

The Advent Review

AND HERALD OF THE SABBATH.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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SEED-TIME AND HARVEST.

Fret not thyself so sorely, heart of mine,
For that the pain hath roughly broke thy rest,—
That thy wild flowers lie dead upon thy breast,
Whereon the cloud-veiled sun hath ceased to shine.

Fret not that thou art seamed, and scarred, and torn;
That clods are piled where tinted vetches were;
That long worms crawl to light, and brown rifts, bare
Of green and tender grasses, widely yawn.

God's hand is on the plow. So be thou still.
Thou canst not see him, for thine eyes are dim;
But wait in patience; put thy trust in him.
Give thanks for love, and leave thee to his will.

Ah! in due time the lowering clouds shall rain
Soft drops on my parched furrows; I shall sow
In tears and prayers, and green-corn blades will grow;
I shall not wish the wild flowers back again.

I shall be glad that I did work and weep—
Be glad, O God, my slumbering soul did wake—
Be glad my stubborn heart did heave and break
Beneath the plow—when angels come to reap.

Be glad, O Father, that my land was tilled,
And sown, and watered, in the harvest day—
When thou wilt cast the weeds and tares away,
And when with ripened fruit thy barns are filled.

Keep me my faith, I pray! I cannot see,
And fear to intermeddle with thy work.
Oh, though I wince and fret, I would not shirk
The discipline that is so good for me!

I know that thou wilt make my grief to cease—
Wilt send the cool, soft drops of healing rain,
And make my scarred heart green with spring-
ing grain;
That after patient waiting cometh peace.

That after faithful labor I shall rest,
And after weeping have my fill of joy.
Thou breakest down, to build up—not destroy;
Thou doest right, O Lord!—Thou knowest best.
—Ada Cambridge.

THE INQUISITION AND PAPAL INTOLERANCE.

BY ELDER J. N. LOUGHBOROUGH.

ONE might suppose, on reading the utterances of Romish priests of the present day, that all the accounts of torture under the surveillance of the inquisition were invented by the Protestants in order to obtain sympathy for themselves, and to arouse feelings of indignation and disgust against the papists. We have learned, however, from the statement of Rome's Moral Theology, a sample of which we quoted in our last article, to look with suspicion on what the priests say, till we have examined the facts.

The Catholic church may argue that they are not using the rack, the torture, and stake now. Is that proof that they never have used them? As Rev. John Hemphill of San Francisco says, "No thanks to the cat that she does not scratch when her claws are cut, or to the thief that he does not steal when confined in prison walls." We shall inquire, not simply what Rome is doing now, but what *has* she done? What has she *taught* should be done? If she never changes, and is infallible in her teachings, then, at heart, she has no more respect for heretics to-day than in the past.

Let her claws be grown, or release her from the prison, by giving her the power to suppress heretics, and she is just the same as ever. As we have already quoted from her own periodicals, she says if she once "gets a numerical majority in America, religious freedom is at an end."

Father Buchard, the Jesuit, in a lecture in St. Ignatius' church, Market St., San Francisco, delivered Aug. 5, 1873, said of the inquisition, "We deny not the excesses of the inquisition; but we affirm that the reproaches cast upon it cannot, with rigorous justice, be applied to the church. If the inquisition has subjected itself to the criticism of the world, it must stand alone. The action of the church in the matter was indirect. If a new doctrine arose, the church visited it with her anathema. If heretics submitted, no penalty was incurred; but if they persisted, they were consigned to the secular arm to undergo condign vengeance in proportion to their criminality."

On the above, Mr. Hemphill says, "The lecturer, either from accident or design, failed to tell us the *relative* positions of the civil and ecclesiastical powers in the days of the inquisition. Here, obviously, is a point on which we require accurate information. So utterly have times changed that we are hardly able to picture to ourselves the awful power of the Catholic church in the days of its greatness. Does the reverend lecturer forget that the State was the *bond-slave* of the church for more than a decade of centuries? Does he forget how the emperor of Germany held the stirrup for Pope Gregory VII. to mount his mule? How Henry Plantagenet, of England, walked barefoot through the streets of Canterbury and knelt in the chapter house to be flogged by the monks? Does he forget how the Roman Pontiff opened the campaign against the British John by a national interdict? How the institutions of religion were suspended? the churches closed? the images of the saints laid on the ground, and the bells ceased to toll? How the dead were deposited in pits like dogs, without ceremony or funeral solemnity? How the English king was excommunicated, and all were forbidden to hold any communication with him? How, in 1212, he was deposed, his people's oath of allegiance rescinded, and his kingdom transferred to Philip of France? How British independence yielded to Roman tyranny, and John, in an assembly of nobility and clergy, took the crown from his head and delivered it, in token of subjection, to the papal nuncio? Does he forget that pope after pope claimed, as the vicegerents of God, the right to dethrone princes, and that these king-deposing claims were sanctioned by eight general, holy, apostolic, Roman councils?"

"Let not this clerical casuist shirk the question by misrepresentation and evasion. At the time we speak of, the church ruled the State with a rod of iron. From the throne downward, every secular office was dependent on the church. These are facts; and you may form some notion from them what a tremendous power the church must have exercised in Catholic Europe before the Reformation.

"Kings and princes are responsible for the deeds of the inquisition, not the Roman pontiff." The Reverend Father might as well say 'the pistol is responsible for the shooting, not the man who fires the shot.' We admit that princes and kings wielded the secular arm against the abettors of heresy. But why? *Because they were admonished* to purify their dominions from heretical perversity; and if they refused, their crowns and lands might, without hesitation, be seized by the champion of Catholicism.

"Again, the Catholic church is responsible for the acts of the inquisition, because she *consented* thereunto. I ask the reverend lecturer to tell me what pope or General Council condemned the cruelties of the inquisition. . . . I can produce scores on the other side. Pope Urban II., for example, in 1090, decreed that 'the person, who, influenced with zeal for Catholicism, should slay any of the excom-

municated, was not guilty of murder.' Lucius III. fulminated red-hot anathemas against the Waldenses, and consigned them to the secular arm to undergo condign vengeance. Innocent IV. sentenced heretics to be burned alive.

"And the bulls of popes were sanctioned by the *edicts* of General Councils. The third General Council of the Lateran excommunicated the Catharine of Gascony, Albi and Tolosa, confiscated their possessions, and consigned them to slavery. The fourth and fifth General Councils of the Lateran, the Council of Constance, and the Council of Sienna, published persecuting enactments of a similar kind. The General Council of Trent also sanctioned persecutions. This assembly, in its second session, 'enjoined the extermination of heretics by the sword, the fire, the rope, and all other means, when it could be done with safety.' And, again, in its last session, it admonished 'all princes to exert their influence to prevent the abettors of heresy from misrepresenting or violating the ecclesiastical decrees; and to oblige these objectors to accept and to observe the canons with devotion and fidelity.' Clearly this was an *appeal* to the secular arm."

Let us now hear Gavazzi, on the responsibility of the church, in this matter of the inquisition. "'Oh! but,' cry some, 'the Romish Catholic church is not guilty of the inquisition.' In England and Scotland I often hear it said, first, that the inquisition was not an ecclesiastical tribunal, and that, therefore, the church could not be made accountable for its acts; secondly, that the church of Rome never persecutes any one for his religious opinions. Hum! inquisitions not ecclesiastical, and the church never a persecutor! You will oblige me by answering a few questions. Was or was not the inventor of the inquisition, one St. Dominic Guzman, also founder of the Dominican order of friars?"

"Did or did not the first approval of the inquisition come from one Innocent III., an infallible pope of Rome? Did or did not twenty-four different popes (not kings or laymen), but infallible popes, vicars of Christ on earth, and so forth, issue twenty-four different bulls in favor of the inquisition?"

"And are not the judges of the inquisition always prelates, priests, and especially Dominican and Franciscan friars? Are or are not the tribunals of the inquisition held in the monasteries of Franciscan or Dominican friars? To the present day, is not the pope himself, and always and forever shall not the pope himself be, the supreme head and prefect of the inquisition? To the dishonor of the church and priesthood of Rome, is not Pius IX. at this moment the supreme head and prefect of the holy inquisition? And, therefore, are not all cruelties, perpetrated in the inquisition, done by the authority of this angel of goodness, His Holiness, Pius IX. ?† Therefore, my dear Catholics, the inquisition is really an ecclesiastical tribunal!"

"But the church of Rome never persecuted! This is the preaching and writing of some Roman priests! Really, did it never persecute? A hundred thousand Waldenses slaughtered under the commandment of the cruel Montfort, and the direction of St. Dominic Guzman are nothing! Forty thousand Huguenots slaughtered on the eve of St. Bartholomew are nothing! Thousands and thousands of women and men, thousands of children and boys, perishing in the flames, in the slaughter of the templars and Mirandoles, are nothing! Three hundred and twenty-four thousand victims of the Spanish inquisition in those countries are nothing! Six and a half millions of Indians, native Americans (as say *La Casas* and *Pallafax*,

Dominican friar and Catholic bishop) hunted down like wild beasts by enraged bulldogs, by order of the inquisition, and assistance of its holy ruffians, are nothing! Hundreds of thousands of victims in France, Portugal, Sicily, Lombardy, in the secret prison of the inquisition, and in the *autos-da-fe*, are nothing! The church of Rome has never persecuted any one for religious opinions! Oh! shame and curse for the lie!"*

Again Gavazzi says: "The ancient popes had their inquisition, and so, too, have the modern. Pius IX., that angel of God, grateful to God for his restoration to the Vatican throne by means of holy Austrian guns, and very Christian French bayonets, Pius IX. made it his first care to re-establish the inquisition in Rome. We, Italian liberals, are called infidels and atheists. After the flight of Pius IX.,† one of our first cares was to open the dungeons of the inquisition, to free its many victims, to destroy the relics of these priestly cruelties, and to change the inquisitorial apartments into alms-houses for the poor people deprived of their habitations during the Roman seige. But the first care of Pius IX. on his return was to renew those inquisitorial prisons. To destroy the inquisition it was necessary to be Italian patriots; to restore it, it was necessary to be the vicar of Christ, and the *protege* of Paris."‡

Of the nature of the trial by the inquisition, Gavazzi says, "In the inquisition all is secret; the incarceration is executed by means of secret ruffians; the trial is secret; the accuser may be anonymous, and is always secret; the witnesses are all kinds of persons, even those condemned to the galleys, and (mark the inconsistency) even heretics are admitted to testify. There are also witnesses against nature, because all relatives are obliged to testify, even fathers and mothers against their own offspring. But never are the witnesses and actors in this trial confronted with the accused, because they, under an oath of silence, are assured of never being known.

"There is no free defense, no public sentence, all is done in the private room of the inquisitor. All is secret, unless when the dreadful drama of an *auto-da-fe* is given to the world. The consequence is, that all kinds of partiality and cruelty are exercised.

