

# 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.

VOLUME 5.

OAKLAND, CALIFORNIA, FIFTH-DAY, JUNE 26, 1879.

NUMBER 25.

## The Signs of the Times.

ISSUED WEEKLY BY THE  
Pacific Seventh-day Adventist Publishing Association

ELDER JAMES WHITE, PRESIDENT.

TERMS: Two Dollars a year in advance for a volume of 48 numbers.

Office, Twelfth and Castro Streets,  
Address, SIGNS OF THE TIMES, Oakland, Cal.

### CHRIST STILLING THE TEMPEST.

THE storm was loud, the night was dark,  
The winds and waves tossed the fragile bark  
Where the Saviour peacefully sleeping lay,  
Wearied and worn with the toils of the day.  
Louder and fiercer the wild winds blow,  
Higher and higher the mad waves flow,  
Till the weary disciples cry out in fear,  
Master, carest thou not that we perish here?

Quickly aroused by that cry of distress,  
And then, as now, ever ready to bless,  
He rebuked their doubts and calmed their fears,  
And quickly dried their flowing tears.  
For he stood in the ship with outstretched hand,  
Like one who governs both sea and land  
By his mighty power and sovereign will,  
And he utters the mandate, "Peace, be still."

Obedient at once his high behest,  
The foaming billows sink to rest;  
And the raging winds forbear to blow,  
For they their Master's mandate know.  
The wondering disciples stood amazed,  
And at their Saviour mutely gazed;  
"What manner of man is this," they say,  
"That even the winds and seas obey?"

Thus when temptation's winds arise,  
And clouds of sin hide the light from our eyes,  
We toil in vain our souls to save,  
And are ready to sink beneath the wave;  
Our Saviour is near, and he sleeps not now,  
And if at his cross we humbly bow,  
A heavenly joy will our bosoms thrill,  
As he bids those temptations, "Peace, be still!"

Even so in our lives, when sorrows roll  
Like dashing waves, to sink the soul:  
When we lay our loved ones in the tomb,  
And it seems that nothing can pierce the gloom;  
If we call on him he will surely hear,  
For his blessed presence is ever near,  
And a trusting calm our hearts will fill,  
As he gently whispers, "Peace, be still."

And when life's toils and cares are o'er,  
Ere I sleep in death to wake no more  
Till Michael's trump, with piercing sound,  
Shall rouse the slumberers 'neath the ground;  
O, Thou who alone art mighty to save  
And redeem my soul from the power of the grave;  
May thy gentle voice my weary heart still,  
By softly whispering, "Peace, be still."

—H. M. Gilman, in Herald of Gospel Liberty.

## General Articles.

### Jew and Gentile.

BY MRS. E. G. WHITE.

THE next day after the stoning of Paul, the apostles left the city, according to the direction of Christ: "When they persecute you in this city, flee ye into another." They departed for Derbe, where their labors were blessed by leading many souls to embrace the truth. But both Paul and Barnabas returned again to visit Antioch, Iconium, and Lystra, the fields of labor where they had met such opposition and persecution. In all those places were many souls that believed the truth; and the apostles felt it their duty to strengthen and encourage their brethren who were exposed to reproach and bitter opposition. They were determined to securely bind off the work which they had done, that it might not ravel out.

Churches were duly organized in the places before mentioned, elders appointed in each church, and the proper order and system established there. Paul and Barnabas labored in Antioch some time; and many Gentiles there embraced the doctrine of Christ. But certain Jews from Judea raised a general consternation among the believing Gentiles by agitating the question of circumcision. They asserted, with great assurance, that none could be saved without being circumcised, and keeping the entire ceremonial law.

This was an important question, and one which affected the church in a very great degree. Paul and Barnabas met it with promptness, and opposed introducing the subject to the Gentiles. They were opposed in this by the believing Jews of Antioch, who favored the position of those from Judea. The matter resulted in much discussion and want of harmony in the church, until finally the church at Antioch, apprehending that a division among them would occur from any further discussion of the question, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, and lay the matter before the apostles and elders. There they were to meet delegates from the different churches, and those who had come to attend the approaching annual festivals. Meanwhile all controversy was to cease, until a final decision should be made by the responsible men of the church. This decision was then to be universally accepted by the various churches throughout the country.

The apostles, in making their way to Jerusalem, called upon the brethren of the cities through which they passed, and encouraged them by relating their experience in the work of God, and the conversion of the Gentiles to the faith. Upon arriving at Jerusalem, the delegates from Antioch related before the assembly of the churches the success that had attended the ministry with them, and the confusion that had resulted from the fact that certain converted Pharisees declared that the Gentile converts must be circumcised and keep the law of Moses in order to be saved.

The Jews were not generally prepared to move as fast as the providence of God opened the way. It was evident to them from the result of the apostles' labors among the Gentiles that the converts among the latter people would far exceed the Jewish converts; and that if the restrictions and ceremonies of the Jewish law were not made obligatory upon their accepting the faith of Christ, the national peculiarities of the Jews, which kept them distinct from all other people, would finally disappear from among those who embraced the gospel truths.

The Jews had prided themselves upon their divinely appointed services; and they concluded that as God once specified the Hebrew manner of worship, it was impossible that he should ever authorize a change in any of its specifications. They decided that Christianity must connect itself with the Jewish laws and ceremonies. They were slow to discern the end of that which had been abolished by the death of Christ, and to perceive that all their sacrificial offerings had but prefigured the death of the Son of God, in which type had met its antitype, rendering valueless the divinely appointed ceremonies and sacrifices of the Jewish religion.

Paul had prided himself upon his Pharisaical strictness; but after the revelation of Christ to him on the road to Damascus, the mission of the Saviour, and his own work in the conversion of the Gentiles, were plain to his mind; and he fully comprehended the difference between a living faith and a dead formalism. Paul still claimed to be one of the children of Abraham, and he kept the ten commandments in letter and in spirit as faithfully as he had ever done before his conversion to Christianity. But he knew that the typical ceremonies must soon altogether cease, since that which they had shadowed forth had come to pass, and the light of the gospel was shedding its glory upon the Jewish religion, giving a new significance to its ancient rites.

The question of circumcision was warmly discussed in the assembly. The Gentile converts lived in a community of idolaters. Sacrifices and offerings were made to senseless idols by these ignorant and superstitious people. The priests of these gods carried on an extensive merchandize with the offerings brought to them; and the Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing those things which had been offered to idols, and thereby sanctioning, in some measure, an idolatrous worship.

Also the Gentiles were accustomed to eat the flesh of animals that had been strangled; while the Jews had been divinely instructed with regard to the food they should use. They were particular, in killing beasts, that the blood should flow from the body, else it was not regarded as healthful meat. God had given these injunctions to the Jews for the purpose of preserving their health and strength. The Jews considered it sinful to use blood as an article of diet. They considered that the blood was the life; that the shedding of blood was in consequence of sin, and was a sacred emblem of the Son of God.

The Gentiles, on the contrary, practiced catching the blood which flowed from the victim of sacrifice, and drinking it, or using it in the preparation of their food. The Jews could not change the customs which they had so long observed, and which they had adopted under the special direction of God. Therefore, as things then stood, if Jew and Gentile came to eat at the same table, the former would be shocked and outraged by the habits and manners of the latter.

The Gentiles, and especially the Greeks, were extremely licentious; and many, in accepting Christianity, had united the truth to their unsanctified natures, and continued to practice fornication. The Jewish Christians could not tolerate such immorality, which was not even regarded as criminal by the Greeks. The Jews, therefore, held it highly proper that circumcision, and the observance of the ceremonial law, should be brought to the Gentile converts as a test of their sincerity and devotion. This they believed would prevent the accession to the church of those who were carried away by mere feeling, or who adopted the faith without a true conversion of heart, and who might afterward disgrace the cause by immorality and excesses.

The questions thus brought under the consideration of the council seemed to present insurmountable difficulties, viewed in whatever light. But the Holy Ghost had, in reality, already settled this problem, upon the decision of which depended the prosperity, and even the existence, of the Christian church. Grace, wisdom, and sanctified judgment were given to the apostles to decide the vexed question.

Peter reasoned that the Holy Ghost had decided the matter by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews. He recounted his vision, in which God had presented before him a sheet filled with all manner of four-footed beasts, and had bidden him kill and eat; that when he had refused, affirming that he had never eaten that which was common or unclean, God had said, "What God hath cleansed, that call not thou common."

He related the plain interpretation of these words, which was given to him almost immediately in his summons to go to the Gentile centurion, and instruct him in the faith of Christ. This message showed that God was no respecter of persons, but accepted and acknowledged those who feared him, and worked righteousness. Peter told of his astonishment, when, in speaking the words of truth to the Gentiles, he witnessed the Holy Spirit take possession of his hearers, both Jews and Gentiles. The same light and glory that was reflected upon the circumcised Jews, shone also upon the countenances of the uncircumcised Gentiles. This was the warning of God that he should not regard the one as inferior to the other; for the blood of Jesus Christ could cleanse from all uncleanness.

Peter had reasoned once before, in like manner, with his brethren, concerning the conversion of Cornelius and his friends, and his fellowship with them. On that occasion he had related how the Holy Ghost fell on them, and had said, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could resist God?" Now, with equal fervor and force, he said, "God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as

he did unto us, and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

This yoke was not the law of the ten commandments, as those assert who oppose the binding claim of the law; but Peter referred to the law of ceremonies, which was made null and void by the crucifixion of Christ. This address of Peter brought the assembly to a point where they could listen with reason to Paul and Barnabas, who related their experience in working among the Gentiles. "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."

James bore his testimony with decision—that God designed to bring in the Gentiles to enjoy all the privileges of the Jews. The Holy Ghost saw good not to impose the ceremonial law on the Gentile converts; and the apostles and elders, after careful investigation of the subject, saw the matter in the same light, and their mind was as the mind of the Spirit of God. James presided at the council, and his final decision was, "Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God."

This ended the discussion. In this instance we have a refutation of the doctrine held by the Roman Catholic Church—that Peter was the head of the church. Those who, as popes, have claimed to be his successors, have no foundation for their pretensions. Nothing in the life of Peter gives sanction to those pretended claims. If the professed successors of Peter had imitated his example, they would have taken no authoritative position, but one on an equality with that of their brethren.

James in this instance, seems to have been chosen to decide the matter which was brought before the council. It was his sentence that the ceremonial law, and especially the ordinance of circumcision, be not in any wise urged upon the Gentiles, or even recommended to them. James sought to impress the fact upon his brethren that the Gentiles, in turning to God from idolatry, made a great change in their faith; and that much caution should be used not to trouble their minds with perplexing and doubtful questions, lest they be discouraged in following Christ.

The Gentiles, however, were to take no course which should materially conflict with the views of their Jewish brethren, or which would create prejudice in their minds against them. The apostles and elders therefore agreed to instruct the Gentiles by letter to abstain from meats offered to idols, from fornication, from things strangled, and from blood. They were required to keep the commandments, and to lead holy lives. The Gentiles were assured that the men who had urged circumcision upon them were not authorized to do so by the apostles.

Paul and Barnabas were recommended to them as men who had hazarded their lives for the Lord. Judas and Silas were sent with these apostles to declare to the Gentiles, by word of mouth, the decision of the council: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burdens than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well." The four servants of God were sent to Antioch with the epistle and message, which put an end to all controversy; for it was the voice of the highest authority upon earth.

The council which decided this case was composed of the founders of the Jewish and Gentile Christian churches. Elders from Jerusalem, and deputies from Antioch, were present; and the most influential churches were represented. The council did not claim infallibility in their deliberations, but moved from the dictates of enlightened judgment, and with the dignity of a church established by the divine will. They saw that God himself had decided this question by favor-

ing the Gentiles with the Holy Ghost; and it was left for them to follow the guidance of the Spirit.

The entire body of Christians were not called to vote upon the question. The apostles and elders—men of influence and judgment—framed and issued the decree, which was thereupon generally accepted by the Christian churches. All were not pleased, however, with this decision; there was a faction of false brethren who assumed to engage in a work on their own responsibility. They indulged in murmuring and fault-finding, proposing new plans, and seeking to pull down the work of the experienced men whom God had ordained to teach the doctrine of Christ. The church has had such obstacles to meet from the first, and will ever have them to the close of time.

