart 6-1, Wm Patterson 6-1, Mrs A L Kenyon 6-1, Benjamin Turner 6-1, Henry A Wiltsa 6-1, Wilbur Tenby 6-1, Philetus Purdy 6-1, Alex McDonald 6-1, S T Beardslee 6-1, James Woolf 6-1, Clara Z Woodworth 5-1, B L Roberts 6-1, Peter Oranson 6-1, Thomas P Oranson 6-7.

\$1.20 EACH. Mrs L A Sawyer 6-1, Winny A Kember 6-1, H A Anderson 6-1, Royal Phelps 6-1, Albert Olsen 6-1, Henry Young 6-1, James W Carpenter 6-1, Alvin Record 6-1, Norwalk O Reading Room 6-1, Orin Moore 6-1, Emer Newman 6-1, Venesse William 6-1, Prof H Olcott 6-1, Daniel Tripp 6-1, D H Lamson 6-1, D A Wellman 6-1, M F Mullen 6-1, C H Chapman 6-1.

\$1.00 EACH. Harriet Horniday 5-33, Ira Abbey 5-30, Joquin Puls 5-26, Mrs Bulett 5-26, Mrs C Stilwell 5-25.

75 CTS EACH. C T Humphry 5-28, E S Thomas 5-28, Jerome Tubbs 5-28, Mrs R Lane 5-28, Thomas Carr 5-28, B Ward 5-28.

50 CTS EACH. Wm R Adams 5-15, Frank Hodges 5-15, J Sock 5-15, Mrs Gold and Brown 5-20, Mother Rhoda White 5-20, Mrs John Fradland 5-16.

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