"A victim, after having fulfilled the years of his imprisonment, in leaving, is obliged to swear upon the gospel never to reveal anything of what passed in his prison; thus his lips are sealed, until he leaves the place where the Roman Catholic church is dominant."§

The inquisition, as we have before quoted, was founded by Saint Dominic who was born A. D. 1170 and died 1221. "This man suggested to Pope Innocent III. the erection of this tribunal; and having given abundant proofs that his own genius lay in that way, he was appointed Inquisitor General by the pope, in the beginning of the thirteenth century. . . . A pope, Sextus IV., sent a bull to Ferdinand and Isabella, bearing date Nov. 1, 1478, authorizing them to appoint two or three ecclesiastics as inquisitors, for the detection and suppression of heresy throughout their dominions. . . . Five years later we find the same pope encouraging Ferdinand and Isabella to proceed in the great work of purification, and in the course of the same year, he expedited two briefs appointing Thos. de Torquemada Inquisitor General of Castile and Aragon. This was the origin of that terrible tribunal, the Spanish or modern inquisition, familiar to most readers, whether of history or romance."||

Of the cruelty of priests Gavazzi says: "A clergy, bachelor by system, must nec-

* Gavazzi's Lectures, pp. 257, 258.

† In 1848.—J. N. L.

‡ Gavazzi, p. 259 and note.

§ Gavazzi, pp. 253, 254.

|| Hemphill on the Inquisition, pp. 23, 24.

* Hemphill on the Inquisition, pp. 20-22.

† This was in 1853, before Victor Emanuel took possession of Rome.—J. N. L.

essarily be cruel. The Romish Catholic clergyman takes an oath of perpetual celibacy; he has no domestic affection, as husband or father; he has no relation at all; he denies all love of native country; he lives as only one of a sect, a caste, a party, and a cruel party and a pernicious sect; because, to revenge themselves upon the happiness of society, they display cruelty in the inquisition, unexcelled in the ancient times of Rome, unsurpassed by Tiberius, Dionysius of Syracuse and Caligula; for those tyrants invented but one kind of torture against Christians, who were accused as guilty of treason against those Caesars and their religion; but what name will you give to the Roman Catholic priesthood, who have invented, not one, but fourteen species of torture, not against enemies, but against brethren; not against traitors, but against Christians?

"No! I respect, in this point, the authority of Diderot, who said, 'When you speak of the inquisition, do not exaggerate, because the simple truth will appear so enormous, so incredible, that the future generations will call the simple truth an exaggeration.'"

(Concluded next week.)

* Gavazzi, p. 254.

Thomas Paine.

It is evident that Thomas Paine was educated amid influences which gave him a low and mistaken view of Christianity. This of course unfitted him to discuss its merits, or to judge of its claims and tendency.

With this one-sided, narrow view of the subject, he presumptuously undertook to enlighten mankind upon religious subjects. Here was his second failure. He was wholly ignorant of the workings of true religion. This unfitted him to discuss its merits, or to judge of its authority.

Thomas Paine was evidently an extremist, and was impulsive; without caution, or prudence, or reverence; and however useful or popular he might be as a writer, he could not be trusted as a leader, because of his prejudice on religious subjects. Such a person's ideas should be received with caution.

The unexemplary life and miserable death of Thomas Paine go very far in invalidating his religious principles. His cowardice when in peril and danger, and his tendency to associate with the vicious and low, all mark him as a man of dangerous opinions and principles. His mind seems to have run by fixed habit in defiance of sound logic and common sense.

JOS. CLARKE.

Discerning of Spirits.

MANY years ago the devoted Charlotte Elizabeth, author of "Principalities and Powers," and other excellent works, wrote thus, "We shall soon need to exercise judgment in the discerning of spirits. The sixth vial is marked by the going forth of the three unclean devils, of whose wonder-working we are forewarned."

Says the author of this work, "Spiritualism Condemned by the Bible," "These spirits of demons are gathering their forces, a mighty host, imbued with their influence, strengthened by their power, and guided by their counsels, and we doubt not that the fearful crisis is at hand when these forces will be consolidated and concentrated in that place designated in the apocalyptic vision, which is called in the Hebrew tongue *Armageddon*, i. e., the mountain of distraction. How appropriate the admonition, 'Behold, I come quickly!'"—*Guide to Holiness*.

I HAVE known hypocrisy, treachery, pride, malice and lust, assume the opposite semblance of saintship, fidelity, lowliness, benevolence, and chastity. But it is painful to keep the bow of nature long bent; its elasticity will struggle to have it restored; and a skillful discernor, at the time of such delusion, will often detect the difference between a real character and the acting of a part. For when nature dictates, the whole man speaks: all is uniform and consenting in voice, mein, motion, the turn of each feature, and the cast of the eyes. But when art is the spokesman, and nature is not altogether suppressed, the turn of the eye may contradict the tongue, and the muscles of the face may counteract each other in their several workings.—*Sel.*

If we expect to live *with* Christ in Heaven, we must live *to* him on earth.

Antichrist.

THE Encyclopedia of Religious Knowledge in treating upon Antichrist tells us how the Romanists set aside the prophecies of the New Testament on this subject. It also states the views which are held by Protestants. Finally, it shows that Protestants themselves have some share in the iniquity of Antichrist.

J. N. A.

The papists imagine they view, in the prophetic picture of Antichrist, imperial Rome, elated by her victories, exulting in her sensuality and her spoils, polluted by idolatry, persecuting the people of God, and finally falling like the first Babylon; whilst a new and holy city, represented by their own communion, filled with the spotless votaries of the Christian faith, rises out of its ruins and the victory of the cross is completed over the temples of paganism. This scheme has had its ablest advocates, at the head of whom may be placed Bossuet, bishop of Meaux, Grotius, and Hammond. But in order to establish the resemblance, they violate the order of time, disregard the opinions of the primitive Christians, and overlook the appropriate descriptions of the apostles. After the point had been maturely debated at the council of Gab, held in 1603, a resolution was taken thereupon to insert an article in the confession of faith, whereby the pope is formally declared to be Antichrist. Pope Clement VIII. was stung with this decision; and even King Henry IV. of France was not a little mortified to be thus declared, as he said, an imp of Antichrist.

With respect to the commonly received opinion, that the church of Rome is Antichrist, Mede and Newton, Daubuz and Clarke, Lowman and Hurd, Jurieu, Vitrin-ga, and many other members of the Protestant churches, who have written upon the subject, concur in maintaining that the prophecies of Daniel, St. Paul, and St. John, point directly to this church. This was likewise the opinion of the first reformers; and it was the prevalent opinion of Christians in the earliest ages, that Antichrist would appear soon after the fall of the Roman Empire. Gregory the great, in the sixth century, applied the prophecies concerning the beast, in the Revelation, the man of sin, and the apostasy from the faith, mentioned by St. Paul, to him who should presume to claim the title of universal priest, or universal bishop, in the Christian church; and yet his immediate successor, Boniface III., received from the tyrant Phocas the precise title which Gregory had thus censured. At the synod of Rheims, held in the tenth century, Arnulphus, bishop of Orleans, appealed to the whole council, whether the bishop of Rome was not the Antichrist of St. Paul, "sitting in the temple of God," and perfectly corresponding with the description of him given by St. Paul. In the eleventh century, all the characters of Antichrist seemed to be so united in the person of Pope Hildebrand, who took the name of Gregory VII., that Johannes Aventinus, a Roman historian, speaks of it as a subject in which the generality of fair, candid, and ingenuous writers agreed, that at that time was the reign of Antichrist. And the Albigenses and Waldenses, who may be called the Protestants of the twelfth and thirteenth centuries, expressly asserted in their declarations of faith, that the church of Rome was the whore of Babylon.

An important question, however, says Mr. Jones, still remains for inquiry, "Is Antichrist 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 plain reason among others, because, in their very constitution and tendency, they are hostile to the nature of the kingdom of Christ.

All national establishments of Christianity must, in their very nature, be antichristian; because they are opposed to the spirit of the doctrines of Christ, and to the nature of his kingdom, which he himself has declared to be not of this world.

THE love of things temporal can only be overcome in us by pleasure in things eternal.

Cannot I Be Saved and Keep Sunday?

THIS question is often asked by those who have examined the Sabbath question, and, finding no evidence for the first day, the first thing they meet is the cross of keeping the seventh day. This cross is no easy one to lift; and, besides, it places us out of joint with the world two days each week. Worldly positions often have to be sacrificed. And there is also often a separation of those who before were near friends, they often uniting with the world in reproaches because of our faith. If we belong to a church, our names are soon cast out as evil simply for the crime of trying to keep the fourth commandment. These things and many more stand in the way, and the question very naturally arises, Cannot I be saved and still keep Sunday?

I purpose briefly to notice a few Bible facts, and then ask all to decide this question in the light of eternity. It seems to me to depend very much upon whether or not God meant just what he said, and who would dare say that he did not mean what he said? Would God give us a law, and then not be particular whether we obeyed it or not? Or does he say what he means when he declares that "the soul that sinneth it shall die"? Has God, in so important a matter as the revelation of his will, dealt in non-essentials? or has he left these all out of his word? Does God give us light upon his word and then not care whether we receive this light or not? Has God ever required a certain sacrifice and accepted something else? The Bible gives us a few remarkable examples of this, from which we may draw a lesson. They are from the Old Testament, but none the less important, as Paul says, "These things were written for our learning and admonition."

See the example of Cain. God has ordained that without shedding of blood there should be no remission. And the offering of a lamb without spot shadowed forth the great sacrifice. And Abel "by faith offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh." If he speaks, let us be willing to hear him. Abel seemed to think that God meant what he said, and by faith in the arm of the living God, he obeyed. But Cain offered the fruit of the ground, and seemed by this act to confess his want of faith and fidelity in the word of God. Shall we dare to follow the example of Cain, and try to reason ourselves into a belief that God does not mean what he said when he requires the seventh day to be observed as a holy day?

Let us look at the example of Nadab and Abihu, the sons of Aaron. One instrument of service in the sanctuary was the golden altar before the second veil. By a divine miracle, fire was kept burning continually on this altar. The priests were to offer incense in their censers when they went in to minister in the sanctuary. God had told them that they never should offer incense with common fire, but should ever use fire from off this altar. The sons of Aaron became drunken, and were thus unable to detect the difference between sacred and common things; and in this state of intoxication they offered incense with common fire, and God was displeased with them, and smote them that they died. In this case, did God mean what he said? Did it make no difference with God what fire they used? They became intoxicated and disobeyed God. The punishment quickly followed. And in these days of apostasy, men have become drunken with the pleasures of the world, pride and popularity have filled the heart of the professed followers of Christ, and they stand willing to excuse themselves from obedience to God. They would feign try to make themselves believe they can be saved and break one of the plainest commandments in the word of God—try to make themselves believe God will ask a certain thing of us and then allow us to offer a service he has never required, allow us to do as we please about obeying.

Did Christ die to save us *in* sin, or *from* sin? If to save us *in* sin, of course we can break the holy Sabbath and be saved; and if he will save one soul in willful disobedience, he will save all; universal salvation is sure, and it makes no difference whether we repent or not.

God has blessed his people in the past. He has blessed us, doubtless he has blessed you, dear reader, while we were keeping the first day of the week, and breaking the

Sabbath, not because we did so, but because of the sincerity of the heart, because we lived up to all the light we had. Shall we now refuse to walk in the light? God forbid; for if we walk not in the light, darkness will come upon us. Do we walk according to the sincerity of the heart, in conferring with flesh and blood, refusing to keep the day God has blessed and given us as a Sabbath? and keeping a day he has never blessed, never sanctified, and has never even left an intimation that it was to be a Sabbath? I think not.

Let us not deceive ourselves. If we are deceived, it will be by a failure upon our part; first, by not receiving the truth. God is not mocked. God has spoken plainly upon this subject. He means what he says. And very soon he will show that the way of the transgressor is hard. Then why should we remain upon enchanted ground.