Jerusalem was the metropolis of the Jews, and there were found the greatest exclusiveness and bigotry. The Jewish Christians who lived in sight of the temple would naturally allow their minds to revert to the peculiar privileges of the Jews as a nation. As they saw Christianity departing from the ceremonies and traditions of Judaism, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant against Paul, as one who had, in a great measure, caused this change. Even the disciples were not all prepared to willingly accept the decision of the council. Some were zealous for the ceremonial law, and regarded Paul with jealousy, because they thought his principles were lax in regard to the obligation of the Jewish law.

When Peter, at a later date, visited Antioch, he acted in accordance with the light given him from Heaven, and the decision of the council. He overcame his natural prejudice so far as to sit at table with the Gentile converts. But when certain Jews who were most zealous for the ceremonial law came from Jerusalem, he changed his deportment toward the converts from paganism in so marked a degree that it left a most painful impression upon their minds. Quite a number followed Peter's example. Even Barnabas was influenced by the injudicious course of the apostle; and a division was threatened in the church. But Paul, who saw the wrong done the church through the double part acted by Peter, openly rebuked him for thus disguising his true sentiments.

Peter saw the error into which he had fallen, and immediately set about repairing it as far as possible. God, who knoweth the end from the beginning, permitted Peter to exhibit this weakness of character, in order that he might see that there was nothing in himself whereof he might boast. God also saw that, in time to come, some would be so deluded as to claim for Peter and his pretended successors, exalted prerogatives which belonged only to God; and this history of the apostle's weakness was to remain as a proof of his human fallibility, and of the fact that he stood in no way above the level of the other apostles.

#### Can God Organize Matter To Think?

(Continued.)

HERE is what one of the believers in immaterialism says: "Now we are frank to confess that we do not know precisely what a spiritual body is. Some of its characteristics may be, perhaps, pretty well defined, and that is about as far as we can go."—*N. V. Hull, Editor Sabbath Recorder, Aug. 30, 1877.* Another, a doctor of divinity says, "It must not be thought amiss, nor awaken surprise, if we confess that we know not in what the essence of soul, or spirit, consists."—*Man All Immortal, p. 29.* They can neither tell what matter is nor what spirit is, so they are all compelled to confess. Then how do they know that spirit is not one firm of matter? And Newham writes: "We do not consider the question of the materiality of the soul as being very important, because what we call spiritual may, in fact, be an infinitely fine modification of matter, far too subtle to be apprehended by our present powers."—*Body and Mind, p. 97.*

Dr. Knapp says: "This doctrine respecting the immateriality of the soul, in the strict philosophical sense of the term, is of far less consequence to their religion than is commonly supposed. The reason why so much importance has been supposed to attach to this doctrine is, that it was considered as essential to the metaphysical proof of the immortality of the soul. But since the immateriality of the soul, in the strictest sense, can never be made fully and obviously certain, whatever philosophical arguments may be urged in its favor, the proof of immortality should not be built

upon it."—*Christian Theology, vol. ii., p. 372.*

To these pertinent testimonies we add one more, that of the renowned John Locke, who says: "We have the ideas of matter and thinking, but possibly shall never be able to know whether any mere material being thinks or not; it being impossible for us, by the contemplation of our own ideas, without revelation, to discover whether Omnipotence has not given to some systems of matter, fitly disposed, a power to perceive and think, or else joined and fixed to matter so disposed, a thinking, immaterial substance; it being, in respect of our notions, not much more remote from our comprehension to conceive that God can, if he pleases, superadd to matter a faculty of thinking, than that he should superadd to it another substance, with a faculty of thinking; since we know not wherein thinking consists, nor to what sort of substance the Almighty has been pleased to give that power which cannot be in any created being but merely by the good pleasure of the Creator. For I see no contradiction in it, that the first eternal thinking Being should, if he pleased, give to certain systems of created, senseless matter, put together as he thinks fit, some degrees of sense, perception, and thought."—*Essay, Book iv., chap. 3.*

Then, for all that the wisest men can tell, it may be matter after all which thinks.

Who can tell what light is? You are in a dark room. You hold in your hand a match. It is nothing but a bit of wood and a little brimstone,—both gross matter, and no light in either of them. You scratch the match, and lo! the whole room is full of light. What is that light? It is not a living thing, an immaterial intelligence, is it? No; it must be matter in some form. But why does it give light? We see that it does, but none can tell why. Is not the production of light out of these dark materials in the above case as wonderful as the production of thought by the human material brain. The one is as unexplainable as the other. Light travels with the velocity of 200,000 miles a second, that is, eight times around the earth while you are winking your eye once! Yet this same light is material; for it can be analyzed. Pass a ray of light through a prism, and it is separated into seven distinct parts; viz., red, orange, yellow, green, blue, indigo, and violet.—*Wells' Natural Philosophy, p. 326.* This shows conclusively that light is material, though of a very subtle nature. Can the body of an angel be of a purer or higher substance than this? It may be; for perhaps God has matter in his great laboratory far more refined than any with which we have to do.

"As there are forces in the universe unknown and even inconceivable to man, so there may also be celestial bodies called spirits totally unlike what he sees about him, real and substantial each in its kind, but too subtle for human understanding. Science asserts there is no such thing as pure space. The air is displaced by our walking through it, and the ether may be cut in twain by an angel's winged form, our eyes perceiving neither air, ether, nor angel. Man's ignorance of the essence of things is too patent. Spirits, good and bad, belong to the realm of the supernatural, are of the order of the celestial material, but not gross. I think God may have some other substances besides 'oxygen, nitrogen, and carbon' out of which to make them. Science, very probably, could neither weigh, analyze, nor measure Gabriel. Nevertheless this royal being is somebody, and immateriality as referred to him and his heavenly fellows is a misnomer, a theological blunder."—*D. T. Taylor, in Bible Banner.*

But it is not necessary to suppose any other substances than those with which we are already acquainted. A being created out of light, electricity, and heat would be sufficiently elevated to meet our highest conceptions of even a seraph. What is heat? I enter a cold room. The stove is cold, the wood is cold, the match is cold. I light the match, ignite the wood, and shortly the room is filled with heat. What is that? From whence did it come? It is made from gross matter, and hence is material. We can feel it, we can see the effects of it; but here our knowledge stops. Neither heat nor light have any weight. Take the most powerful burning-glass, and pour ten thousand rays of light upon the most delicate balance, and it does not affect it in the slightest degree. So an iron rod as cold as ice or white hot does not vary a particle in weight. ("Wells' Natural Philosophy," pp. 207, 293.) What are they then? Not immaterial, intelligent spirits certainly. They are either a subtle kind of matter, or the action of matter in certain conditions.

Brand's Encyclopedia of Science says,

"The cause of the phenomena of heat is unknown; but they are supposed to depend upon the presence of a highly attenuated, imponderable, and subtle form of matter, the particles of which repel each other, but are attracted by other bodies."—*Article Heat.*

That wonder of all wonders,—electricity, what is it? All nature is running over full of it,—the earth, the clouds, the metals, our own bodies; yet who can explain it? It is easily produced by rubbing two pieces of matter together, as glass and silk, or a child's hand and a cat's back. See the electric sparks fly! Take this simple fact, now of every-day occurrence. A man stands in New York. He touches the end of a wire, and a man across the ocean in London immediately perceives the fact. He cannot explain how this is done. We say it is done by electricity. Ah! but what is electricity? Is it an immaterial, intangible, conscious spirit from the other world? Three centuries ago it probably would have been explained as such, but now we know it is simply an action upon matter, wonderful as it is. It is produced from matter; hence it must be either a subtle kind of matter or the product of matter. Any way, its whole origin is material. It is not an immaterial intelligence. Says Mr. Wells, "Neither do we know whether electricity is a material substance, a property of matter, or the vibration of an ether."—*Wells' Natural Philosophy, p. 369.*

The nature and action of electricity is just as marvelous as that of thought itself. It is no more wonderful or unreasonable than that the natural brain should produce thought than that a piece of glass should produce electricity. Every year scientific investigation is revealing new wonders of matter. A man only exposes his ignorance when he says that matter cannot do this and cannot do that. He is simply asserting that of which he knows nothing. It is our humble opinion, well founded, we think, too, both in revelation and science, that angels and the celestial beings are as material as men, only that they are more highly organized, more refined,—matter on a higher plane. Who that has carefully observed the wonderful and infinite diversity of matter, even as seen in this earth, will deny the reasonableness of this position? It cannot be disproved, to say the least. When we have found out God to perfection, when we have explored earth, Heaven, and hell, and have fathomed all the infinite diversities and capabilities of matter, then, and not till then, will it do for us to say what God can do with matter and what he cannot do.

Attraction of gravitation, what is it? It is that power which holds all bodies down to the earth. It pulls the apple off the tree, and causes it to fall to the ground. I hold a stone in my hand. I let it go, and it falls to the ground. Why is this? Because attraction pulls it there. Attraction operates upon all bodies in the universe, however distant. The sun attracts the earth, and holds it in its orbit. Says Wells, "Every portion of matter in the universe attracts every other portion."—*Nat. Phil., p. 30.*

Attraction, then, is either a very subtle kind of matter, or else the product of matter. Its source is wholly material. Imagine the tremendous power with which the sun attracts this huge earth. Hitch ten thousand monster ropes and chains to Jupiter, fasten the other ends to the earth, and then let the earth drop. How quickly all would be snapp'd in twain! Yet the sun, by the simple power of attraction, holds this same earth as easily as a boy holds his kite. But can you dissect attraction? Can you cut and carve it? Can you see it and handle it? Can you hear, or smell, or taste it? Can you say, It is so long, so wide, and so high? It is black or white, sweet or sour? No; it is just as indefinable and inscrutable as thought itself. Yet no one claims that it is a living being. Its root and source is in matter and of matter. Till our theologians can explain some of these wonders of matter, they need not come to us with their assumptions that matter cannot think, because they cannot tell how it thinks.

Who can explain so simple a thing as vegetable life, that force by which all vegetables grow? I have in my hand a seed. It is round, and hard, and apparently lifeless. I can weigh it, measure it, open and dissect it. I now take a handful of common earth, mere particles of dust. There is no life here that I can see. This dust I can weigh, measure, divide, and analyze. I put the seed into it, and add a few drops of water. The water I can handle, measure, and analyze. It is composed of oxygen and hydrogen,—common matter in its crudest form. All these elements are nothing but matter. Now can matter do anything? Can it stir itself? Can it move? Can it arrange itself in a different

manner from that in which you place it? Our immaterialist friends say, No, never; but we say, Yes, when vitalized.

Now look. Shortly that seed swells out, becomes larger. A little sprout begins to put forth, and tiny roots are thrown out. Particles of that water are taken up, and atoms of matter are appropriated. Day by day a stock grows up inch by inch, until it stands six feet high and two inches through. Is not all this matter from beginning to end? Is it not all done by matter? Yes. None would be so foolish as to claim that that stock inclosed an immaterial, intelligent entity, to which this action is due. It is, done by the power of vegetable life which the Creator has stored in that little seed, a particle of matter. Ah! there is the secret of it. The principle of life, vegetable life, has been placed there by God. Then inanimate matter can be so endowed by the Creator as to move, and act, and live. Open that green corn stalk, and you will see that the sap is constantly running up through all its pores. There is life and action there; yet it is nothing but matter after all—matter vitalized. But can that stone, that piece of iron grow? No; God has never bestowed that power upon these, but he has upon other matter, or rather matter in other forms. Is it, then, any harder for God so to organize and endow matter that it will think and reason, than it is to give it vegetable life so that it will grow?

But going a step higher than vegetable life, we have animal life. First, we have matter in its crudest form, a mere lifeless mineral, though even here there is evidently a very low kind of life. The next step higher, as we have seen, is matter in the vegetable form, with vegetable life. The next and third step in matter is where it is endowed with animal life. This the dumb brutes have in common with man. The highest order of vegetable life and the lowest order of animal life are so nearly alike, that it is sometimes difficult to mark the dividing line.