Dear reader, wait no longer. Make haste and delay not to keep all God's commandments. Now is the accepted time. To-morrow may be too late. It is not by-and-by, sometime, but now. Then be entreated to break away from the foe who is seeking to destroy you. Whom do you fear? Oh! it is man, an heir of death, a slave to sin, and soon he will be a subject of God's wrath. But what says the prophet? Read Isa. 51. "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Why not? "For the moth shall eat them up like a garment, and the worm shall eat them like wool." "I, even I, am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, . . . and forgettest the Lord thy maker, . . . and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy?"

Christ tells us whom to fear—not man—but Him that is able to take away this life and the life to come. Let men revile. Let them mock on. God will finally speak in behalf of his people and will be heard saying, "Thou art my people." Then will be the time of our rejoicing. But their "laughter will be turned into mourning;" and, says God, "I will laugh at your calamity, I will mock when your fear cometh." Let us be wise, and choose the better part now, while we have the opportunity.

H. F. PHELPS.

Sauk Rapids, Minn.

Our Thoughts.

"THE heart is deceitful above all things, and desperately wicked; who can know it?" The answer follows: "I the Lord search the heart." Jer. 17:9, 10. It is the secret thoughts that we harbor in our minds, and dare not communicate to our nearest friend, that make our hearts "desperately wicked." We may not be able at all times to avoid hearing evil words and corrupt conversation, but it is when we reflect on what is heard that our hearts become corrupt.

It is the evil thought that leads the mind astray, that corrupts our nature, that inflames our passions. God judges the secrets of men; for they cannot be hid from him. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

David understood this when he cried: "Cleanse thou me from secret faults." "Keep back thy servant also from presumptuous sins; let them not have dominion over me." "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:12, 13, 14.

We may allow our thoughts to reflect upon evil until it becomes engrafted into our nature; so with imaginary persecutions. But where is our faith at such times? surely, not on Jesus, or our souls would rejoice that we have trials to endure, that we may, by continually overcoming, grow in grace and bring to ourselves that greatest of all promises, spoken by our Saviour: "Blessed are the pure in heart; for they shall see God." Matt. 5:8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

J. P. HENDERSON.

Goodland, Ind.

THE ARSENAL AT SPRINGFIELD.

This is the arsenal. From floor to ceiling,
Like a huge organ, rise the burnished arms;
But from their silent pipes no anthem pealing
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the death-angel touches those swift keys!
What loud lament and dismal Miserere
Will mingle with their awful symphonies!

I hear, even now, the infinite fierce chorus,
The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,
Through Cimbric forest roars the Norseman's
song,
And loud, amid the universal clamor,
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who, from his palace,
Wheels out his battle-bell with dreadful din,
And Aztec priests upon their teocallis
Beat the wild war-drums made of serpents' skin;

The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage;
The wail of famine in beleagured towns.

The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade!

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest nature's sweet and kindly voices,
And jarrest the celestial harmonies?

Were half the power that fills the world with ter-
ror,
Were half the wealth bestowed on camps and
courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts:

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals,
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.—
—H. W. Longfellow.

Evil Surmising.

"THOU shalt not bear false witness against
thy neighbor." Ex. 20: 16.

The first step in the direction of slander-
ous conversation consists in imagining evil
against one's associates and contemporaries.

Often evil exists, and breaks out in open
sin, and numbers love to publish the same
to all who will listen: and when well-au-
thenticated reports are become stale with
repetition, the best actions of the righteous
are canvassed, and base motives are im-
puted, in order to fill up the gap of time, and
to satiate the carnal heart.

Had an evil surmiser been present when
Jesus applauded the liberality of the poor
widow who cast into the treasury her two
mites, which was all her ready change, such
surmiser would doubtless have said that it
was done by her in order to get applause,
to make a noise in the world: another
would have said, Charity begins at home;
and so the poor widow would have gone
home in sorrow, had she heard of these poi-
sonous remarks. But the dear Lord, who
knew the heart, gave her the needed and
deserved encouragement.

When the repentant and humble Chris-
tian came and washed Jesus' feet with tears,
and wiped them with the hairs of her head,
these evil surmisers would have said, This
woman has some low design in this act;
and the Master should at least forbid so
gross an act of servility.

These surmisers would have accused Paul
of fickleness, in so soon changing from Ju-
daism to Christianity; and Jude and Peter
would be accused of harshness, and lack of
love; and the beloved John would have
been weeping for effect; Elijah would be
called rash and imprudent, and only wan-
ted notoriety; Moses and Joshua would
have been suspected of being in quest of
renown; and David and Solomon would
have been guilty, in the eyes of these sur-
misers, of covetousness and ambition; they
would imagine the Lord had designs which
he did not speak of, and his apostles would
not escape their evil imagination. No won-
der the Lord brought the flood upon the
world, because all the imagination of man's
heart was evil continually. Gen. 6: 5.

What is most grievous is that the most
innocent are oftener the victims of this
surmising spirit than others; because it is
only the wicked who surmise evil. See

1 Tim. 6. 4. And let us bear in mind that it
is better to think too well of a person than
to unjustly condemn him.

JOS. CLARKE.

Conservatism.

CONSERVATISM is defined, a desire for pre-
serving whatever is established, a disin-
clination to change. Some are constitu-
tionally conservative. They seem incapa-
ble of unlearning, or being retaught. They
know what their fathers knew, and are
content. To illustrate: I was at one time
conversing with a man upon the Sabbath.
He said his father kept Sunday, and he
should. Fathers should be careful to do
about right lest some of their sons may
not have independence to think and read
for themselves. Some are preoccupied
and leave others to do their thinking upon
nearly every subject. Those who love to
be popular are not the ones to risk their
popularity in co-operating with unpopular
reforms. Others look upon it as a mark
of fickleness. This may be true of some
who are ready to jump at conclusions with-
out investigation. No one should take a
position without being able to give a rea-
son.

Denominational prejudices with some
are so strong that they are ready to fortify
themselves against every aggression, as
they are pleased to term it, and place
themselves as sentinels, neither going in
themselves nor suffering those who would
to enter. Others fully persuaded of a
truth lack moral courage to vindicate it.
They hear the reviling from enemies. Al-
ways changing, say they. Many are ac-
cused of changing when they are only fol-
lowing in the opening of the prophecies,
following the light and enjoying the ac-
cumulating rays, giving up no truth, but
adding new. When our duty was plain
in regard to temperance reform we added
it to our list. When the light came on
the question of slavery, our protest was
ready, and equal rights were inscribed up-
on our banner. We let go no truth we
possess, but add new. When we com-
mence a study, we learn one thing at a
time.

Our fathers had not the light on science
or prophecies. Events come in order.
The idea of the earth being round was ridi-
culed by the ancients, but who in the
light of the nineteenth century would ad-
vocate the idea of its being flat? The
laws of attraction were not understood,
but who dares say now that an apple falls
to the ground upon any other principle?
That large bodies attract or draw smaller
ones is an admitted fact. If our position
is untrue, it can do us no harm. If true,
we have nothing to fear from investiga-
tion. The truly wise and good of all ages
have never feared or shunned investiga-
tion of any and every subject which in-
terests the well-being of the world, present
or future. Every advance step in arts,
science, or religion, has met its opposition.

The prophecies, their opening and ful-
fillment, have met the same; and the won-
der is that its strongest opposers are found
among its professed friends. Paul did not
shun controversy when any great truth
was to be defended. Would such a man
as the learned and eloquent Paul, who was
caught up to the third Heaven and heard
things which it was not lawful for a man
to utter, would such a man flee? Let him
answer. When advised of impending dan-
ger by his earnest, weeping friends, he
said, "None of these things move me, nei-
ther count I my life dear unto myself, so
that I may finish my course with joy and
the ministry which I have received of the
Lord Jesus, to testify the gospel of the
grace of God." He was ready to throw
himself into the gap in defense of God's
truth, though it should cost him his life.
He was no time-server. He fought not as
one that beateth the air. He knew where-
of he affirmed; yet he was accused of turn-
ing the world upside down by his strange
doctrines. The more noble and honorable
investigated, and as a result many believed.
They found that those men who were ac-
cused of turning the world upside down
were only preaching God's word faithfully.

A. P. LAWTON.

ADMIRAL DUPONT was once explaining to
Farragut the reason why he failed to enter
Charleston Harbor with his fleet of iron
clads. He gave this reason, and that rea-
son, and the other reason; and Farragut
remained silent until he had got through,
and then said, "Ah, Dupont, there was one
more reason." "What is that?" "You
didn't believe you could do it!"

Papal Indulgences.

ACCORDING to a card that recently, by
accident, came into my possession, there is,
among Roman Catholics, an association
called the "Society of the Angel Guardian."
I copy the following from the card in ques-
tion, which is a certificate of membership:

Every person contributing *one dollar*
shall be a member of this Society for one
year after such contribution. The follow-
ing indulgences have been accorded to the
members by the Holy Father, Pius IX.

"1. A Plenary Indulgence on the day of
admission.

"2. A Plenary Indulgence each year on
the 2d of October, which is the Feast of
the Angel Guardian.

"3. A Plenary Indulgence at the hour
of death.

"4. A Partial Indulgence of three hund-
red days as often as the members shall
recite a *Pater Ave* and *Gloria Patri* in
honor of the Angel Guardian.

"A Mass will be celebrated every month
for all members, and other benefactors;
and a special *Mass of Requiem* will be of-
fered for each deceased member when due
notice shall have been given of the death,
to Rev. _____.

"N. B. Any one wishing to become a
member can do so by sending name, with
One Dollar, as above, by mail. A donation
of *Ten Dollars* entitles the giver to a Life
Membership.

"PRAYER TO OUR ANGEL GUARDIAN.
O Angel of God, to whose care I am com-
mitted by the supreme clemency, illumine,
keep, guide and guard me this day (or
night)."

The certificate bears date of Oct. 1, 1870,
and is duly signed.

According to Webster the term *indul-
gence*, as used in the Roman Catholic
Church, signifies "remission of the punish-
ment due to sins."

The Roman Church believes in works of
supererogation, and this superabundant
goodness is laid up in store with the mer-
its of Christ, and can be conferred by the
pope at pleasure upon any person for
money.

According to a book entitled, "Tax of
the sacred Roman Chancery," the price of
an indulgence for the crime of robbery or
arson was twelve shillings, while for incest
or murder it was only seven shillings and
six cents.

Roman Catholics are no doubt ashamed
of the blasphemous teachings of Tetzel,
whom Luther so successfully combatted in
Germany, but it is wonderful that so ma-
ny should still be found, in this enlight-
ened age, who can submit to be imposed
upon by the ridiculous pretensions of
Pius IX.

A. SMITH.

Disasters by Flood.

THERE has been a perfect epidemic of
sad disasters by storm and flood during the
present summer. First came the Mill Riv-
er calamity, in which by the bursting of a
reservoir one hundred and forty-five per-
sons were swept into eternity, an immense
amount of property destroyed and hun-
dreds of families left destitute. Then oc-
curred several minor calamities from a similar
cause, until it seemed that our reservoirs
generally were about to break away. Then
came the Salisbury disaster, by which an-
other valley was devastated, and which
was accompanied by storms and floods in
various parts of the country. A fortnight
since, we had an account of the bursting of
a water-spout in Nevada, which swept
through the town of Eureka, killing twenty
persons and causing great destruction of
property. Last week we published the ac-
counts of the fearful storm at Pittsburgh,
by which portions of that city and Alle-
gheny city were inundated, and from one
to two hundred lives lost. We give fur-
ther particulars of the calamity this week.
The number of bodies of the dead which
had been recovered at the last account, was
one hundred and thirty-three, and many
persons were still missing. The Atlantic
cable now brings the intelligence that the
damage done by the recent storms in Mo-
ravia, of which we had previous accounts,
far exceeds the first estimates. Eleven vil-
lages and two towns were devastated. Nu-
merous storms and floods, only less destruc-
tive to life and property, have occurred dur-
ing the present summer, making an unusu-
al record, and one full of sad particulars.

Some of these calamities might have been
prevented, and would have been by an
honest construction of the works which
gave way, and so far they are attributable

to human negligence. But others may be
regarded as a direct visitation from God,
who holds the winds in his fists, and the
waters in the hollow of his hand. And
they are not to be regarded merely as cas-
ualties, as accidental occurrences. They
should be looked upon as solemn lessons to
our whole people not to set their hearts up-
on uncertain possessions which may be
swept away in an hour—not to be too con-
fident of the continuance of life, when there
are so many perils surrounding us whether
we wake or sleep.—N. Y. Observer.

Are we Awake?

WE, as a people, profess great and sacred
truths; and that we are living in the last
days of earth's history is plainly to be seen
by any close observer of the events that are
continually transpiring.

Without a doubt the second advent of
our divine Lord is near, even at the door.
Soon his mediation in Heaven is finished;
and very soon the angelic throng will escort
him from the bright courts of glory down to
this dark world of sin.

Are we awake to this, and to the fact that
he is coming for his people only; those who
have waited for and followed him; and to
call from the dusty bed of ages, all the right-
eous who yet rest in hope, waiting for the
day of deliverance, the fulfillment of the
promise, when their shackles shall be brok-
en, and they shall live again?

We know the world, with all its delusive
charms, is passing rapidly, and can but a lit-
tle longer be our abiding place; and do we
feel the importance of securing an interest
in Heaven? or shall we remain indifferent,
seek the honors and applause of the world,
and finally with it pass away?

How can believers of our Bible faith live
in apathy, and neglect their souls salvation?
Oh! that we may each study more earnestly
to be approved of God, to know his word,
and to know ourselves, and understand just
what we must be daily, in order that our
lives and profession may be acceptable to
him.

Do we love the world, and the selfish pleas-
ures of it, less than when we believed? Are
we better neighbors, brothers and sisters,
husbands and wives? are we better parents,
better children? are we better Christians?

Is home made happier, pleasanter or bet-
ter, for our religion? are the inmates of that
sanctuary joyful in our presence, or only in
our absence? Have we a kindly look and
word for all? or are smiles and kindness, re-
served only for certain persons, places, and
occasions; but harsh, stern, and bitter words,
dealt unsparingly to the home circle? There
is need of watchfulness, that our faith and
hope be not in vain, and that "no man take
our crown."

We may possess much regard for the Sab-
bath, we may attend all the great gatherings
of our people, and love to listen to the soul-
inspiring truths that are there taught; we
may dwell with delight on the glorious
themes of inspiration, and loudly and ear-
nestly contend for them, yet all this will not
avail, unless the daily life corresponds ther-
ewith; for without the "meek and quiet spir-
it" of the Master, we are none of his.

Then if we would render to God an ac-
ceptable service, we must "put off the old
man with his deeds," and be renewed in the
heart, walking no longer in darkness, but let
the sweet fruits of the spirit, among which
are love, gentleness, &c., be manifest in all
we do. For God looks at the heart, and al-
though his throne is in Heaven, yet his eyes
behold and his eyelids try the children of
men. Oh! that we may all be doers of the
word, and not hearers only; for God is not
mocked and we cannot deceive him, for he
knoweth them that are his. Then inasmuch
as we have named the name of Christ, let us
depart from all iniquity. It is time that we
awake to these things; and may grace and
strength be given us to overcome fully all
the evils of our natures, doing all to the
glory of the Lord, that by our example we
may gather with him, and not scatter abroad;
and then when weary of earth's pilgrimage,
we can look up in confidence, and contem-
plate the Christian's home in glory; the
palms, the robes, and the crowns that await
us. Life in the kingdom is worth all our ef-
fort; let us awake then, press forward, over-
come, and victory will soon be ours.

M. S. AVERY.

PASSING along the road the other day
we thought we had found a very beautiful
knife. On picking it up, it was found to be
only a handle without a blade. So do
we hear very beautiful sermons—well writ-
ten and well read—but they are without
a blade. They cut out no cancers of sin, and
carve out no models of piety. Sermons
must have blades.

WHAT a new world we should live in if
we would only allow every kind thought that
comes to blossom into words and deeds.

The Review and Herald.

"Sanctify them through thy Truth; Thy Word is truth."

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 22, 1874.

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

Sunday-Keeping—Is It of Rome?

THE claim that the Christian Church is indebted to the papacy for Sunday as a Christian institution, rests upon manifold proofs.

We have, first, the prophecy (Dan. 7:25) that the papal power should undertake to change the law of God; and it is easy to show that what the Church of Rome has attempted to do in changing the Sabbath, is a most explicit fulfillment of the prophecy; and further, that no other event can be found which can be claimed as a fulfillment, and if that has not fulfilled the prophecy, then the prophecy has failed.

We have, secondly, the testimony of history showing how the first day of the week was lifted up among festival days, till finally that power which attempted to dictate respecting both faith and practice to all the churches, claiming to be the head over all, even Christ's vicegerent upon earth, endeavored to enforce it upon all as a divine institution.

We have, thirdly, the doctors of the Catholic church expressly claiming that their church has changed the Sabbath, that it had the right and power to change it, that its success in putting Sunday in place of the Sabbath, is proof of its right in this respect, and that all who observe Sunday as the Lord's day, thereby acknowledge the right of that church to institute festivals of precept, and therefore act inconsistently when they refuse to observe other festivals ordained by the same church. And this teaching they put into their standard catechisms for the instruction of their children; and the priests and all Catholics who are intelligent in regard to their faith, will tell us that such is the position of that church respecting the institution of the first-day Sabbath.

But here an attempt is made to nullify all this evidence by the assertion that we do not receive the institution of the Sunday-Sabbath from the Catholics, but from the apostles; and that Romanists themselves claim that the change was made by apostolic authority, and hence that it is wholly wrong to call Sunday-keeping a papal observance.

We recently received a letter from a Methodist minister, who had just read the tract published at this Office, entitled, "Who changed the Sabbath?" in which are given extracts from Catholic catechisms in which they claim to have made the change. Our clerical friend thought we were appealing to the prejudices of the people on the Sabbath question. We replied that we were not appealing to prejudice, but to facts; that we claim no more than what the Catholic church itself claims, that it has made the change, and that we are indebted to it for the Sunday-Sabbath. He replies that the catechism of the Council of Trent claims "that the change was made during apostolic times, and was done by apostolic authority." And he adds, "If your authorities are correctly quoted, of which fact I have no doubt, it simply shows the want of harmony in that church respecting this question; but as my authority is that of a Council, and 'published by command of Pope Pius the Fifth,' it will stand against all the individual writers that can be brought on the other side."

The catechisms from which we quote do not rest upon merely individual authority. They are not the expression simply of individual opinion, but published by authority, and used for the education of Catholic children everywhere. And we may be sure that a church which exercises such untiring and keen surveillance over all the literature that goes into the hands of its members, would not tolerate any lack of harmony in the fundamental principles which they teach their children.

That the Catholic church claims that the change was made in apostolic times, we are well aware. For instance, in one of the catechisms quoted in the tract above mentioned, in answer to the question, "What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?" this answer is given: "We have for it the authority of the Catholic church, and apostolic tradition." Now because they refer it to apostolic times and apostolic tradition, does that invalidate their claim

and ours that it is an institution of the Catholic church? Let us look at this point candidly.

The rule of the Protestant is, that whatever is taught in the Bible, we can find there as well as others, so that there is no need of tradition in the matter. But do the Romanists claim that this change of the Sabbath can be proved from the Bible? By no means. On the contrary, they say that "the Scriptures do not in particular mention this change" (*Cath. Chris. Instructed*); and after referring to Acts 20:7; 1 Cor. 16:2; and Rev. 1:10, they say, "Neither the one nor the other [of these texts] tells us that the first day of the week was to be henceforth the day of worship, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church." (*Id.*) They further speak of it as "a change for which there is no scriptural authority," and say that Protestants do not find for their practice in this respect any "permission clearly laid down in the sacred volume." (*Doctrinal Catechism*.) They call it a change "that cannot be evidently proved from any text of Scripture." (*Robt. Manning*.) And they even go so far as to say that it is "against the plain letter of the Bible."

Thus the Catholic claims no apostolic authority for the change except what rests upon tradition; but the Protestant does not admit tradition as of any authority in matters of faith; therefore the Catholic reference to apostolic authority for the change of the Sabbath is not of such a kind as Protestants can endorse at all.

All Protestants are ready to admit that purgatory, prayers for the dead, and invocation of the saints, are Catholic doctrines, and rest upon the authority of the Catholic church; yet that church claims apostolic authority in these matters, even more distinctly than for the change of the Sabbath; not written out, to be sure, in the New Testament, but resting on tradition; and they throw it into the face of all Protestants, that if they could produce no better proof for these doctrines, than Protestants can produce for first-day observance, then might Protestants indeed have good cause to laugh them to scorn.

This brings us to the second stage of the answer to the question whether the Catholic appeal to apostolic authority for Sunday-keeping invalidates our claim that it is a Romish institution. The fact already established that they have no apostolic authority except what rests upon tradition, destroys it for all Protestants. But there is something more. When we search for the so-called Christian Sabbath, as a historical fact where do we find it? In the apostles' days? No. In the age immediately following? No. It is not till we come down well into the centuries, to that period which developed in its strength the great apostasy, that we find it taking its place authoritatively in the church; and then we find Sylvester, one in that line of the bishops of Rome now called popes, formally giving to Sunday the imposing title of "Lord's Day," and enforcing it by the unrepealed law of Constantine which, before his conversion to Christianity, he enacted in behalf of Sunday as a heathen festival. This is the time, and these the circumstances under which, Sunday-keeping first appears in fact, as a Christian institution of binding obligation. Every one will acknowledge that it is just to attribute the origin of any institution to that people among whom, and by whose instrumentality, it first appears. But the Catholics say Sunday is of apostolic authority. What of that? So they say of all their errors and corruptions. But when we search the apostolic writings, and do not find them, oh! they tell us, they rest on tradition. And Sunday-keeping rests right there too. Are not all these things then of Roman Catholic origin? and do not all who receive them take them from that church?

To illustrate: Suppose any church of the present day, the Methodist for instance, should succeed in introducing and establishing some new practice. Suppose they should say then that it was not their own, but was introduced by the apostles. Would it make any difference what they should claim in regard to its apostolic origin, if we could not find it there? None at all. Every one would say that such institution was wholly a Methodist concern; and this would be a correct decision. Just so with the Sunday-Sabbath. Facts, applied according to the same principle, show it to be wholly a Romish institution.

U. S.

TRUTH is as impossible to be soiled by any outward touch as the sunbeam.

Eloquent Testimony.