But what is animal life? Take that little flea, that fly, that mosquito. Each has animal life, is possessed of sensation, of power to do, to move, and to propagate its species. Yet these are nothing but matter organized. No one claims that they have immortal souls. Indeed, believers in the immortality of man's spirit generally agree in denying even intelligence to the higher brutes, much more to the lower.

Now we ask them to tell us what animal life is. It is not reason, it is not intelligence, it is not an immaterial person, an intelligent, thinking being, dwelling in all these fleas, flies, and gnats. No; they say it is simply animal life. Well, then, gross matter can be endowed with life so as to move, eat, drink, propagate, etc. Can these wise spiritualizers put their finger on that animal life and tell us what it is? How long, how wide, how deep is it? How much does it weigh? Can they open and dissect it, can they analyze it chemically? No; yet they are compelled to acknowledge that it is an attribute which God has bestowed upon certain organizations of matter. Simple matter has been endowed by the Creator with this wonderful faculty.

Now we appeal to any candid man to say if this attribute of matter is not just as mysterious, just as incomprehensible, and just as difficult to conceive of, as that God should also organize matter in certain forms so as to be able to think, reason, and be intelligent. We cannot tell how matter can think, neither can they tell us how matter can live, and yet it does both. D. M. CANRIGHT.

(To be Continued.)

As a rule it may be said that those who deserve honors do not often desire them, and that they who desire them do not often deserve them. "How can ye believe which receive honor one of another?" This life is short, and all its honors fade; and if while seeking to assert yourself, and win the respect that is your due, you miss the opportunity of saving one poor sinner, how sad will be the mistake you make. But if you give your energies to the work of God in such true self-forgetfulness that you shall be careless of man's applause, and forgetful even of what is your right, God in his providence will care for you. He will exalt you to blessing and honor, and will crown you at last with peace.—*The Christian.*

WE speak very slighting of an inch of rain—in fact, even of ten or twelve inches. How many appreciate the magnitude of an inch of rain? Not many we imagine, else they would esteem it more highly. A computation shows that there are 6,572,650 square inches in an acre of land; so that an inch depth of rain on an acre yields 9,572,650 cubic inches of water, which, at 277,274 cubic inches to the gallon, makes 22,622.5 gallons, or 226,225 pounds, equal to 100,993 tons, nearly 101,000 tons per acre.

WISDOM.

Wisdom is humble, said the voice of God. 'Tis proud, the world replied. Wisdom, said God, Forgives, forbears, and suffers, not for fear Of man, but God. Wisdom revenges, said The world, is quick and deadly of resentment, Thrusts at the very shadow of affront, And hastes, by death, to wipe its honor clean. Wisdom, said God, loves enemies, entreats, Solicits, begs for peace. Wisdom, replied The world, hates enemies, will not ask peace, Conditions spurns, and triumphs in their fall. Wisdom mistrusts itself, and leans on Heaven. Said God. It trusts and leans upon itself, The world replied. Wisdom retires, said God, And counts it bravely to bear reproach, And shame, and lowly poverty, upright; And weeps with all who have just cause to weep. Wisdom, replied the world, struts forth to gaze, Treads the broad stage of life with clamorous foot, Attracts all praises, counts it bravely Alone to wield the sword, and rush on death; And never weeps, but for its own disgrace. Wisdom, said God, is highest, when it stoops Lowest before the Holy Throne; throws down Its crown, abased; forgets itself, admires, And breathes adoring praise. There Wisdom stoops, Indeed, the world replied, there stoops, because It must, but stoops with dignity; and thinks And meditates the while of inward worth.

Thus did Almighty God, and thus the world, Wisdom define: and most the world believed, And boldly called the truth of God a lie. Hence, he that to the worldly wisdom shaped His character, became the favorite Of men, was honorable termed, a man Of spirit, noble, glorious, lofty soul! And as he crossed the earth in chase of dreams, Received prodigious shouts of warm applause. Hence, who to godly wisdom framed his life, Was counted mean, and spiritless, and vile; And as he walked obscurely in the path Which led to Heaven, fools hissed with serpent tongue, And poured contempt upon his holy head, And poured contempt on all who praised his name.

But false as this account of wisdom was, The world's I mean, it was its best, the creed Of sober, grave and philosophic men, With much research and cogitation framed, Of men, who with the vulgar scorned to sit.

—Pollok's Course of Time.

Modern Spiritualism.

THE MANNER AND LOCALITY OF ITS RISE.

The subject of "Modern Spiritualism" has, in a measure, ceased to be a novelty; for, though it is an infant in years, in the few years of its existence it has grown to such an extent that very few, if any, can be ignorant of the fact of its existence, or even of the phenomena through which it has been developed, and by which it is sustained. The following testimony from a writer in the *Spiritual Clarion*, in an article entitled "The Millennium of Spiritualism," is faithful in regard to the manner of its rise, and is also interesting as showing the feelings of its devotees. He says:—

"This revelation has been with a power, a might, that if divested of its almost universal benevolence had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplicable phenomena.

"It comes with foretelling, with warning. It has been, from the very first, its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand in its very infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer and the most determined doubter."

The phenomena of Spiritualism presents the characteristics of *power* and *intelligence*, beyond the control of both the medium and the spectator. Of this fact, says Judge Edmonds: "It forecloses every objection urged against it. If it is supposed to be by the toes on the floor, it is transferred to the table; if supposed to be done by machinery, it is done high up on the wall, or on a railroad train in motion; if supposed to be deception in the dark, it is done in broad light; if supposed to be delusion, it comes to so many different persons, and is perceptible even to animals; if supposed to be collusion, it is done in so many different places that collusion is out of the question; if supposed to be ventriloquism, it is done without a sound; if supposed to be our mind, it is done against our will. Thus every supposable explanation is met and answered by itself and its manifestations.

"It speaks many languages; it answers mental questions; it tells things unknown to the medium; it foretells things to happen; it identifies individuals; it comes and goes at its pleasure and not at ours; it indulges in untruth and contradictions, and this against the will of the medium; it tells things not in the mind of any one present; it displays a will and purpose of its own, just as the human mind does; it comes everywhere and in all parts of the world with the same characteristics; it takes pains and contrives means to obviate ob-

jections to it; and, finally, it shows the phenomena of moving inanimate matter without mortal contact, and displaying intelligence."

Volumes of reliable testimony and well-authenticated facts might be presented in harmony with the foregoing statements, but they are so well known that it is quite unnecessary; and the various theories designed to prove it an illusion, are fast being abandoned. These theories we shall not stop to review, but shall endeavor to give the true theory: that which is sustained by truth itself—the word of God.

In giving a Bible view of Spiritualism, it is our object to point out its nature and origin; but as it stands connected with the fulfillment of prophecy, it will be necessary to briefly notice the time and place of its rise, in order to perfectly identify it.

In the prophecies, kingdoms or governments are symbolized by beasts. The four universal governments which have existed since the days of Nebuchadnezzar, namely, Babylon, Medo-Persia, Greece, and Rome, were represented in Dan. 7 by a lion, a bear, a leopard, and a dreadful and terrible beast. Compare chapters 2 and 7, and notice particularly chapters 2: 38-40; 5: 28, 31; 8: 20, 21; Luke 2: 1. In Rev. 13: 1-8, is given the description of a beast having the characteristics of all the beasts of Dan. 7, showing clearly that it occupies the same dominion as the four monarchies of Daniel's vision, and is the last form of the Roman empire, under papal rule, commencing A. D. 538; the forty and two months, or time, times, and a half, of its power extending to the captivity of the pope by the French, in 1798.

"Another beast" is described in Rev. 13: 11-17 as "coming up" at the time that the first went into captivity, which we think is a symbol of the United States of America. To those who wish to examine this scripture we offer the following suggestions:—

1. It is *another beast* in distinction from the papal beast, and therefore it is neither the papal power nor any part of it.
2. It comes up "out of the earth;" this shows its locality to be separate from that of the former or papal beast, which is represented as rising "out of the sea."
3. It has two horns like a lamb, in contrast with the horns of the first beast, which have crowns on them.
4. It speaks like a dragon. It is hypocritical, its practice being inconsistent with its profession. By referring to Dan. 7: 8, we find that the Roman Catholic church is symbolized by the little horn diverse from the others: hence an ecclesiastical power is symbolized by a horn. And we consider that the two horns are the civil and ecclesiastical powers of this nation. That hypocrisy has characterized both these powers from the very rise of this nation to the present time, we prove thus:—

- a. When the Puritans came to this country to avoid the persecution of the old world, their professed intention was to found a government without a king, and a church without a pope, or earthly head, and thus insure civil and religious liberty to all; but their acts were inconsistent with this profession, many of their laws being arbitrary and tyrannical; insomuch that they bitterly persecuted the Quakers and the Baptists. The State of Maryland also enacted laws against the Catholics.
- b. While the government is professedly based on the principles set forth in the Declaration of Independence, which recognizes the equality of all mankind, and their right by creation to life, liberty, and the pursuit of happiness, it has enslaved millions, depriving them of all these unalienable rights, and placing their very lives in the hands of their owners; and this without any higher authority than their own selfishness, and against the dictates of humanity and of God's word.
- c. While it professes to grant perfect freedom in regard to religion, it virtually sustains, by recognizing, the observance of the first day of the week, and will not sustain the observance of the seventh day, which God has sanctified, and commanded us to keep, nor will it vindicate the rights of those who keep the fourth commandment of the decalogue. Thus the stringent Sunday laws of Pennsylvania have been maintained as being constitutional.
- d. While the churches of this land profess the most enlarged benevolence and the purest Christianity, as bodies they became accessories to the sin of slaveholding by fellowshiping it, and apologizing for it before the world; and this to such an extent that Dr. Barnes' saying became a proverb, that the American churches were the bulwarks of American slavery, and that there was no power out of the church that could sustain it one hour if it was not sustained in the church.

These points are sufficient to show the perfect fulfillment of this part of the prophecy.

5. He exercises all the power of the first

beast. This cannot mean that its jurisdiction extends over the same dominion, for they exist contemporaneously. The two-horned beast works before, or in the sight of, the first beast, and causes the earth and them that dwell therein to worship the first beast. It must therefore signify that the power exercised by the two is the same in kind.

6. He doeth great wonders, and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast. Miracles are of two kinds—true and false. As there are false christ, true and false prophets, and true and false apostles, so there are true and false miracles; those wrought to attest and spread the truth, and those also to deceive and to overthrow the truth: lying wonders. We notice that it does not deceive by professing the power to work wonders, but by those miracles which it had power to do. It works miracles to deceive; the result is shown in the next specification.
7. It induces them that dwell on the earth to make an image to the first beast. Mark in this the evidence of its being a republican government; the action of the people is sought in the erection of this image.
8. This image is not one erected by the papal power, but it is an image or likeness of that power, erected by another power in another locality. A superficial view of this prophecy has led many writers to err on this point; supposing it might be fulfilled by the Catholic church making an image for its own worship; but this does not meet the demands of this scripture.
9. He causes all classes, great and small, rich and poor, free and bond, to worship the first beast by receiving his mark, &c. It not only presents the characteristics of a democratic government, but has bondmen in its dominion also, thus maintaining its diverse features in *liberty and slavery*.

Although we do not claim the complete fulfillment of this prophecy as regards the image, believing that to be dependent on a more full development of the lying miracles, we do claim that in all other respects it is most clearly fulfilled in the United States: that in that point also it can be fulfilled only in a government like ours; and that several of these points are not met in any other theory or view that we have ever seen founded on this prophecy.