CROLEY, in his work on the Apocalypse (London, 1828), pp. 232-235, bears testimony which very clearly elucidates a statement made by the prophet Daniel in chapter 8:12. Daniel says, "And an host was given him against the daily sacrifice by reason of transgression." There is no doubt that in this and the verses that immediately precede it, Daniel is speaking of the pagan and papal forms of the Roman Empire. The religion of Rome, for more than the first thousand years of its existence, was paganism. Then a strange transition occurred. A mixture of Christianity with paganism, produced the papacy. The prophet, therefore, has the task of presenting virtually two kingdoms in one; and while he has to denote the unity by the use of a single symbol, he has also to indicate the change which made the two divisions of its history as distinct as separate kingdoms. We therefore read the language with this understanding: "And an host [a multitude of people] was given him [the papal abomination] against the daily [the pagan abomination, sacrifice being the wrong word to supply, and the daily referring to paganism] by reason of transgression [that is, by the hideous caricatures of Christianity by which the papacy sought to gain over to itself the superstitious and ignorant tribes of barbarians that overran the Roman Empire]." All of which stands out in bold relief in the following statements by Mr. Croley:—

A. D. 390. Christianity was finally established by Theodosius. The western empire stained with Christian blood was thenceforth broken up, and filled with the northern tribes. Before the close of the sixth century ten barbarian kingdoms were formed in Europe.

Their names and number are stated by Machiavel,* certainly an unconscious interpreter of Scripture; the dates are furnished by Bishop Lloyd. 1. The Huns in Hungary, A. D. 356. 2. Ostrogoths in Moesia, 377. 3. Visigoths in Pannonia, 378. 4. Franks in France, 407. 5. Vandals in Africa, 407. 6. Sueves and Alans in Gasconne and Spain, 407. 7. Burgundians in Burgundy, 407. 8. Heruli and Turingi in Italy, 476. 9. Saxons and Angles in Britain, 476. 10. Lombards began to reign in Hungary, 526, and were seated in the north of Germany in 483, and finally settled in the north of Italy. This division had been twice prophesied by Daniel, Dan. 2 and 7, "the ten horns are ten kings." Dan. 7:24. Those kingdoms all adopted the faith which in the sixth century emanated from Rome. The papacy established its influence over the ten sovereignties of the western empire; and paganism, revived from the dead, began its new career under its new form.

The spirit of the ancient Roman paganism consisted in ceremonial pomp, founded on fables, and constructed with a view to attract the people; in the worship of dead men, whom it deified; in the worship of images, which it honored with prayer, hymns, and incense; and in persecution of the Christian church. Popery was its heir in all those things in the face of the Christian world. It differed from the elder paganism in worshipping, by the name of the Virgin, the statue which its predecessor worshipped by the name of a goddess, and kissing the feet of St. Peter, for those of Jove.

But Roman paganism with all its arts was simplicity itself to the new master of its throne. It was a thing of external glitter, and there its powers and its ambition closed; it solicited no hold upon the mind; it had none of those keener and fiercer instruments of grasp and possession, the fangs and claws, that were yet to strike into the very marrow of mankind. It was a luxurious and giddy, and sometimes a profligate exhibition, laughed at by the higher minds, amusing to the multitude, popular and pleasant to all; the graver game of the idle and self-indulgent nations of the south; a more serious shape of human pleasure, gratifying the worshiper by some empty sense of duty done without restraint upon his passions, and keeping his vanity awake without disturbing the slumber of his conscience. It went down to the grave for a time with its idle generation. But, when it returned to the world, a great revolution had passed over the surface. It found the old system of society broken into ruin irreparable, a host of new nations with new and rival interests, a bolder temperament, and a manlier intellectual capability, struggling for mastery, sword in hand, on the soil which had once lain smooth and uniform as the slavery that moved over it. It found a still sterner trial in the presence of the true religion, that stood even in that day of adversity, like its Lord in the wilderness, the sign to the evil spirit that his time was at hand; and putting his proudest temptation to shame.

To fight its battle through this iron multitude up to empire, other means were essential than the feeble contrivances of the past. A kingdom and a priesthood, it must seek conquests and converts, and it must obtain the one without an army and the other without the gospel. Auricular confession, absolution, indulgences, miracles of bones, images, and pictures, and, to crown the whole stupendous imposture, transubstantiation, the claim of man to be the maker of God! were the guilty and

* Istori. Floren. lib. 1.

powerful means by which paganism, new risen, forced its way through the tumult of nations,—the spells by which weakness was made stronger than strength; which turned the Lombard and the Norman, that had cloven down the Roman Empire, into the nerveless slaves of Rome; and bowed in worship the bold barbarian crowns and helmets of the north and west before the feet of a monk and an Italian. U. S.

Mesmerism.

It has been supposed by some that the "three unclean spirits like frogs," Rev. 16:13, are mesmerism, psychology, and spiritualism. Whether this be correct or not, there can be no reason given why these three forms of satanic deception are not combined in the work ascribed to "the spirits of devils." In the Old Testament every form of witchcraft is given in enumerating "the abominations of the heathen." Deut. 18:9-12. They are different members of the same family, or different phases of the same work.

Mesmerism prepared the way for psychology, as psychology prepared the way for spiritualism. Mesmerism was claimed to be a veritable "science," yet its phenomena were never satisfactorily accounted for. While it had enough of the appearance of the supernatural to excite the wonder of mankind, its operators claimed enough for it as a science to put people off their guard as to its origin and influence.

Psychology presented many of the same characteristics, yet it outdid mesmerism by its wonders, and in the almost complete control which the operators had over the subjects, while both asleep and awake. The first was exercised by "manipulating" the subject; the other by "passes." The effects in both cases were very much alike. The resemblance was so strong that they who watched them with care became satisfied that they were closely allied to each other.

Spiritualism was just about as much in advance of psychology as that was of mesmerism. But that they are also allied to each other is shown in that mediums are known to exert control over others by the same means resorted to by psychological operators. The mediums themselves are as truly "mesmerized" as was ever a "subject" by a human "operator."

We have believed from first to last that the whole work, in whatever phase it presents itself, is of satanic origin. While many in various churches, both of the clergy and lay members, believe in mesmerism and accept the claims of spiritualism, namely, that the dead can and do communicate with the living, Adventists have, to a great extent, rejected spiritualism on the ground that "the dead know not anything," and therefore have not the power to communicate. And as all these workings seem to be so nearly allied, they have rejected the whole as only evil. So well agreed have all classes of Adventists been on this point that I have known only one Adventist minister who ever openly advocated the claims of mesmerism.

Some even now think that because mesmerism is claimed to be a science, and comes in a form so much milder than spiritualism, or mediumship, it is not dangerous. But careful investigation will convince them that the effects of mesmeric control and of mediumship are just alike in kind, if not in degree. A subject who is frequently operated upon by a mesmerizer becomes nervously affected, and loses will power. And this is the general effect of mediumship. For this reason a good mesmeric subject is decided to be a good medium, or susceptible to the control of "the spirits."

And for this reason "clairvoyant physicians," and manipulating or mesmerizing doctors of all kinds, should be carefully avoided. They who are prostrated by sickness are, generally, easily operated upon by such practitioners; but the danger to the nervous system is great. The greatest danger, however, is in this, that the patients are left in a condition to easily become subjects of "spirit control."

"We are not ignorant of Satan's devices." Yet no amount of knowledge will secure us against the influence of "the spirits of devils." We have known those who were well acquainted with the theory of Bible truth, and looked upon spiritualism as evil in its nature and satanic in its origin, and yet the evidence was too strong to reject, that they were involuntary, or unconsciously, mediums. They who have watched this matter with carefulness are aware that mediums are far more in number than is generally supposed. Many are really mediums who are neither reputed to be such, nor are they aware of the fact. A

holy life is the only security against Satan's wiles and power.

"The Lord knoweth them that are his," and he will keep them. But we must remember that it is not every one that says to Jesus, "Lord, Lord, that shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven."

J. H. WAGGONER.

Thoughts on Church Government.—No. 7.

DUTY OF CHURCH MEMBERS TO EACH OTHER.

WHILE it is true that the special oversight of the church belongs to the elder, and he has duties growing out of this relation that none other has, yet there are many responsibilities resting upon members, in consequence of their taking upon themselves the obligations of church fellowship. What is the object of church association? It is the benefit which may be obtained by uniting together for a common object. That common object should be the perfection of character which will make us acceptable to God, and thus secure us eternal life and happiness. The mutual relations we sustain to each other in the Christian church are designed to be an assistance to us in securing this object. It is supposed that a number of disciples uniting in church relation may so influence and assist each other that they can make better progress than one alone.

The Bible takes this for granted and prescribes the duties connected with this relation. We do not say that this good object is always obtained by such association. Indeed, we fear that the opposite is sometimes realized. But this is because God's directions are not carried into effect. Therefore it is important that we consider these with care.

We recognize the possibility of church association becoming corrupt. Then certainly "evil communications will corrupt good manners." We should most carefully guard against this terrible perversion; for if that which is designed to be an instrument of man's salvation becomes the agent of his destruction, the result is terrible. What, then, are the obligations of church members toward each other in church fellowship? In this, they mutually obligate themselves to watch over each other for their mutual good, and to so conduct themselves that their influence upon each other will be salutary.

The Bible commands us to meet together in religious worship, thus calling the mind out in devotion to God. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:25. Here is a solemn duty made obligatory upon each one. "Exhorting one another" implies a mutual act on the part of all. There are no exceptions given. The benefit of this is very great as a means of grace to help us in the formation of such a character as we must obtain. We cannot make as great improvement without it. All of us need to develop the gift which God has given us, whether it be one talent, or ten. If all really love God and want to serve him, they will wish to talk of him, and of the goodness and mercy he is bestowing.

The confession of Christ, of our love, and interest in him, is a religious duty, which we owe to others and ourselves. A neglect on our part to manifest any interest in religious worship, by taking no part, is an evidence, so far as it goes, that we have no interest in it. Our influence, then, to that extent, goes against the worship of God which himself has commanded. Our example over others, then, is bad, and we are not faithful in our church relation. Great importance is to be attached to religious worship. All are commanded to take part in it.

The duty of church members toward each other embraces the whole range of moral duty which man owes to his fellow-men, and certain special duties growing out of church relation. We cannot, of course, go into particulars and define all of the former class without writing volumes. The whole Bible contains our instruction pertaining to these general duties. But we would notice some of these special duties growing out of church fellowship. In this, individuals are brought into a great family, God being our father, and Jesus Christ our elder brother, and all of us brethren and sisters. This is a close relation. Says Christ, "A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "This is my commandment, That ye love one another, as I

have loved you." John. 13:34, 35, and 15:12. Says John, "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. Here we see a special relation, evidenced by the highest love ever seen in the universe, a willingness even to die for another. And this love our Saviour commands us to have. He had it.

It does not consist of letting our brethren go to ruin, without making an effort to see their faults for fear we shall hurt their feelings. Our Saviour did not pursue this course, but plainly spoke of his disciples' faults. But love must prompt our action. We must do it, not to gratify our feelings, but because it will be for the benefit of others. What a power in the world the church might be if it would obey this command of Christ.

I boldly affirm that love should lie at the foundation of every action taken in the church in correcting wrongs. It is never allowable to act in such things from selfishness. While selfishness is the principle which actuates the mass of mankind love should be the motive of the Christian. If this was the case, there would be a powerful, yea, almost irresistible, attraction drawing others toward them. But now there is so much selfishness in the church, so many squabbles for precedence, so much backbiting, envy, covetousness, and everything of this nature, that men can see little to desire in church fellowship. That which Christ gave as an evidence of true discipleship is hardly to be found.

The only way church members can do to restore this grace is to carry out the Scripture directions themselves, regardless of how others may conduct themselves, and thus be sure, on their part, to set the proper example. By thus doing, they are sure to perfect a proper character and secure salvation, and may also be the means of saving others through their influence.

Let us notice a few more scriptures bearing on this point. Says Paul, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10. Here is an almost infallible prescription for the cure of church difficulties. Let any member pursue this course in sincerity, giving others the precedence and trying to do them good, even suffering abuse and wrong, without anger and complaint, taking occasion by this to learn a lesson of patience and resignation. Will he be the cause of church trials? Never. Will it be a real loss to himself? No. He will cast a positive influence in favor of Christ and his love. He will be a peacemaker, upon whom the Saviour pronounces a blessing. Thus will he benefit himself and others. This spirit, however, will not keep him from standing up for right, and upholding those called to oversee when a wrong-doer is called to account. Then it will be important that such a one should perceive his wrong and acknowledge it.

Again, Paul says, "Let nothing be done through strife or vainglory; but in lowliness of mind; let each esteem other better than themselves." "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Submitting yourselves one to another in the fear of God." "Likewise ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble." Phil. 2:3-5; Eph. 5:21; 1 Peter 5:5. "Oh!" says one, "I can't submit to my brethren." Will you disobey a plain command of God and show yourself unworthy to be a Christian? for this is as plainly commanded as any duty in these very scriptures. And, more than this, you deprive yourself of the greatest blessing you could obtain. It will sometime be realized that it is a terrible thing to have our own way.

Happiness is the true result of cherishing the meek and quiet spirit. "Learn of me," says Jesus. "I am meek and lowly of heart." It is a good lesson, dear friends, however much we may despise it. Church association helps us to learn it if we make the right use of it. "For there must be heresies (sects, schisms,) among you, that they which are approved may be made manifest among you." 1 Cor. 11:19. How is this to be accomplished? Why, those who are not reprov'd will show forth the natural passions of the human heart, stubbornness, pride, passion, hatred, wrath, strife, and such like, while those who are, will be meek, submissive, patient, kind, tender and long-suffering; thus showing that they have the graces of the Spirit of God.

It is possible for us to exemplify this spirit in our daily lives, and with our brethren in the

church many such examples are needed. We owe special duties to the children of God. "As we have opportunity let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

The church member should show this special regard to his brother. How important that all our members should walk in harmony with one another, and thus show themselves members of the family of God. Divisions are always an evidence of little religion. They show that the flesh and not the spirit, has the supremacy. Brethren, let us walk together in love. GEO. I. BUTLER.

Another No-Sabbath Argument.

If there is no obligation to keep the Sabbath in this dispensation, we think its opposers will be likely to find the true reason some time, for their brains are as prolific with reasons as Egypt was with frogs. None of those yet devised, however, seem to answer the purpose, for they show their dissatisfaction with them by constantly raising new ones. The last one is the product of an ingenious preacher in Indiana. He said, when the Saviour answered the question, what good things should be done to inherit eternal life, he quoted only the precepts on the second table of stone. As he did not mention any of those on the first table, none of them are now binding. Of course the Sabbath, being contained in one of them, is not now in force!

This is frank, and right to the point. It is strictly consistent with every principle which makes void the fourth commandment. It is true that, according to this reasoning, profanity and image worship are no sins, but what of that if the Sabbath can be disposed of? Every theory of Sabbath abolition tends to the same point; to the utter abolition of the highest moral obligation.

Now in all soberness, has not this matter been carried far enough to satisfy all who have any regard for the honor and the word of God? Are all the opposers of the Sabbath of the Lord so blind that they cannot see the intent of such a theory? or are they so lost to a sense of moral restraint that they can publicly advocate the abolition of moral obligation, and leave the world free to idolatry, to false worship, and to profanity, and not blush for their course? May the Lord spare his people in these days of error and delusion, and lead the honest of heart to see and acknowledge "the commandments of God and the faith of Jesus."

J. H. WAGGONER.

Who Was Machiavel?

CROLEY, in his Apocalypse, speaks of the ten kingdoms formed from the Roman power. His authority for the number and names of these kingdoms is Machiavel's History of Florence, liber 1. Other commentators on the Scriptures also claim that the Roman power was divided into ten parts, or kingdoms. While the former may be charged as sectarian or of making the interpretation to suit their case, no one can say this in the narration as set forth by Machiavel? What Machiavel asserts is a strong link in the chain of Advent faith. It corroborates prophecy. Gibbon has given the general features of Rome's fall, and Machiavel particularizes. Both together erect a beacon which gives a true signal to the voyager on the ocean of time. Their united testimony in favor of Bible truth forms a fortress like a Gibraltar. Says the Encyclopedia Americana:—

Machiavel was born in Florence, in 1469, of a noble family. On account of his distinguished talents he was early appointed chancellor of the Florentine Republic. He was afterward advanced to the post of Secretary of State. He was four times plenipotentiary at the French court, twice at that of the pope, and twice at that of the Emperor Maximilian. The writings of the immortal Florentine may be arranged under four heads,—history, politics, belles-lettres and military treatises. His eight books on the history of Florence, written at the command of Clement VII., begin with the year 1215 and end in the year 1492. His extensive knowledge of the Latin authors gave him the key to the treasures of Roman history. We find him so conversant with Livy, one of the ablest Latin historians, that he writes a treatise called: "Discourses on the ten books of Livy." The eminent Rousseau and Montesquieu, French authors, have drawn freely from his works.

But we have other testimony: Macaulay, author of the History of England, says of Machiavel: He was through life a zealous republican. The same year that he composed his manual of King-

craft, he suffered imprisonment and torture in the cause of public liberty. We are acquainted with few writings that exhibit so much elevation of sentiment, so pure and warm a zeal for the public good, or so just a view of the duties and rights of citizens, as Machiavel. There is no reason whatever to think that those among whom he lived saw anything shocking or incongruous in his writings. Abundant proofs remain of the high estimation both of his works and his person, and so they were held by the most respectable among his contemporaries. Clement VII. patronized the publication of the very books which the Council of Trent in the following generation pronounced as unfit for Christians. His public conduct was upright and honorable, and when his views of morality differed from those around him, it seemed to be for the better. The last great work of this illustrious man was the history of his native city.

Florence about four hundred years ago contained 175,000 inhabitants. Her 80 banks conducted the commercial operations not only of Florence, but of all Europe. The history of Florence was written by order of the pope, who at that time was its sovereign. In speaking of the merits of said history, Macaulay says: The relations of all its points are strictly true, but the numerous incidents which lighten the interest, the words, gestures, the looks, are evidently furnished by the imagination of the author. It is in style, ancient. Classical histories, says Macaulay, are romances founded on fact.

History classes our subject in company with such characters as Galileo and Michael Angelo.

The accuracy of Machiavel's division of Rome into ten parts is made quite apparent by an examination of the seven trumpets of Revelation, and, notwithstanding the church of Rome has pronounced his works accursed things, although an English cardinal has assailed his character, and a French Protestant has written against him; yet will the evidence history furnishes, help dispel the insinuations of falsehood which the enemies of truth would array against prophecy. J. S.

Battle Creek, Mich.

That your Prayers Be not Hindered. 1 Pet. 3:7.

It appears from this passage, disjointed as I have quoted it, that our prayers may be hindered. Any wrong course of life, any neglect of duty, any open or secret sin, may hinder, not only answer to prayer, but even cause us to cease to pray; for who will continue to pray when God is not in our prayer, and faith is frozen out?

It is an old and true saying, that praying will make us leave off sinning, and sinning will make us leave off praying. This being so, how careful we should be to both cease from sin and continue in prayer. Such a course persevered in, will solve the most difficult problems in life, and untie its hardest knots, and overcome its greatest difficulties, and will finally conduct us to the mansions on high.

Who has not felt that his prayer was hindered when he left for even a moment the path of rectitude to wander in the paths of sin? and who has not felt that his prayer was hindered when duty was neglected, or when the world came in with its cares or its charms?

Of all sin, no one is more disgusting to the Spirit of God than discord, whether it is social, domestic, ecclesiastical, or civil. It is a heinous sin, and is potent to banish good angels and all good from the scene. Oh! let us cherish the spirit of peace and love. JOS. CLARKE.

God's Judgments.

THE Christian Statesman of Sept. 12, 1874, thus speaks of the calamities that have been, and are still, afflicting the land:—

"Destructive forest fires are raging in New Jersey, and in the vicinity of Newburgh, New York. The eastern part of the country is suffering from a protracted drouth. The water supply of Philadelphia is greatly reduced; the play of fountains has been stopped, and the utmost economy in the use of water, and caution in avoiding fire, have been enjoined on the citizens. The late crops are impaired, and the price of food has risen in consequence. The business portions of Russellville, Kentucky, and Greenville, Mississippi, are reported to have been destroyed by fire. Thoughtful men will see in all this, continued evidence of God's displeasure with the nation. It is not without cause that he 'stays the bottles of heaven, when the dust groweth into hardness, and the clouds cleave fast together.'"

THE ruin of some men dates from some idle hour. Occupation is an armor to the soul.

CHRIST IS MY ROCK.

CHRIST is my Rock—foundation sure,
On which I build my faith and hope;
Mid earthly tempests still secure,
Exultingly my soul looks up—
While furious winds and beating rain,
And sweeping flood assail in vain.

Christ is my Rock—within whose side
I've found a cleft—a safe retreat—
There 'mid life's woes I ever hide,
And find in him communion sweet
Till earthly storms shall all pass o'er,
And I shall gain the heavenly shore.

Christ is my Rock—when hosts of foes
In dread array my soul surround,
And earth and hell my way oppose,
They cannot my calm heart confound;
The Eternal Rock is my defense—
My refuge is Omnipotence!

Christ is my Rock—whence waters sweet
In rich profusion ceaseless flow,
To cheer me 'mid the burning heat
As through life's wilderness I go.
Oh! thirsting souls come drink with me,
These living streams—so pure—so free.

Christ is my Rock—beneath whose shade
While wand'ring in this weary land,
Drooping and faint my steps I've stayed,
And 'mid the desert's burning sand—
Thus sheltered from the scorching sun,
I rest me till the heat is gone.

Christ is my Rock—when wrecked by sin,
And whelmed beneath despair's dark wave,
Death claimed me for his prey—Oh! then
I saw an arm stretched out to save!
And to that blessed Rock it led:
The Rock that towered above my head!

Yes, there I found my rest, my hope,
My peace, my joy, my happy home!
Oh! how my thankful soul mounts up
To think when earth's dread storm shall come,
In nature's last convulsive shock,
I shall exult in Christ my Rock.

—Sel.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubt less come again with rejoicing, bringing his sheaves with him.

Medina, Wis.

I COMMENCED meetings here July 14, in the tent, and remained seven weeks. Held in all fifty meetings. Our congregation averaged about one hundred. The interest was good to the last, and the majority acknowledged the truthfulness of our position, and feel to tremble under the cross. Twelve publicly expressed a willingness to obey. The last two weeks of the meeting Bro. O. A. Olson was with me, and helped me much, for which I feel very thankful.