In this view we see no possible ground for objection, unless a question may arise as to the persecution induced by these false miracles, that is, by Spiritualism, inasmuch as it is tolerant in profession, and, instead of curtailing the privileges of any, it goes to the opposite extreme, and offers to all freedom from restraint. But none, we apprehend, will raise this question who examine this subject with care, or who have any just idea of the present and future work of Spiritualism. We remark,

1. If Spiritualism be a deception of Satan, we cannot expect that he will introduce it by announcing his real intention.
2. Spiritualists talk of peace and oppose war, but the final object of the deception is to gather the nations to the battle of the great day. See Rev. 16.
3. Spiritualism loves popularity, but hates the Bible and its institutions; therefore it may well be expected to favor Sunday-keeping, and oppose the keeping of the Sabbath in obedience to God's commandment.
4. It is true that Spiritualists denounce all law, and offer freedom from restraint; but the natural tendency of this is to subvert government and to introduce a state of anarchy which is certain to cause a disregard of all rights. Human nature without government has never protected any people, and we cannot hope for justice from those who, unrestrained, oppose God and his word. Instead of militating against our view of this prophecy, this question strengthens it by pointing us forward to the time when all law and all rights will be trampled under foot, and the servant of God left to the mercy of a lawless mob influenced by the worst passions that demons can arouse. And no one who reads the proofs which we shall offer can say that the picture is overdrawn or the danger magnified. EDITOR.

(To be Continued.)

A Point of Law.

"Now then, state your case," said a Detroit lawyer the other day, as he put a \$5 bill away in his vest pocket. "Well," began his client, "suppose the man living next door wants to put a barn up right against my line, coming within two feet of my house?" He can't do any such thing" replied the lawyer. "But I want to put my barn right up against his line," remarked the client. "Oh! ah—yes, I see; Well sir, go right ahead and put your barn there. All the law in the case is n your side."

Letter From a German Brother.

MUCH BELOVED BRETHREN: My greeting is, Peace be with you. For a long time I have wished to tell you something about the state of things here; want of time, however, seemed constantly to prevent me from doing so.

Permit me, dear brethren, first, to make a few statements in regard to my own course through life. I was born in the neighborhood of Odessa, in southern Russia. My father was a strong reformist, and, consequently, I was brought up in the bosom of the Reformed church, to whose doctrines I became strongly attached. But through the mercy of God, I was, in my seventeenth year, sufficiently converted to behold myself a sinner.

In my twenty-second year I went to America. I here came in contact with the Baptists, against whom I was very much opposed. But as soon as I saw the necessity for true baptism I was baptized, and about three months later, my wife took the same step, both of us thereby becoming members of the Baptist society. I was baptized on March 20, 1877, and from that time onward I kept studying the word of God, seeking the whole truth.

In the same year, two Adventist brethren went through here, distributing and selling tracts concerning the Sabbath. One of the Baptists in my neighborhood bought one, and read it on a Sunday before the whole meeting. We all became much interested, and began anew to seek the truth. But this feeling died out after a short time; only, however, to rekindle much stronger after the space of about one year.

As soon as we were satisfied in regard to the holiness of the Sabbath of the Lord, five of us concluded to follow the commandments in this respect also. This was in June, 1878; and the persons, Valentin Beer, Philip Sattler, John Rieb and wife, and myself. My four brethren live together, but about thirty miles from my place. Though we, on account of the distance, cannot come together very often during the summer, yet in the fall we have meetings frequently, and brethren from still more distant places visit us, so that we now number about thirty souls who are keeping the Sabbath according to the word of God.

Of course it has been very trying for me, since my brethren live at so great distances. My wife was also very bitterly opposed to my faith; and, to make it still harder, my father, who is quite wealthy and has considerable influence in the Reformed church, came on a visit from Russia. Many contests there were, but I always felt myself stronger in my faith after them, for by discussing the subjects I beheld more clearly the error of his views. You may imagine, dear brethren, how happy I was when I met with any of like faith, to whom I could open my heart, and then receive new strength and courage from them. Oh, how happy I felt when I met with brethren Eldon H. Pullen and D. T. Biggs upon the streets in Souix Falls! As already mentioned, my wife was very much opposed to my views! but I am happy to say to-day that she is now keeping the Sabbath.

And now dear brethren, I greet you in the language of Ps. 23; Heb. 13: 18; 1 Thess. 5: 16-28. Your brother in the Lord,

JOHAN LERRETH.

Hopinson Co., D. T.

"Counterfeit Sabbath."

MRS. ELLEN PEASE writes to the *Central Baptist* some letters defending the Sunday against the charge of the Seventh-day Adventists that the Christian Sabbath is a "Counterfeit Sabbath." She first charges the Adventists with excessive proselytism, not seeming to remember that this is the charge so often made against Baptists by pedo-Baptists, when they find themselves unable to defend their practice in regard to baptism. Every sect that raises up the standard of reform is met in this way by those whose errors they would correct. That in certain instances these professed reformers may have been over-zealous may be possible, as this would be natural for us who inherit the weakness of the flesh, but we have noticed that generally when this charge is brought, it is to hide an indefensible point. In this case it is clearly a confession of weakness.

Mrs. Pease next comes to the defense of the "Christian Sabbath," but at the beginning says that "its observers are not positive that Christ arose on this very day" from the dead, though it is on this account they keep it. She then goes on to quote the usual texts named on this subject, and makes upon them the comments so common; but from the beginning to the end shows herself not an original thinker, but a follower of others. If these lines should fall under her notice, will she please tell us where the phrase "Christian Sabbath" may be found in the Bible?—*Sabbath Recorder*.

IMPROVE opportunities.

## The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, JUNE 26, 1879.

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

EDITORS.

J. H. WAGGONER, RESIDENT EDITOR.

### Joseph Cook on Immortality.

JOSEPH COOK, a man learned in the German schools of philosophy, whose lectures in Boston have made him popular in America, lectured on his favorite theme—Does Death End All?—in the First Congregational Church in Oakland, last week. Mr. Cook is a more animated but less pleasing speaker than we had pictured him in our mind. Having read with some care his lectures on "Biology," we were anxious to hear a compend of the subject in a single lecture.

Mr. Cook announces directly the pre-existence of the soul; the immortality of instinct, and consequent immortality of all animals above the "automata." But his argument went much farther than his declaration. If he proved anything he proved the immortality of all living creatures. A few simple propositions will show this.

"If we are, there is reason to think we shall continue to be." This "reason" reaches to all creatures.

Life precedes organization. That is, there can be no organization without an organizer. That which builds up to itself a material organization existed independent of the organization, and therefore will continue to exist when that organization ceases to be. This will apply to all as certainly as to any organisms. And this conclusion is made more certain by another statement.

Germinal matter is the same in all organisms. We cannot distinguish between the bioplasm (life-formers?) which build up the lower and the higher order of organization. Bioplasts build according to the plan of each organism; but the plan must precede the organization, and therefore exists independent of the organization. The organization constantly changes, but the plan does not. It both precedes and succeeds the physical body.

If anybody can stop this argument short of the pre-existence and immortality of all living creatures, we cannot discover in what manner it is done. Luther Lee saw this tendency of the philosophical argument for immortality, and said he would rather give immortality to his faithful dog than to deny it to himself. So Mr. Cook said, the fact of the immortality of lower animals does not take anything from ours, but renders ours more certain.

One of the strongest objections, in the popular mind, against the faith in conditional immortality, or the denial of inherent immortality, is that it places man on a level with the brutes. The charge is not just; but in view of the present state of investigation on a scientific or philosophical basis, the objection must cease to be offered.

There are some consequences attaching to this theory of pre-existent souls, which are worthy the consideration of all orthodox Christians. The *Ladies' Repository*, a standard Methodist monthly, said:—

"The general opinion held, seems to be that the soul is created, and does not come by transmission from parents, as the body does. The Roman church has steadily received and taught it.

"If the body only is derived by transmission from Adam, while each separate soul is a direct work of creation, then original or hereditary depravity, so far as the soul is concerned, is a thing impossible. If each soul is created by God as it comes into existence, then it must be holy or God must be charged with making it unholy, and thus being the author of evil."—Feb., 1859.

This pagan notion of pre-existence and transmigration removes the gospel landmarks, and feeds the soul on the husks of innate, everlasting life, and hides the important truth that life is in Christ, who has brought immortality to light in the gospel. Had some one stood in Mr. Cook's place and presented the gospel hope of eternal life only through Christ, as it is taught in the Scriptures, we are confident that the "applause" would have been lacking.

And such are the effects of suffering scientific or philosophic speculations to invade the domains of revelation. "The law and the testimony" as the only source of true knowledge concerning eternal life are losing their

hold upon the hearts of the multitude. Philosophy is substituted for faith, in the schools. When the authority of God's word is lessened, the authority of God himself is disregarded. "Professing themselves to be wise, they became fools," said the apostle. So man, inflated with pride, rushes on to ruin.

### Letter From Japan.

YOKOHAMA, JAPAN, May 28, 1879.

DEAR BRETHREN IN CHRIST:—I have just found an old number of your paper, dated July 26, 1877, in which I find much to interest me, especially the contents of Lesson Eleven. Not knowing who may now be editors of your paper, or even, in fact, whether you are still continuing to publish that paper, I venture to write, making one or two inquiries in regard to the Sabbath question. The first is, How can we know now when the real seventh day or any other day of the week occurs?

Since the many changes and discrepancies that have occurred in the various calendars have so obliterated the old time reckoning that we cannot now even know in what month of the year our Saviour was born, is it not equally true that we cannot know which is really the first day or the seventh day of the week, and might we not then accept any one of the seven, and join with the rest of the world in the observance of one-seventh part of time as sacred to the Lord?

Again, as the different longitudes of the earth must necessarily make a difference in time of day and night, your Sabbath and ours, in the eastern and western hemispheres, cannot be identical, and does not this fact again compel us to accept the "one-seventh of time" plan, and so let the Christian Sabbath roll round the earth with the sun? I do not ask these questions in a spirit of controversy; but these are difficulties in my own mind which I present to you to see if you can give me any solution.

I sincerely believe that the question of the observance of the divine command to "remember the Sabbath day to keep it holy" is a very important Christian doctrine to be taught everywhere, and I desire to observe it in the letter and in the spirit too, and I therefore seek for light on the subject. I have long been pained with the light regard shown for God's holy day by many nominal Christians in this country, and since the adoption of the Christian calendar by this Japanese government, there is a strong tendency to make the German and French Sunday holiday a national institution in this country, which I very much regret. If you can give me any new light which will help me in stemming this tide of error, I shall be glad to hear from you. I reject the idea that the Catholic or any other church has ever had any authority to change God's ordinances, and wish to rest my faith only upon the infallible word. Therefore I disregard all such holy days as Christmas, Easter, Good Friday, Ascension, etc., etc. If I can know and keep what God has commanded this is enough for me.

If, from my ignorance or any other difficulty, I cannot know and keep all the holy law in the full letter thereof, still I hope and pray that I may be enabled to keep it in the spirit thereof.

If this shall reach your hands will you kindly let me hear what you have to say for the edification of the hermit of Japan.

Yours ever in hope,

M. U. 1859.

J. G.

WE take great pleasure in answering this letter from an unknown friend and inquirer. As our paper is sent to hundreds and even thousands who are unacquainted with the reasons of our faith, we presume that many have their minds exercised in the same manner.

The question here presented on the Sabbath is two-fold: 1. In relation to the identity of the seventh day as it may be affected by calendars, and changes or loss in computation. 2. In relation to the identity of days as affected by the rotundity of the earth or differences of longitude. Our room will permit us to answer only one of these at a time.

Different calendars or computations of time, or loss of years in chronology, have no effect whatever on the identity of the days of the week; though at first glance it would appear that they have. For all calendars and computations agree in the identity of the days of the week,—they all give the same numerical order.

The change from Old to New Style affected the days of the month, but not of the week. If it were resolved to call the next day after July 4, 1879, the 15th instead of the 5th, it would be Saturday just the same, for no day

of the week is necessarily attached to a particular day of the month. They are forever varying. The day after February 28, 1879, was March 1. If this were leap year, it would be February 29 instead of March 1. But in both cases it would be Saturday. The *Scientific Calendar*, which contains the calendar for 2000 years in both Old and New Style, gives the following illustration:—

"Washington was born Feb. 11th, Old Style, or Feb. 22d, New Style, 1732. It being a leap-year, the Dominical letter for February, Old Style, was B, and for New Style it was F. The table being entered with the former letter shows the 11th to be Friday; and being entered with the latter, shows the 22d, of course, to be on the same day of the week."

The same is shown also by the fact that those who now reckon by Old Style, as the Russians do, agree in the numbering of the days of the week with those who reckon by New Style. New Style was not adopted by all the nations at once, but that occasioned no disarrangement of the days of the week.