Feeling our work done here for the present, Sept. 2, we removed our tent to Lind, Waupaca Co., where I have held five meetings with increasing congregations. Sept. 5, 6, attended the quarterly meeting at Fremont. Three were baptized, and four united with the church. We all felt that it was good to be there. I expect to remain at Lind as long as the interest may demand, trusting in the Lord to gather in honest souls for the kingdom. C. W. OLDS.

Springville, Greenup Co., Ky.

I COMMENCED meetings here Sabbath evening, Sept. 11, and gave four discourses in the school-house. Organized a church of nine, and baptized two. There are others we think will join soon. The most of these brethren and sisters have been keeping the Sabbath about two years, have kept up their Sabbath meetings most of the time, and have grown up in the truth. The interest seems to be as good as when I first came here, over two years ago. Systematic benevolence was pledged, amounting to \$38.10.

I am now on my way to the Ohio Conference. We wish the prayers of all the people of God for the success of the cause in this mission. S. OSBORN.

The Maine Conference.

The S. D. Adventists of Maine held their eighth annual Conference on the camp-ground near Skowhegan, Sept. 4, 1874. Conference called to order by the president. Prayer by Eld. J. N. Andrews. The following churches were represented at the Conference: viz., Canaan, Hartland, Cornville, Woodstock, Deering, N. Jay, So. Norridgewock, Athens, Brunswick.

Six Sabbath-keeping companies partially organized were with their delegates taken under the watchcare of the Conference: viz., Smyrna Mills, Somerset Mills, Bradford, Bridgewater, East Dover, and Richmond.

Voted, That Brn. Butler, Andrews, and all other brethren in good standing in their respective churches, be invited to take part in the deliberations of the Conference.

The Secretary's report of the doings of the last Conference was called for, read, and accepted.

Voted, That the President appoint the va-

rious committees, whereupon the following were appointed: Nominating Committee, Geo. I. Butler, I. C. Choate, Charles J. Gifford; On Resolutions, J. N. Andrews, Wm. H. Blaisdell, R. S. Weber; Auditing Committee, I. C. Choate, J. A. Davis, Joseph Hilton, James A. Dickey, Ansel T. Gifford, C. R. Davis; On Licenses, G. W. Barker, Wm. Morton, Geo. W. Washburn.

Adjourned to the call of the chairman.

SECOND SESSION.

Prayer offered by Eld. Geo. I. Butler. The Nominating Committee reported the names of the following brethren for the officers of the Conference for the coming year, and they were elected: President, J. B. Goodrich; Secretary, Timothy Bryant; Treasurer, Samuel T. Grant. For the two remaining members of the Executive Committee, Geo. W. Barker, Wm. Morton. Camp-meeting Committee, Geo. W. Barker, Hiram E. Tuck, T. S. Emery.

Voted, That the credentials of Eld. J. B. Goodrich be renewed, and that the license of Wm. H. Blaisdell also be renewed.

Voted, That the matter of selecting camp-meeting grounds for another year be referred to the Executive and Camp-meeting Committees.

The secretary's and treasurer's reports showed the standing of the Conference to be as follows: No. of churches, 9; No. of members, 185; No. of Sabbath-keepers not yet united to any church, 91; No. paying s. b. 142; No. of Sabbath-school scholars, 217.

Amt. of s. b. pledged to Conference,	\$935.77
Amt in treasury at commencement of the year,	21.85
Rec'd during the year,	738.19
Total,	760.04
Paid out during the year,	\$757.79
Bal. in treasury at date,	2.25
Amt. pledged to book fund,	563.00

Resolved, That we acknowledge with gratitude the mercy of God in giving to us the light of his truth, and that we declare our fixed purpose to walk in that light, and to exemplify its excellence by living in accordance with its holy principles.

Resolved, That we will, according to the ability which God gives us, assist in all the enterprises connected with the advancement of the cause of truth. Adjourned.

J. B. GOODRICH, Pres.

TIMOTHY BRYANT, Sec.

To the Church of S. D. Adventists.

DEAR BRETHREN: Over twenty years ago I started out to preach the third angel's message. I left father, mother, and the world, believing with all my heart in the near coming of our Lord and Saviour, Jesus Christ. I settled my family in the western part of Battle Creek village. We commenced a small prayer-meeting of about five or six. I had encouragement that by laboring one-half of the time with my hands to support my family, I could lecture the other half of the time, as the friends of the cause at that time were few.

As I labored, God gave me some little success, which encouraged me to labor on until the civil war, until the dark and cloudy day in our experience. Then I moved back to Chelsea Mich., where there were no Sabbath-keepers, fell sick and became discouraged, and lost the shield of faith, and sank back in part where I was when the truth first found me. But praise be to God, I never lost my love for him or for my dear brethren, whom I believe prayed much for me. The Lord has answered their prayers, and my mind has been troubled at times, that all was not right.

My daily prayer has been, O Lord, lead me into the truth. I have not publicly opposed the church, nor united with any other, and do not think the Lord ever entirely left me. I believe he put it into my heart to attend the Michigan Camp-meeting, and led my brethren to reach out the hand of brotherly love and kindness, and lead me where the Lord could pour out his Spirit in great power upon me, and let me see myself as I was, poor, blind, and weak, without the strength of God. I see again new beauty in the third angel's message, and in the great unity and harmony of this people above all others. Babylon is certainly fallen, and her light has gone out. The fulfillment of prophecy and the signs of the times put it beyond doubt. The end is near.

Dear brethren, I want to come back all right, fitted up anew for the great work before us. I wish to put myself again under the watchcare of the church. If you should see fit to receive me, unworthy as I have been, I want you to put me into the place where I can work to the best advantage for the cause for time to come, that I may redeem the time that has run to waste. I feel too weak to go out to labor alone. If it should be desired that I go out to lecture again, I would like the company of some one to assist in all the labors incident to the raising up of new

churches in new places, in the power of the Spirit of God. May the Lord help me to profit by my past experience.

J. B. FRISBIE.

Prophecy.—No. 8.

WE next turn our attention to prophecies which are clothed in symbolic language, and which point out events that would occur in consecutive order in the history of the world, among certain nations and governments of earth.

These prophecies are brought to view by the introduction of certain symbols consecutively arranged, so as to constitute what may be termed lines or chains of prophecy, each one pointing out a certain class or series of events that would successively transpire, beginning with the days of the prophet, and extending on through the various phases of these governments to the end of time.

Dan. 2: 31-44 contains the first prophecy of this class to which we propose to refer. "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Daniel, to whom the secret was revealed, informed the king that God designed to make known to him by means of this dream what should come to pass hereafter. Verses 19, 28, 29. Now we inquire in regard to the instruction designed to be given by means of the symbol here introduced: Is it a subject of mere conjecture and speculation, the meaning of which perhaps can be ascertained, and perhaps not? or does its interpretation lie among mysteries perfectly unfathomable and incomprehensible to the human mind? We think that neither of these two positions can be true, from the fact that Daniel proceeds to give an explanation of the meaning of the dream; and it is therefore but reasonable to suppose that, if he undertakes to show its meaning, he would do it by using plain language, not symbolic of itself, else the interpretation would be just as dark as the symbol, and hence would need still another interpretation before its true import could be ascertained. On examination, we shall see plainly that although it is a symbolic prophecy, yet its interpretation is strictly literal.

Daniel says: "This is the dream; and we will tell the interpretation thereof before the king." Verse 36. "Thou, O king, art a king of kings: for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

Thus we are informed by Daniel what is symbolized by the head of gold. He applies it to the literal kingdom of Babylon, which then held the scepter of universal dominion, and of which Nebuchadnezzar was king at the time he had this wonderful dream. This kingdom was founded by Nimrod, the great grandson of Noah. Gen. 10: 8-10. It continued nearly seventeen hundred years, under different names, till the time of its overthrow in the days of Belshazzar who was its last king.

"And after thee shall arise another kingdom inferior to thee." Verse 39. To ascertain what was symbolized by the breast and arms of silver, the second division of the image, we have only to learn what kingdom succeeded Babylon. In chapter 5: 28 we are furnished with information respecting this point. "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." Here we learn that the Babylonian Empire was succeeded by the Medo-Persian. We can also learn the same facts from historical records. This subjugation of the Babylonian Empire was accomplished in the year B. C. 538. Thus we see that the interpretation of the second division of the image is strictly literal, explained by the prophet to mean the literal kingdom of the Medes and Persians.

"And another third kingdom of brass, which shall bear rule over all the earth." Verse 39. What is symbolized by this portion of the image? In chapter 8: 5-7, 20, 21, we are informed that the Medo-Persian kingdom was conquered by Grecia. This conquest was effected by Alexander in the year B. C. 331. It is said that Alexander conquered the world and then wept for want of more worlds to conquer. Here then we have the literal kingdom of Grecia, which

for a while ruled the world, holding the scepter of universal dominion, symbolized by the brass, the third division of the image.

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40. What is symbolized by this division of the image? It must be the Roman kingdom which succeeded Grecia in the dominion of the world. It dates in prophecy from B. C. 161. It was Rome that held the scepter of universal dominion when the decree went out from Cæsar Augustus, a Roman Emperor, that all the world should be taxed. Luke 2: 1. The historian refers to Rome as the mistress of the world!

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay." Verse 41. What is symbolized by the feet and toes of this image, consisting of iron and clay, as here brought to view? Daniel shows this to be a representation of the ten divisions into which the Roman kingdom should be divided. These divisions of the Western Empire of Rome were accomplished between the years A. D. 356 and 483. The names of these divisions as given by Machiavel, Bishop Lloyd, and others, are as follows: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483.

Verses 41-43 point out these ten divisions, and also the fact that all efforts to unite them again into one general government would prove ineffectual. This has been strikingly fulfilled, for, though efforts have been many times put forth in this direction, they have as many times failed, and though these divisions have undergone some changes in regard to extent of territory, boundary lines, &c., yet they have been, and to some extent are still, known as the ten divisions of Western Europe. Thus we see that the prophet gives a literal interpretation and meaning to each division of the symbol here introduced.

Now let us hear him tell what comes next: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44. Now we inquire, Where are we standing in this line of prophecy? Not in the days of the Babylonian Empire, nor the Medo-Persian, nor the Grecian, nor the undivided state of the Roman kingdom, for all those empires long since came to an end.

Where, then, are we? The answer is evident: We are far down the stream of time, in the divided state of the Roman Empire as represented by the feet and toes of the image, where it was smitten by the stone.

Yes! nearly fourteen hundred years have passed since the ten divisions of the Roman Empire were completed, and though we are not especially informed by this prediction how long these divisions will continue to exist, yet it is reasonable to conclude, even from this prophecy alone, that the history of earthly kingdoms as represented by this image is nearly finished, and that the time is not far distant when the kingdom of God shall be set up. And we may learn positively from the light of the sure word of prophecy as it beams forth from other prophetic scriptures that we are even now standing very near to that sublime and momentous event.

This will be a literal kingdom, finally established on the new earth; not to be overthrown and succeeded by others, as the kingdoms represented by this image have been, but when once established, it is to stand forever.

Never will it become a prey to the ambition of an Alexander, a Cæsar, or a Napoleon; never will its fair fields be laid waste by the mustering legions of contending armies engaged in deadly conflict; never will the fair city, the New Jerusalem of Rev. 21, the capitol of this peaceful kingdom, be made the spoil of conquering forces; never will its walls of jasper be demolished, or their beauty marred, by deadly missiles hurled from an enemy's ranks; never shall an enemy scale those walls, or effect an entrance through those pearly gates; never will its streets of gold be polluted, its mansions sacked, or its inhabitants assassinated, by the merciless hordes of an overrunning and victorious army; never shall the peaceful scepter of universal dominion be wrenched from the hands of its rightful king and ruler, the Son of God, whose right it is, Eze. 21: 27, and of whom it is written: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of

his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33. May it be the lot of both writer and reader to be subjects of that immortal kingdom. "We have passed the coasts of Babylon, the Medo-Persian lights, We have left the Grecian landmarks far behind; We've been sailing down the Roman shore these many hundred years, And the chart declares the port we soon shall find."