Let us divide the age of the world into three periods. The first, from Adam to Moses. If we were to suppose that the order of the days of the week was lost during this period, (which we cannot); it was surely restored by the word and providence of God; for he commanded the people to keep the seventh day, because he rested on it from the work of creation, and pointed out the day by the oft-recurring miracles of withholding manna on that day, and preserving that which was gathered the day before. They certainly knew the true Sabbath, or rest day, of Jehovah, in the days of Moses.

The second, from Moses to Christ. It is highly unreasonable to suppose that Israel lost the Sabbath during this period. We know they did not, for they had it when our Saviour was upon the earth. Notice these points: (1) Jehovah commanded Israel to keep the seventh day, which is the Sabbath. (2) After the Lord's crucifixion they "rested the Sabbath-day according to the commandment." (3) That Sabbath day was the seventh day, the same that was mentioned in the commandment, for the day following was "the first day of the week." See Luke 23 and 24. Thus the true Sabbath, the seventh day, was known in the days of our Saviour.

The third period, from Christ to the present time. Has the day been lost during this period? That cannot be so. The Jews were scattered all over the world, in one hundred and twenty-seven provinces in the days of Ahasuerus, Esther 8:9, and in "every nation under heaven," in the beginning of the Christian era; Acts 2:5. But they all had the same seventh-day Sabbath. Its identity was easily preserved, for three times a year all the men of the Israelites gathered together at Jerusalem to their feasts. No one of these nations could lose or change the day, for it would be detected by the others. And so through the whole era. Besides, there have been rivals to the Sabbath. The pagans revered the first day of the week, and from the time of Constantine it became a day of observance. Conflicting claims were set up for the two days. Could either party or both parties lose their day, and nobody know it? For if it has been lost or changed, that fact is unknown to every body. All can see the impossibility of this.

Again, eclipses have been recorded which occurred on certain days of the week, even before the days of our Saviour. Astronomers at this time compute those eclipses, and find that they did indeed occur on the days thus recorded according to our reckoning. This proves positively that our reckoning of the days of the week is the same as theirs. Thus is proved that the reckoning of the days of the week is not lost. We have the true seventh day of the week from the creation.

In our next we will examine the question of longitude in relation to the identity of the day.

### Politics in Church.

WE have several times been asked if it is right to take part in political matters, to vote, etc. This we decline to decide for any one. Each must act as he thinks best in such matters. But one case has come to our notice which we must mention.

A brother wrote to us from a certain place saying that he could not do much for the church there as it was so divided on politics. Two of the members ran against each other for the same office, on different party tickets; of course the members took sides, and the re-

sult was a rent and torn body, with little prospect of any effectual healing. If this is the case, and we esteem our informant as entirely reliable, then it appears to us there is a clear cause for discipline. If ever members deserted to be disciplined for walking disorderly and creating divisions, then do these office-seeking members deserve it. If they have the requisite intelligence to fill any office they must have known that their course would distract and divide the church. "Mark them which cause divisions," said the apostle. His brethren were instructed to walk as they had him for an example, and his example was to abstain from everything which would cause his brother to offend, or more properly, to stumble.

Are we Adventists? Are we in the last days? Is God indeed gathering to himself a remnant to stand for the truth, and to escape the plagues soon coming on the earth? And does it become such to scatter the little flock, and to trail the banner of present truth in the dust for the sake of a little political honor?

This instance has led us to believe that our people had better have little to do with unhealthy excitements of politics. We have always rejoiced that the present truth separated us from the field of earthly politics, and united us to the work of God for these last days. We should be very sorry to make an exchange in the other direction at this late day.

### Sunday Not the True Seventh Day.

(Continued.)

LET us see what Dr. Akers is attempting to accomplish: It can be stated in one sentence: He is laboring to prove that God took away the Paradaical Sabbath from the Hebrews, and that he gave them a ceremonial sabbath in its place.

And what makes him anxious to do this? Simply that he may show that the so-called Christian Sabbath is the day ordained by God in Eden. If he can do this, then he vindicates the prevailing first-day observance. If he fails to do it, then that observance has no foundation in divine authority. What must Dr. Akers establish in order to prove his alleged change of the Sabbath in Egypt?

1. That God gave up his ancient Sabbath to desecration by his chosen people for the whole period of their separate existence!
2. That God gave Israel a new week by joining the seventh day of the true week to the first six of another of his weeks; which kind of week has come down to us, with God's seventh day for its first day!
3. That the first of this new order of weeks in Egypt had only six days in it!
4. That God then made a new Sabbath out of the sixth day of the week!
5. That he then made the sixth day of the week into the seventh!
6. That the Sabbath which God caused Israel to observe from Moses to Christ was only a ceremonial institution, though he took the true one from them!
7. That the first of these new weekly Sabbaths was observed by the children of Israel in marching from Rameses to Succoth, with their unleavened dough in their kneading troughs bound up in their clothes upon their shoulders!

But how does Dr. Akers establish this change of the Sabbath from Sunday, the seventh day, to Saturday, the sixth?

1. By the statement that a new calendar was given to the Hebrews whereby the seventh month of the old year as reckoned from creation became the first month of the new Jewish year. And such a change taking place in the reckoning of the year by divine authority, indicates that a similar change in the reckoning of the week is not unlikely.

But to this it should be answered: (1) God did not discontinue the ancient year beginning with Tisri, or October, and marking the years from creation. He established what is distinguished as the sacred year, which was reckoned from Abib, or April, the seventh month of the ancient or civil year. That the year, beginning and ending in the fall, was not discontinued by the establishment of the sacred year which began and ended in the spring, is plain from Ex. 23:16; Lev. 25:1-9; Deut. 31:10.\*

- (2) Thus instead of one kind of year beginning in the fall and reckoned from creation, they had thenceforward two, in that a year was also given them beginning in the spring, and designed to establish and to preserve the reckoning of the years of their national his-

\* Even Dr. Akers confesses this fact as follows: "Ex. 12:2, proves that a new beginning of the year was then given to the Israelites. They retained, however, the old year, beginning with Tisri, for all civil purposes."—*Biblical Chronology*, p. 29

tory. These two years are distinguished by the terms *civil* and *sacred*; and one began with the seventh month of the other.

(3) To establish this new year, they did not have to mutilate, or disarrange, or discontinue, the existing civil year, as Dr. Akers makes them do in the case of the week.

(4) The establishment of the sacred year was by the plainest direction from God, and did not have to be inferred by Israel, nor does it need to be inferred by ourselves; which is more than can be said of his alleged change of the Sabbath.

There is nothing, therefore, in the new calendar of the year, that affords the slightest pretext for asserting that God changed the Sabbath, and re-arranged the week.

2. Dr. Akers' second proof that the Sabbath was changed from the sixteenth day of the first month to the fifteenth, is found in this, that whereas the sixteenth of the first month was the true seventh day, God then established the fifteenth day of the month to be the Sabbath of the Hebrews, so shaping the year that that day should always come on Saturday.

But how does he prove all this? Certainly, not by any direct statement of the Bible as in the establishment of a second kind of year. If such declaration were found in the Bible, we should at once accept it as closing the controversy. But the Bible does not state any such thing. It is simply an assertion of Dr. Akers' which rests upon his ability to prove the two points already named: (1) That the original Sabbath came upon the sixteenth day of Abib; (2) That God ordained the day of the exodus, Abib 15, to be the Jewish Sabbath. Observe these two points carefully. The whole argument of Dr. Akers rests upon their truthfulness. And what is not to be forgotten, if he proves the truth of one of them, it does not establish the change of the Sabbath in Egypt unless he can also prove the truth of the other. This being too plain to be denied, it follows that a failure to sustain the assertion that the original Sabbath came upon Abib 16, makes his second proposition, viz., that the Jewish Sabbath came upon Abib 15, even if it could be proved, of no account, so far as establishing a change of the Sabbath in Egypt.

The truth of his first proposition must be maintained, or the whole argument for a change of the Sabbath at the exodus falls to the ground. And now what is the evidence by which he proves his first proposition? Simply, he counts the days from creation to the exodus, and though he does not agree with the Hebrew chronology into 1386 years, and though he does not agree with any other writer that we have examined, who uses the Septuagint chronology, and though he confesses that the Septuagint numbers have been sometimes altered, and need correcting (of which, by the way, we have a notable instance in their making Methuselah survive the flood fourteen years!), yet he is able to give the exact age of the world even to a day! So that by this exact count he proves that the day kept by the Hebrews came one day too soon to be the original seventh day!

But the reader will say, perhaps, that Dr. Akers uses the deductions of astronomical science to prove that Sunday is the true seventh day, and certainly we ought to respect the science of astronomy. To this, it is sufficient to reply that Dr. Akers has not established his reckoning upon any such basis of astronomical calculation as to command the respect of the scientific world. His book was published in 1855, but we have no evidence that the scientific men of this age accept it as established by any substantial facts in astronomy. Indeed, the president of the University of Michigan, whose words we have already given, like Dr. Akers, a Methodist clergyman, writing in 1866, pronounces the whole effort a complete failure! And yet every one of these scientific men are in sympathy with the first-day Sabbath so far as they have any religious interests.

But even astronomy must have data from which to reckon, or upon which to base its calculations, or it is utterly powerless to establish chronological points. The testimony of all history shows Sunday to be the first day and Saturday the seventh. How, then, can astronomy prove that the first day of Genesis was Monday and the seventh day Sunday? Can that science determine the exact age of the world, and so enable us to count the days from the creation to the resurrection of Christ? No astronomer claims to do this. How, then, does Dr. A. prove that the seventh day of the

week observed at the exodus is not the seventh day of Gen. 2:2, 3? How he establishes this will certainly interest the curious reader. His "fixed point in chronology" is the Sunday of Christ's resurrection. From this he reckons back to the day of God's rest in Gen. 2:2, 3, and finds it to be just 290,767 weeks, to a day! Thus proving, to his mind, that the seventh day of Gen. 2:2, 3, is the first day of Matt. 28:1.

But this is not all. Having reckoned back from Christ's resurrection to God's rest-day in Eden, and by that reckoning made it clear to his own mind that God's rest day was upon Sunday, he sets out from his new basis, the rest-day of God upon Sunday, and reckons forward to the exodus, and by that second count of days he determines that God's rest-day came that year upon Abib 16.

This is a roundabout journey. It begins with Christ's resurrection and counts the days backward to the creation week; and thence, forward to the day of the exodus. Now, all Dr. A.'s theory falls to the ground unless he can do this so exactly as not to err to the extent of one day! Thus, according to his table on pages 34, 35, of his chronology, if he has erred one year either way in the age of the world at the exodus, then, on his own showing, the original Sabbath came upon Abib 15, the very day which he labors to prove was the weekly Sabbath of the Jews, which would prove that the Jews had the true seventh day.

But the rest-day of God, in Gen. 2:2, 3, Dr. A. proves to be Sunday by counting the days exactly from the day of Christ's resurrection back to it; and having thus proved God's seventh day to be Sunday, he takes that as a new basis, and counts forward to the exodus, making that to be Saturday, the day before the original Sabbath, or Sunday.

No other man but Dr. A. ever claimed to do such wonderful feats of reckoning; or if there was ever found such another, his computation was not the same as Dr. Akers'. J. N. A.

(To be Continued.)

The Closing Messages of the Gospel.

NUMBER FIVE.

THE SECOND MESSAGE.—"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

The term, Babylon, comes from Babel, and signifies mixture, confusion. It originated from the fact that when the descendants of Noah attempted to build a tower whose top should reach to Heaven, God confounded their language so that they could not understand one another's speech, and thus put an end to their impious work, and they were scattered abroad in the earth.

In the book of Revelation this ancient city, with its significant name, is taken as a symbol to represent a church corrupted from the simplicity of the truth and filled with errors, darkness, and confusion of creeds. The term does not represent the non-professing world; but an apostasy from the truth and true worship of God. Babylon is a professor of religion. She is spoken of as a city, and also as a woman. As Zion, or Jerusalem, is used as a representative of the true church of God, so Babylon is used to represent a false and apostate church; and as the woman of Rev. 12 is the symbol of the church in her purity, so the woman of Chap. 17 is the symbol of a church that has become corrupt by unlawful intercourse with worldly governments. She should be the chaste spouse of the Lord, to whom she professes love and obedience as a wife to her husband; but by her alliance with earthly governments, looking to them for protection and support, she has become a harlot. She has committed lewdness with the kings of the earth, and the nations have become drunken with her wine, that is her false doctrines, so that the people are not prepared to listen to the solemn truths of the word of God.

Says the prophet, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad." Jer. 51:7. Again, "We would have healed Babylon, but she is not healed: forsake her." Verse 9. The Heaven-sent message concerning the judgment and the coming of Christ would have healed Babylon, had it been received; but the people, being drunken with false doctrines, rejected it.

Babylon professes to be the true church, a city built for a habitation of God through the Spirit; but after her fall she becomes "the habitation of devils, and the hold of every

foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. As a church she should be joined to Christ alone, looking to him for protection and support, as a wife looks to her husband; but instead of this, she has by worldly conformity and seeking the aid and protection of earthly rulers "committed fornication with the kings of the earth," and thus become a harlot. And by the aid of civil power thus obtained, she becomes the persecutor of the truly good, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

It will be admitted by Protestants that the Roman church with its papal hierarchy answers the description given of Babylon. That by the aid of emperors and kings she has been a persecutor, drunken with the blood of the martyrs; and is therefore entitled to the appellation of "the mother of harlots and abominations of the earth." But if she who professes to be "the mother church" is the mother of harlots, it follows of necessity that she has daughters bearing her character and guilty of the same great crimes. That the term does not apply to the Roman church alone is manifest from several considerations.

1. The meaning of the term, Babel, confusion, cannot so well apply to a single church, as to the confusion of the various and conflicting systems of a divided church.

2. If the Roman church be the mother of harlots, she certainly has daughters of this character.

3. "All nations have drunk" of the wine of Babylon. This wine must signify the false doctrines received from Rome's pagan ancestors and disseminated among all the nations; not only where the authority of the Roman church is acknowledged, but even where that authority is utterly repudiated; as where the Greek church or protestantism prevails.

4. The people of God are in Babylon till her plagues are imminent and her destruction is near; for they are called out of her, that they may escape those judgments. Now Protestants will be slow to admit that even a great portion of the people of God are now in the Roman church. But the people of God are in Babylon just before the wrath of God comes upon her, because that "her sins have reached unto heaven;" and they are called out that they "be not partakers of her sins," and "receive not of her plagues."

From such considerations we conclude that Babylon includes not only the mother church, but all who follow in her footsteps, teaching her false doctrines, and seeking the aid of civil power to enforce the doctrines and commandments of men, which, when obtained always results in the oppression and persecution of those who dissent for conscience' sake. This subject will be better understood a little in the future, when it will be more clearly seen by all the good, that the churches have rejected the commandments of God, and are seeking civil legislation to enforce the precepts of men in their stead. Forsaking God and uniting with the State is the distinguished characteristic and crime of Babylon. Persecution is always the result.

After the announcement is made that Babylon is fallen, as in Rev. 14:8, her character and fallen condition becomes more apparent than before, and an angel of great power comes down, the earth is lightened with his glory, and he repeats the cry with emphasis, "Babylon is fallen; is fallen;" and adds that which has been recently more clearly developed as the result of her fall, that she has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:1, 2. This will be made clear, when we come to refer to facts in the fulfillment.

That it may be seen that we are not alone in our view of what constitutes the Babylon of Revelation, we quote the declarations of a few others.

The Tennessee Baptist says: "This woman [Popery] is called the mother of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian and the Episcopalian churches are all branches of the [Roman] Catholic. Are not these demonstrated 'harlots and abominations' in the above passage. I so decide. I could not with the stake before me decide otherwise. Presbyterians and Episcopalians compose a part of Babylon. They hold the distinctive principles of Papacy in common with Papists."

Alexander Campbell says: "The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and

their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots—the church of Rome."

The Religious Encyclopedia, (Art. Anti-christ,) says: "Is Anti-christ confined to the church of Rome? The answer is readily returned in the affirmative by Protestants in general; and happy had it been for the world were that the case. But although we are fully warranted to consider that church as "the mother of harlots," the truth is that by whatever arguments we succeed in fixing that odious charge upon her, we shall by parity of reasoning be obliged to allow all other national churches to be her unchaste daughters; and for this very plain reason among others, because, in their very constitution and tendency, they are hostile to the nature of the kingdom of Christ." "Such national churches therefore, though they may be purged from many of the grosser evils of the Romish church, yet being constituted upon similar principles, . . . can only be allowed to differ from the Romish church, as a grain of arsenic differs from an ounce.

"The writer of the book of Revelation tells us he heard a voice from heaven saying, 'Come out of her my people, that ye partake not of her sins, and receive not of her plagues.' If such persons are to be found in the 'Mother of Harlots,' with much less hesitation may it be inferred that they are connected with her unchaste daughters, those national churches which are founded upon what are called Protestant principles."

Dr. John Cummings, of England, says: "If all visible ecclesiastical organizations—church of England, church of Scotland, church Independent, Wesleyan, and Baptist—are to be broken up in order to give place to a nobler, that man cannot make, &c., . . . let us think less of being Churchmen, or being Dissenters, Presbyterians, Episcopalians, or Baptists; and be more anxious to be what was first at Antioch, and shall be last on earth—Christians or followers of the Lord Jesus Christ. We have seen that great Babylon is to be broken up and destroyed. If this be the case, and it is to be consumed, what should it teach us? What course of conduct should we pursue? First, surely it is not our duty to support it. This is neither our duty, nor will it lengthen the existence of Babylon a single day. Nor, secondly, is it our duty to persecute it; that would be to take weapons from her armory as unchristian as her own: Then what is our duty? To call to all that are at this moment in the church of Rome, whether sprinkled by her baptismal waters, or imitating within another church her forms, her ceremonies, her pomp and her grandeur, to come out of her, lest partaking of her sins they receive also of her plagues." —The End, p. 241.

The following extracts are from the Commentary of the learned Jameison and Fausset of Scotland, and Brown of England:

"The whore is the apostate church, just as the woman, (chapter 12,) is the church while faithful." "It cannot be Pagan Rome, but Papal Rome, if a particular seat of error is meant, but I incline to think that the judgment (chapter 18:2) and the spiritual fornication (chapter 18:3) though finding their culmination in Rome, are not restricted to it, but comprises the whole apostate Church, Roman, Greek, and even Protestant, so far as it has been seduced from its first love to Christ."

We conclude that Babylon, in its broadest sense, comprises all that is false in religion. God is one. His moral requirements are always the same. Truth is a unity; it is always, in all its parts in perfect harmony with itself. But apostasy from God and truth has, in all ages, brought confusion—lords many, gods many, systems of religion many and conflicting. Jesus prayed that his disciples might be one. John 17. They were so at first, and we believe they will be again. But apostasy has brought confusion. Out of this God determines to bring his people. Babylon may be defined,—the universal worldly church. And every part of this church depends upon human laws and civil rules to sustain it. It always seeks, and must have, some Jeroboam the son of Nebat, or Jezebel the wife of Ahab, to enforce its claims. R. F. COTTRELL.

WHAT better is the Christian, who gets no personal communion and help from his Father, than the heathen who has no God? If it be answered, better in knowledge and a possible access to God in need; it must be added, worse in the responsibility that comes from opportunity unimproved and known duty not done.

## The Home Circle.

## THE WEB OF YEARS.

FROM out of the loom of Time the years  
Unroll a fabric all must wear;  
The woof of joy and warp of tears  
Are spun by moving hopes and fears,  
And pressed by weighty-rolling Care.

What measure into each is given?  
A span may gauge the greatest parts;  
And yet the least from earth to Heaven  
Do reach, as in the quiet even  
Short prayers sent up from children's hearts.

The web too quickly for us all  
Is wove, while pass the shuttles fleet;  
And when the threads have ceased to fall,  
Death throws it o'er us as our pall,  
Or round us as our winding sheet.

## Over-Particular.

In the beautiful village of D—, delightfully situated on the banks of the Ohio River, Mr. Henderson had purchased a pleasant home for his family, which consisted of his wife and their three—I suppose in true story style I ought to say "lovely"—children.

But the Hendersons had been boarding for several years in one of the Western cities, and the children, kept under constant restraint in their two or three rooms, were not as healthy or full of life and spirits as other children of their age, having the freedom and run of the whole house and garden in their own homes, usually are.

'Tis true Harry now and then had roguish mischief shining out of his eyes as if he could enjoy a real-boy's frolic, but poor little Mattie, his elder sister by three years, had been so repeatedly checked by her mother for the slightest misdemeanor, and was so constantly on the watch to shield Harry from any reproof that it gave her a peculiar old, quaint look. One would hardly imagine, seeing her quiet, sedate manner about the room arranging things, or when seated at her work, that she was but ten years old. And yet that little heart was naturally full of warmth and sunshine, and she would have been gleeful under different circumstances.

But Mrs. Henderson, her mother, was not one to enter into the pleasures of her children or call forth their affections. In the first place she had never been particularly fond of children, or understood their many little wants and ways.

To keep them neat and clean, and in their rooms as much as possible, away from troubling the other boarders, seemed all that was necessary. All this was well enough had she only made even their narrow quarters bright and home-like to her children. But strictly carrying out the maxim, "a place for every thing, and every thing in its place," and not wishing her one parlor to be "littered up," as she called it, with children's books and toys, she was—alas! the truth must be told—over-particular.

Mr. Henderson observing this, and seeing that his bright Harry and darling Mattie were fast losing their once frank, happy spirits and that even little Jennie, but three or four years old, was becoming less artless and child-like, as if afraid to sing or shout when pleased, like other children, attributed it all to their manner of living, and decided to purchase a pleasant home just out of the city, where they could have more freedom and fresh air.

Ardently attached to his family, and wishing to promote their happiness in every way, he had regretted that his limited means prevented his sooner carrying out this plan.

The past year having been a more successful one, he determined to take them all by surprise and present a home to his beloved wife on the anniversary of her birthday, which occurred the forepart of May—the very time to settle themselves in the country.

In purchasing "Woodbine Cottage," as Mr. Henderson called it from the luxuriant woodbine clambering all over the front piazza, he considered the present and future comfort of all. For, like many a fond father, he was ever castle-building for his children. Harry was to be his partner and successor in business, Mattie was to become a beautiful young lady, should be highly educated, and perhaps—ah well, that was looking a little too far forward—marry some rich merchant or professional man. Winsome Jennie, who was still so young, he hoped would make home bright to her parents when they became aged. Thus the happy father thought and planned for his loved ones.

In planning for the house he concluded the furniture they had in the city would do well enough for their bedroom and sitting-room; but there should be handsome new

furniture for his wife's parlor, while Harry and the girls must have pretty new sets of cottage furniture for their bedrooms. Then he arranged a play-room for them over the back building, where they could be as merry as they pleased on a rainy day without disturbing their mother.

It took some little time to carry out all these plans—repairing and altering the house, etc. But Mr. Henderson kept his secret, though his wife often wondered why he came home so much later than usual, and seemed so absorbed about something. On being questioned he would pleasantly evade too close inquiry, by saying,

"Oh, I have a little business that takes me out of the city occasionally after office hours, but I think I will get through with it before long."

"Oh, papa," exclaimed Harry, "won't you take me with you some day, for I am so tired of the city, and would so love to see the country!"

"Yes, do, dear papa," echoed Mattie, "Harry would enjoy himself so much in seeing all the beautiful trees, the green grass, and the muley cows with their cunning little calves frisking about—and Oh, I can't begin to tell what all!"

"But, darling, why don't you speak for yourself; you seem capable of appreciating all these things?"

"Ah, but, papa! you know I am older than Harry," said quaint little Mattie, "and you and mamma took me once in the country to see Aunt Martha, who, you say, I am named after. It was ever and ever so long ago," she added, as if many years had passed over her head, "but Harry has never been, or at least he was such a wee mite of a thing he didn't remember anything about it."

Dear unselfish Mattie! she was but three years older than her brother Harry, and could only have been five or six years old at the time she visited her aunt, but ever since it had evidently been treasured up in her mind as a vision from fairy-land, and now the very mention of the word country made her long to have her darling brother see all she had seen, and often talked to him about.

Mr. Henderson, absorbed in business, had long since forgotten the incident which Mattie so treasured up; but, thus reminded of it, he recalled her wild delight, and thorough appreciation of all that was beautiful in nature, and saw how her mind and spirits had since been dwarfed. More than ever pleased that he now had it in his power to make them all happy, he cheerily said:—

"Well, be good children and I will take you all out in the country soon."

"Me, too; me, too!" said little Jennie.

"Yes, darling, 'me, too,' shall go."

"Away danced Jennie, clapping her hands with joy, such as she had not shown in many a day. The happy father giving them each a kiss then left for the office.

The mother, who had been down-stairs, coming up while they were still excitedly talking over their expected treat, exclaimed:—

"Why, children, what is all this noise about? Harry, just look at the way you have cluttered up the room with your books and things! Martha, I wish you would put this room in order; it is not fit for any one to come in."

The weird, old look settled on poor Mattie's face as she went about picking up one thing after another and placing them all in precise order, as she knew her mother wished to have them.

Then Mattie and Harry started for school, leaving little Jennie to play quietly alone while Mrs. Henderson seated herself at her work.

Thus to check the children in their play, and have every thing "straightened up," was no unusual event. But the mother, with too large a "bump of order," as phrenologists would say, did not notice the effect it was having upon her children, or that the bright gladness of their young hearts was too early checked and might cause premature sadness, or, at the very least, less lightness of spirits than they ought to have.

Bright, sunny May, so eagerly looked forward to by Mr. Henderson, came at last.

Every thing in and around the cottage was in perfect order. The fruit-trees were loaded with blossoms, shrubbery well trimmed, and some of it in full bloom, while the grass upon the lawn had that bright, fresh green of early Spring, which is so refreshing to look upon.

To please the children Mr. Henderson had purchased an additional acre joining the cottage grounds, and had a young calf placed in it for Harry, and a lamb for the girls to feed and pet themselves.

On the third day of May, Mrs. Henderson's birth-day, her husband said, quite

early in the morning, "Mary, what say you to spending your birthday with the children out in the country?"

"Well, I suppose it would be a good plan; for the children have been whispering together about the country for the past month. But where can we go? Your sister Martha has given up the old homestead, and we have no intimate friends just now living in the country."

"Oh, well, leave it all to me; only get yourself and the children ready after breakfast, and I will take you somewhere. Remember, it is your birthday treat, so you must not ask any questions."

On hearing the good news the long-pent-up children were perfectly delighted, but it was almost sad to see how they repressed their joy, fearing to annoy their mother, and instead of tossing up their hats or other things around, as children might have done upon such a grand occasion, were carefully moving about not to misplace anything. It seemed to them as if breakfast time never would come—they ate at the second table, and had to wait until their parents and other boarders were through—but finally, with a well-filled basket of lunch, they were all snugly packed in a carriage, ready to start out of the city, Mrs. Henderson as much mystified as the children as to where they were going. After two hours' pleasant ride the carriage drove up before an elegant-looking cottage.

"Why, Mr. Henderson!" exclaimed his wife, "where are you taking us to? I don't know any one living here!"

"You certainly are intimately acquainted with the owner," laughingly replied Mr. Henderson; "only step out of the carriage and I will prove it to you."

With some hesitation, and with many words of caution to the children as to not making a noise, behaving polite, etc., she followed her husband up the walk, leading Jennie by the hand. Harry and Mattie had already spied the calf and lamb eating young grass near the fence, and were ready to scream out with joy at their discovery, but cautioned by their mother, demurely followed her and Jennie. In the meantime Mr. Henderson had rung the bell and said something to the nice, matronly looking woman who attended the door. His wife and children were then ushered into the handsomely furnished parlor. Seeing the uncomfortable look of anxiety and suspense on his wife's countenance, he took her by the arm and led her to the large pier-glass, politely saying, "Allow me to introduce you to the owner of this house, if you do not already recognize her."

"Why, Mr. Henderson! James, what do you mean?"

"Is it not your birthday? How do you like my present of 'Woodbine Cottage?'"

Utterly amazed, she could not for some moments realize what her husband meant, then a happy smile settled on her face, and after warmly thanking her devoted husband, she turned to the wondering children and explained to them that it was their own, their very own home. Many a year afterward Mr. and Mrs. Henderson recalled their joyous look when they fully comprehended that this was indeed to be their future home.

After they had all admired the rich and tastily furnished parlors, Mr. Henderson took them over the rest of the house, planning where the furniture they already had was to be placed, showing the children their own pretty bedrooms and play-room, etc. Then they went to look at the grounds and outhouses. Harry was delighted with the chicken-house, and all were pleased with a little Gothic-shaped shed for the calf and pet lamb. They had already made acquaintance with these pets. The lamb was following Jennie, who hugged and kissed it from the first without the slightest fear. When wearied they returned to the house, where their mother had spread out in the dining-room the lunch they brought with them, no provision being yet made to cook a regular dinner. The person who let them in was only a kind neighbor, wife of the carpenter, who had charge of the keys while the repairs were being made. After eating their lunch and taking one more happy survey of everything, they returned to the city to pack up and get ready to move out to their new home.

A few years have passed by since they were settled in it; now let us see if a more joyous spirit pervades the new home. Alas! no; for the same disposition to be particular about every thing fills Mrs. Henderson's mind. In fact, it had increased; for her pride in her beautiful home, and her ambition to keep her furniture and every thing in the most perfect order, often makes others uncomfortable instead of adding to their happiness. The servants are constantly

overlooked and corrected if the least thing is misplaced. The children are not allowed to go here or there; must not play on the front lawn, or go among the flowers for fear of spoiling something, and even Mr. Henderson is reminded to leave his boots in the hall, and put on his slippers before coming into the parlor, no matter how tired he may be of an evening, after having been at the office in the city all day. Or if he threw the newspaper carelessly down on the lounge instead of the table, it was folded up before him as a silent reproof, then laid where it belonged. Thus home was not made as bright to any one as it might have been.

Poor Mattie had a more strangely weird look than ever, for she was constantly striving to shield her younger brother and sister from reproof by having her eyes in every direction, to replace as quickly as possible anything they might leave in disorder. She perfectly idolized her brother, but he, boy-like, was often thoughtless of the trouble he caused his sister, though he loved her very dearly, and confided to her all his little troubles or ambitious secrets of "when I'm a man." The one he most talked of was having a home of his own, where his sisters could come and see him, and scatter and bang things about just as much as they pleased, not realizing that if they all lived, they too would be grown up, and not care so much about such things as they now did.

One day Harry came in from school with cheeks flushed, and a wearied look. Flinging down his books, he threw himself on the lounge in the sitting-room.

"Harry," said Mrs. Henderson, "get up at once, and put your books in the right place."

"Oh, do let my books be where they are; my head aches."

"Well, if your head does ache it would not have made it any worse to place your books where they belong. I expect you have been playing too hard."

Thoughtful Mattie at once placed them on the shelf, Mrs. Henderson not caring who did it so her love of order was gratified. At tea-time Harry scarcely tasted anything, and after tea his father noticing his still flushed cheeks called him to his side, and asked him what was the matter with him.

"Oh, papa, my head aches so!" exclaimed the child, as he laid it down upon his father's shoulder.

Finding that his head was hot, and hands very dry and feverish, he told Harry he thought he had better go to bed, and as he noticed his wife was busy, upon some "household care intent," he proposed to go with him to his room. The child looked pleased, and took his father's hand till they reached the foot of the stairs, then he seemed unable to lift one foot before the other, and complained of being "oh, so dizzy." His father at once raised him in his arms, and carried him up to bed. With almost womanly gentleness he undressed his dear boy, then bathed his hands and forehead until they seemed cooler. Seating himself by the bedside, he begged Harry to go to sleep. After tossing about for a while he finally fell into a restless sleep. Mr. Henderson then stole softly down-stairs, and told his wife that he feared Harry was going to be really sick.

"Why, my dear, you are always so anxious about the children! He came in tired from school, as if he had been playing too hard." But before going to bed she looked in upon him, and saw he was asleep, but Mr. Henderson, still anxious, left their doors open, so that he could go to Harry if he should awake in the night. Feeling uneasy, he did not sleep very soundly, and toward morning heard Harry moaning as if in pain. Hastily dressing, he was soon by his bedside. The child did not seem to recognize him, and was evidently delirious. He called to his wife, and some one was aroused to go for the doctor. The doctor, after looking at Harry, and feeling his pulse, shook his head gravely, as he made up a prescription. When he left the room the anxious parents followed him into the hall, begging him to tell them what was the matter with their darling boy, for Mrs. Henderson, though not usually demonstrative, had an affectionate heart, and when it was roused showed deep feeling. The doctor told them that Harry seemed to have all the symptoms of scarlet fever, and advised them to keep the girls out of his room. But Mattie, loving her brother with all the warmth and depth of an ardent nature, repressed toward others, had been by her brother's bedside a long time in the evening after his father left him. He had awaked and called for a drink just as she was going to her own room, and as he complained of his head aching, she had stayed with him till he again fell asleep. She told her mother this, and begged to be still near him. It was too late

now for any precautions to avail aught, so Mattie was permitted to soothe her brother's wandering mind. Oh, how the mother's heart ached as he begged her not to reprove him for tossing his things around. "Oh, my head aches so; do let the books stay where they are," he again and again said, repeating his last words to his mother.

A day later Mattie was not seen in her brother's room, or Jennie's voice heard anywhere about the house. They, too, lay moaning in pain. How glad, Oh, how very glad, would Mrs. Henderson have been, could she only have seen a misplaced chair, or school books lying around! Every thing was in too perfect order now, while a husbed stillness reigned over the whole house, except in the room where the precious little sufferers lay. Toward the end of the week they grew worse, then it was known that Death hovered near. One by one was touched by his icy hand. Who can describe the desolation of that home? The father's bright day-dreams for his children's future happiness on earth all vanished, and his heart left desolate and almost broken; for he had found his greatest source of pleasure and happiness in his children, when free from the cares of business. Over the repentant mother, crushed with grief and anguish, we will draw a veil. It was years before she could banish the longing wish to have her little ones back, to make them happier than she now knew they could have been while with her, but the wish, alas! was in vain. An unvaried order and oppressive silence followed her every-where as a daily reproof, as a lesson learned too late. Are there not others who may learn the same sad lesson too late? Home, remember, cannot be made too happy for the little one, who may be "only lent for a while."—*Ladies Repository.*

**Reports from the Field.**

**Woodland, Cal.**

WE have had the sixty foot tent at this place for five weeks. The attendance has been good. The preaching fell upon me. Bro. Grainger labored in visiting, and Bro. Hurley had charge of the music and as we have some superior voices among our people at Woodland this feature added largely to the interest. Eighteen persons—seventeen of them adults—have signed the covenant. Five have been baptised. Several others are keeping the commandments.

My labor was more than my strength could endure, and for two weeks I suffered very much from a pain in my lungs and a severe cough, which reduced my strength rapidly and I was forced to stop preaching until I recovered. Am now at my home in Healdsburg and able to be up and walk about but have no strength for hard work of any kind, but trust that with rest and the blessing of God I will soon be able to enter the field again.

Brother Stephens is now at Woodland and will continue meetings a few evenings, presenting some subjects upon which I did not have time to dwell, and give a little more time and opportunity to the many who are convinced, and admit the truth; may they come before the door of mercy closes.

*Healdsburg, June 21. W. M. HEALEY.*

**Southampton, England.**

WE held our first service in the tent Sunday, May 18, at 3:30 P. M., with an audience of about six hundred. We have now had ten discourses. Notwithstanding it has been raining and cold most of the time, our meetings have been well attended, and the best of attention is given to the word spoken.

The people show their appreciation of what they hear by contributing toward the expense of the meeting. They have already placed in our contribution boxes about \$9.00. At the close of our service last Sunday evening we held a prayer meeting. About forty remained and a goodly number took part with us. We hope for good results from this effort. For this we labor and pray daily.

In connection with our preaching we are pushing on the missionary work from house to house, and sending out the SIGNS by post. We have received several favorable responses during the last week—two from parties to whom Brother Geo. R. Drew, of America, has been sending papers and letters. In one of these is a statement that a whole neighborhood is reading the paper with interest. "Let us not be weary in well doing." Eternity alone can tell the result of our seed-sowing. The word is ever timely to God's people, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell which shall prosper this or that, or whether both shall be alike good."

Pray for our work here that the Lord may water the seed sown, give the increase, and an abundant harvest in the end.

*May 30. J. N. LOUGHBOROUGH.*

**Northern Europe.**

THE meetings are progressing here in Christiana as usual, with the exception that we meet only on Sabbath and Sunday, on account of painting and preparations for our new meeting-hall. It takes longer time and more means than we had expected, to get it ready. A week from Sabbath, the Lord willing, we shall be ready to begin meetings. Bro. Olsen, from Soderhamn, Sweden, is now here to attend the lectures, and become better fitted to help spread the precious truth.

A Lutheran preacher in Storfors, Sweden, has become interested through reading, and is advocating the truth. We have sent him a good supply of books. He can read English, and has most of our small English tracts.

Bro. K. Brorson is having some success in Denmark. A brother and his wife were baptized in Asaa. They have struggled hard to become settled in the truth, and are now happy in the Lord. The friends in Dronninglund Sogn now meet on the Sabbath, and Bro. Kristensen leads the meetings. Many doors are open for the truth. They are anxious to have me come over and help them.

*J. G. MATTESON.*

*May 20, 1879.*

**Apple River, Ill.**

VISITED the friends in the vicinity of Hudson Mound, May 16, where Bro. Hammond and myself labored two years ago. At that time three sisters commenced keeping the Sabbath. As a result of their faithful example and the reading of the SIGNS, we found others ready to accept the truth. Eight were baptized. Eleven are keeping the Sabbath. One sister commenced keeping the Sabbath from reading tracts procured by her husband at the tent while Bro. Hammond and Colcord were at Scales Mound, she never having heard a sermon on the subject. This shows us that we should not be discouraged in sowing the seed, though we do not immediately see the fruit.

*J. F. BALLENGER.*

**Shannon Creek, Texas.**

WE closed our meetings at this place June 5, having labored here two months. Sixteen have taken a decided stand for the truth; among them is one young man who was raised in the Catholic faith. These friends meet at Denison every Sabbath, with the company just brought out by Eld. R. M. Kilgore. Others are deeply interested, and we believe they will soon obey. To the Lord be all the praise.

*J. S. KILGORE.*

*A. G. DANIELS.*

**Little Falls, Wis.**

CAME to this place May 30, and held meetings Sabbath and first-day. Found the brethren all firm in the truth. Organized a church of eleven members. A leader was chosen, also a secretary and treasurer. It was unanimously voted to adopt the tithing system. Besides these, there are eight others keeping the Sabbath, several of whom will unite with the church before long. The Sabbath-school was conducted with good order, and considerable interest was manifested.

*T. B. SNOW.*

**Tekama, Neb.**

I HAVE closed my labors in Burt county for the present. Since my last report, nine have signed the covenant. Thirty-two in this county have commenced to keep the Sabbath since last fall. I have sold books and periodicals to the amount of \$75.00, and have received \$12.00 in donations. May God continue to bless these dear souls.

*June 1. A. J. CUDNEY.*

**Burt Co., Neb.**

I CAME here to assist Bro. Cudney in completing the work which he had faithfully carried on for some time. At Tekama Creek three were baptized, and united with the York Creek church. Last Sabbath and first day we held meetings six miles southwest from Golden Spring. Thirteen were baptized, and united with the Decatur church.

*June 4. CHAS. L. BOYD.*

**Springville, Tenn.**

WE have been here about two months, and have held meetings in three different buildings. Sixteen have signed the covenant, five of whom were keeping the Sabbath when we came here. Opposition has been bitter and determined, but the Lord has verified 1 Cor. 1:27-29.

*June 5. G. K. OWEN.*

**Religious News and Notes.**

—Mr. Spurgeon has been settled over his church in London twenty-five years.

—The Seventh General Council of the Reformed Episcopal Church met in Chicago May 28.

—A "Life" of Dr. Livingstone is to be published under the supervision of his family, having especial reference to his missionary labors.

—Mr. Talmage has received a very enthusiastic reception in London. A minister less sensational in his nature would be better satisfied with a reception less demonstrative.

—The General Assembly of the Church of Scotland has discontinued the practice of inspecting the public schools. This has been the practice, but the people were averse to it.

—Dr. I. L. Kalloch, the well-known Baptist preacher, is nominated for Mayor of San Francisco by Denis Kearney's party. The eastern papers are hard on his former record on points of morality.

—The *Christian Register* says it has "no sympathy with those who bring a railing accusation against their evangelical neighbors, as if they were all accomplices in the recent tragedy at Pocasset."

—A Hampton teacher told his students there are stars so distant that their light has not yet reached our earth; to which a pupil replied—"If Heaven is beyond them, Adam has not got there yet!"

—The Religious Tract Society of London recently celebrated its eightieth anniversary. During the past year it circulated, at home and abroad, nearly 70,000,000 tracts; and since its formation, about 1,850,000,000.

—The Jews in Jerusalem are very poor, receiving donations from other countries of \$300,000 a year. It is proposed to the "International Commission" for their relief, to try to induce them to return to the countries from which they emigrated.

—A religious paper complains of the demoralizing influence of boys fishing on Sunday, whereon a secular paper retorts that one Talmage trial is more damaging to the religious interests of the country than all the fishing that is done on Sundays.

—The N. Y. *Independent* says the Bassein (Burmah) Karen Christians are raising ten dollars a member for the endowment of their academy; and the Baptists of Virginia failed in an effort to raise one dollar per member for an educational institution.

—Col. Ingersoll in an oration over his deceased brother, said: "Life is a narrow vale; we strive in vain to look beyond the heights; we cry aloud, and the only answer is the echo of our wailing cry." And for this view he wishes to destroy the hopes of Christians.

—A recent convert to Christianity did not wish to give up the theatre, but went only once after her conversion, declaring the whole so changed that she found no enjoyment there. And when professed Christians do find enjoyment there, we have a right to doubt the genuineness of their conversion.

—A prominent Episcopalian of Philadelphia deposits \$300 to be awarded to the students in either of the Episcopal divinity schools of Cambridge, Philadelphia, Alexandria, Genesee, or Sewanee, who shall be thought by a committee, to be "the most correct, intelligent, and impressive reader of the Bible and Prayer Book."

—It having been reported that no new heathen temples were being built in Northwestern India, a Presbyterian missionary writes that the people "are still on their idols; almost every house has them; new temples are constantly being built, in honor of these idols, and the religious bathing places and assembly grounds are crowded."

—The Synod of the United Presbyterian Church of Scotland, recently suspended Rev. Mr. Macrae for asserting that the punishment of a lost soul with eternal torments is not reconcilable with the character of God. The indignation of the people of Gourcock, where he had been settled, was so strong against the action of the Synod, that his successor had difficulty in finding lodgings in the place.

—This is passing with the secular papers as a good joke; but it contains a deal of truth, and will apply to many congregations not "colored":—"What shall I preach about," said a minister to the pastor of a colored flock which he was to address. "Well most any subject will be 'ceptable," was the reply; "only I'd like to gib you one word of caution." "Ah! what is that?" "Well, ef I was you, I'd tech very light on de Ten Commandments." "Indeed! and why?" "Oh, cos I hab notice dat dey mos' always had a damp'nin' effect on de congregation."

—The Presbyterian Assembly had a happy faculty of indecision in dealing with popular evils, of which the *Presbyterian Weekly* says:—"Be advised, all members of the Presbyterian church in the United States," and of the Presbyterian church in America, in good and regular standing, that these two branches of one and the same church, through their general assemblies in convention assembled, do solemnly declare that it is wrong and injurious to their growth in piety and holy living for professing Christians to attend theatre or indulge in dancing; but be it known that if you indulge in such unchristianlike practices, we cannot punish you for such wrong-doing." Oh, timid, trembling creatures we are?

**Secular News.**

—The floods on the Po and other streams are on the increase.

—The number of murders and high crimes recorded in the daily papers, is appalling.

—The St. John Collier Company, of Wakefield, England, has failed—liabilities \$335,000.

—Heavy floods are reported in Poland. Seven bridges of one railroad were carried away.

—A bank embezzler in Wilmington, Del., was sentenced to five years imprisonment.

—At a riot in Chicago, Sunday, June 22, many shots were fired, and a large number of persons wounded.

—Prince Louis Napoleon has been killed by the Zulus in Africa. This pretty nearly ends the hopes of Bonapartists.

—The *Colusa Sun* estimates that that county will have a surplus of 4,000,000 of bushels of wheat to market this fall.

—The Chinese are ravaging Kuldja, and Russia has a large expedition on the way to meet them. War is expected.

—The schooner *Florence P. Hall* arrived in New York June 17, having lost her captain and two seamen by yellow fever.

—The Receiver's Office in Cherson, Southern Russia, was recently undermined and robbed of 1,500,000 rubles—about \$1,000,000.

—United States Minister Christianity reports that the guano and nitrate trade has been destroyed by the war between Chili and Peru.

—James Gordon Bennett is on his way from Liverpool to San Francisco to be present at the departure of the *Jeannette*—for the north pole.

—Continued shocks of earthquake, attributed to the action of Mount Etna, have done considerable damage in villages in Calabria, Italy.

—Things are in an unsettled state in the Turkish capital. A ministerial crisis seems impending, and the Sultan appears to fear the result.

—Judge Bellinger, in Portland, Oregon, has decided against employing Chinese on public streets. It will probably go to the Supreme Court.

—The passage of the silver bill by Congress introduced by Booth of California, will cause most of the small money brokers to go out of business.

—Senator Carpenter, of Wisconsin says the *Syracuse Herald*, is suffering from the effects of smoking twenty Havana cigars a day. Glad to hear it.

—The tunnel under Detroit river for the Canada Southern Railroad, fourteen miles below Detroit city, is to be completed, within two years.

—Gen. Crook reports that unless the abuse of stealing the ponies of the Indians is stopped there will be trouble with the Sioux and other tribes.

—Lionel Nathan Rothschild, oldest son of Nathan Meyer Rothschild, head of the present house, has lately died. His estate is valued at \$25,000,000.

—A countryman has been prospecting the stock market to learn what is meant by "the puts and calls." He knows: He says they call for your money, and put it into their pockets.

—A Mr. Bennett has been sentenced in New York to thirteen months imprisonment and to pay a fine of \$300, for sending obscene literature through the mails. And all good people rejoice.

—The Supervising Inspector has re-instated Capt. Carroll of the *Great Republic*, reversing the decisions of the Local Inspectors at Portland. He decides that the whole responsibility of the wreck rests on the pilot.

—The representatives of England and France have demanded the abdication of the Khedive of Egypt. He replied that he will abdicate when his creditors are paid. That would place his action far in the future.

—Debates in Congress read just as they did in 1860. Lamar, Dem., of Mississippi, and Conkling, Rep., of New York, called each other liars, &c., on the 19th inst. It is rarely that Conkling is aroused to passionate words.

—The Russian Nihilists are the most ultra Communists. In a recent publication they announce that "the institution of the family is to be destroyed, the right of property abolished, religion ignored, and even liberty disgraded as an empty question." These ideas are to be carried out by "a war of plunder, incendiarism, and assassination."

—A company has been incorporated in New York having for its object the laying of the telegraph wires in the city under ground. Copper wires are to be drawn through iron tubes, well insulated; as many as three hundred may be carried in one tube an inch and a quarter in diameter. It is thought possible to do away with poles and elevated wires in the whole city.

—The S. F. *Post* says: "When Francis Murphy talks about putting out all the distillery fires in the country, sensible men know it is the very best claptrap. He does not mean it, for Murphy is no fool; but it seems to be a part of the temperance campaign to use exaggerated language." Mankind must be essentially different from what it is now to stop all the distilleries by "moral suasion."