W. H. BLAISDELL.

Spiritualism.—No. 8.

WE wish the reader to understand and to bear in mind that the following extracts prove, not merely what spiritualists now believe and practice, but what they have believed and practiced in the past. These testimonies were collected by us about ten years ago. It is eight years since the National Convention of Spiritualists in Chicago, which met on purpose to adopt a platform and to perfect a general organization, declared that no one should be excluded on account of his life or conduct, and that they would not consider charges against their members. Neither this platform, nor the general sentiment of speakers and writers, as shown in the following quotations, was repudiated by the *Banner of Light*, nor by the *Religio-Philosophical Journal*. Their present affectation of sensitiveness over the practices of Moses Hull and Mrs. Woodhull are of little value while they stand committed in favor of such teachings.

John M. Spear is a noted medium through whom popular spirit works have been indited; but, like a practical spiritualist that he is, he became the father of an illegitimate child. Some, even among spiritualists, were so infected with what A. J. Davis calls "a sort of atheism" as to blame him for this act! But he was safe among his friends—he found plenty of defenders. A Mr. Stearling wrote two articles, which were published in the *Spiritual Telegraph*, in vindication of Mr. Spear, and Miss H., his affinity. The following is an extract from this defense:—

"Suppose, then, Miss H. has become a mother. Does that fact warrant you in calling Mr. Spear a libertine or a debauchee? May he not, after all, have acted in this affair in perfect consistency with all his past life, a pure, good man? Again, does this fact of Miss H.'s maternity necessarily imply wrong or corruption in the movement? She desired to be the mother of a child; but she was not willing to become a legal wife, in which relation she might be compelled not only to give birth to unwelcome children, but also to yield her body to the gratification of unhal- lowed passion. Now, sir, will you, believing this, condemn such conduct? I cannot—will not! I deem it a matter with her own soul, and the one she loved, and her God, with whom she is at peace. *The smiles of Heaven have been upon her*: her religious nature has been greatly blessed; her spiritual vision has been unfolded, and her prospects of health and happiness, and especially of usefulness to her race, greatly augmented, and she feels to bless God that strength and courage have been given her to walk thus calmly, deliberately, and peacefully, in a path ignored by a corrupt and unappreciative world."

Such a defense of crime—such a mingling together of mock reverence for God with a total disregard of his authority, and insult to the purity of his government, cannot be found outside of spiritualism.

But Miss H. has also spoken—she asserts her rights as follows:—

"I will exercise that dearest of all rights, the holiest and most sacred of all of Heaven's gifts—the right of maternity—in the way which to me seemeth right; and no man, nor set of men, no church, no State, shall withhold me from the realization of that purest of all inspirations inherent in every true woman, the right to re-beget myself when, and by whom, and under such circumstances as to me seem fit and best."

One would think by the above that woman's most sacred rights were being invaded by both church and State; but it is enough to astonish Heaven and earth that a woman should rise up in this enlightened age and covet the honor of martyrdom for the cause of prostitution!

Warren Chase is one of the most popular of all the authors and lecturers of spiritualism, and he has done more to undermine the foundations of morality than any other one. Of his own marriage he says:—

"The priest said God put two beings together so that no man should dare to put them asunder. If God did do it, then the priest did not; and if God did not, then the priest surely did not; and hence his act was useless either way, except as a license to society to call them man and wife."—P. 67.

But if the marriage rite is useless, it is evident that men and women may, as he quotes approvingly, trust their attractions without any restraint to protect society. And to carry out the idea of the uselessness of the marriage rite, he publicly and privately advises to dis-

regard its obligations where it has already been solemnized.

Mr. Chase is not an ignorant man, but a very reckless one. He well knows that to abolish legal marriage, in the present and prospective state of society, would be to bring upon our sinful race the greatest possible calamity; that without the restraints of law, over the vicious, society, as such in any civilized sense, could not exist. What, then, are his motives for persistently opposing the legal relation of marriage? What substitute will he offer? The law of attraction, or the "religion of desire," as Dr. Child has it?

Dr. Gridley published a work under the title of "Astounding Facts from the Spirit World." Of what is, and what is to be, he said:—

"Friend Bryant, and other spirit friends from the fifth degree, deny the statements of such as have dressed up this subject in glowing colors. They state that no good and advancing spirits below the fifth degree have aught to do with the sexual relation in any sense whatever, any more than the virtuous part of the community do on earth before marriage. They state that after the Judgment the positive spirit can readily fill the negative by contact, and as the male is generally and naturally positive to the female, so a spiritually enlightened wisdom often inclines them to assume the position of connubial commerce, not to produce a new existence, as on earth, but to supply the negative spirit with their own positive elements, or in other words, to multiply their own spiritual life in others. . . . The spiritual world is the counterpart of the earth-world in this as in other matters, and as the generative organs are the proper vehicles for the impartation and propagation of natural life, so the same organs in the higher life and of course on a higher plane are vehicles through which spiritual life is often, though by no means always, disposed to flow. They affirm that any positive spirit has free access to any negative spirit where there is affinity—that though the male may have a female companion who is constitutionally adapted to be to him a better help-meet on the whole than any other, and so generally accompanies him, yet the latter has no jealousy and knows no exclusiveness, that she is glad to have the life of God increased in any way, and anywhere—that the same liberty will ere long be given to men on earth, 'who are found worthy to obtain that world and the resurrection from the dead,' which can be done without putting off the body."—*Astounding Facts from the Spirit World*, pp. 171-2.

Evil-minded spirits in all the degrees are represented as given to licentiousness.

But the point to which we call especial attention is the license for promiscuous intercourse which is soon to be given to men on earth. Note that the license will extend to all above the fourth degree—that the true reformers are all in that degree, except a few who have passed through it—and that it usually takes about eleven years to pass through it. What a flood of iniquity these demons are pouring upon the world!

The time indicated in this book for such privileges to be given to that class of reformers, has already arrived. Therefore the course of Moses Hull and his wife, Mrs. Woodhull, and the National Convention of Spiritualists, is only what we have been expecting. The spirits have been training up their deluded followers to this position for twenty years past.

Cora Hatch was, for years, the most popular of trance-speaking mediums. Her husband, Dr. Hatch, traveled extensively with her, and thereby became well acquainted with mediums, and with spiritualism, as it is practiced as well as taught by the body of its adherents. The following is his testimony of the immorality of its doctrines and the lives of its advocates:—

"All spiritualists claim that the mental control of mediums is spiritual psychology, and that for the time being, the mind is held in perfect vassalage to the controlling spirit. Also, that the spirit world is made up of just such persons as are daily passing from this world to that, and that both the good and evil alike have power to return and obsess mortals who are mediumistic. Therefore, taking the concession of the spiritualist and combining it with the well-known laws of psychological control, we are inevitably forced to the following conclusion, viz., that there is no reliance to be placed upon the veracity or moral integrity of any mental medium on earth. Their oath would be wholly unreliable, for the moment they are called upon to bear witness they may become infested or obsessed by an outside influence which desires to give different testimony, and thereby made to utter such statements as they know to be wholly false, when in their normal condition; and at the same time they may be, apparently, perfectly themselves in reference to all other things. Here we have a basis, according to the spiritualist's own theory, which is incontrovertible, and which establishes upon immutable laws the perfect unreliability of mediums.

"The most damning iniquities are everywhere

perpetrated in spiritualist circles, a very small percentage of which ever comes to public attention. I care not whether it be spiritual or mundane, the facts exist, and should demand the attention and condemnation of an intelligent community.

"It is worse than useless to talk to the spiritualists against this condition of things; for those who occupy the highest position among them are aiding and abetting in all classes of iniquities which prevail among them. The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable upon spiritualism. I most solemnly affirm that I do not believe that there has during the past five hundred years, arisen any people who are guilty of so great a variety of crimes and indecencies as the spiritualists of America.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to critical investigation of its moral, social, and religious bearing, and I stand appalled before the revelations of its awful and damning realities."

Mrs. Hatch, under the influence of spiritualism, left her husband for certain affinities, since which time she has passed under the names of Scott, Tappan, McKinley, &c., &c. As Cora Scott she lectured in Clinton Hall, New York, as usual under spirit influence. At the close of her lecture a discussion arose, and while an elderly man was speaking a young man interrupted him. The latter part of the scene we give as found in a Boston paper. The young man said:—

"I have come here to shame that old man. He is my father. He left his wife and children, and is now living with Cora Hatch, in East Broadway."

"A voice.—'Well, go home, and do not come here to settle your private troubles.'"

"Young Man.—'You may think I am doing wrong; but if you knew all the facts of the case you would think I am doing right.'"

"Several voices.—'Go on. Let us hear the story. Take the stand,' &c."

"Young Man.—'I have done everything to get that man to do right by his family, but I have not been able to do so. I am his son, and am here to shame him in public. His name is William McKinley, and he keeps a store at the corner of Chatham and Pearl streets. He has beaten my mother and treated her most shamefully, and he has abandoned her to live with Cora Hatch.'"

Dr. Randolph, after traveling eight years as a medium and speaker and making over 3000 speeches in its defense, gives the following view of its moral standing:—

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demoniac possession as well as of normal spiritual action. Both facts exist provable to-day; I am positive the former does. A. J. Davis and his clique of Harmonists say there are no evil spirits. I emphatically deny the statement. *Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences.* Every crime in the calendar has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose! I charge all these to this scientific spiritualism. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

Mr. J. F. Whitney was editor of the *N. Y. Pathfinder*, and an advocate of spiritualism. After several years of familiarity with it he gives the following testimony against it:—

"Now, after a long and constant watchfulness, seeing for months and for years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing, and entranced mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish, individual acts, and indorse theories and principles which, when carried out, debase and make men little better than the brute. These are among the fruits of modern spiritualism, and we do not hesitate to say that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been since they made their appearance at Rochester, and mortals are to be deceived by their false, fascinating, and snake-like charming powers which go with them, the day will come when the world will require the appearance of another Saviour to redeem the world from its departing from Christ's warnings. . . .

"Seeing, as we have, the gradual progress

it makes with its believers, particularly its mediums, from lives of morality to those of sensuality, and immorality, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals, for its tendency is to approve and indorse each individual act and character, however good or bad these acts may be. . . .

"We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known advocacy of spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and the fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

J. H. WAGGONER.

The Reign of Crime.

It is often charged that Adventists look too much at the dark side of things in setting out the increase of crime in the land. The *Chicago Evening Journal* is a paper widely known in the North-west for its cautious editorials. It is then worth something to know that in the issue of that paper, of Aug. 26, 1874, an editorial appeared of which the words at the head of this article, are the heading, and the following is an extract:—

If Mr. Beecher used to be rather soft on the doctrine of "total depravity," we suspect he may have got more light on this point by this time. But Brooklyn does not by any means monopolize the illustrative evidence of it. Crimes of all sorts and sizes seem just now to be "breaking out," like the measles, all over the body social. The newspapers, if they give the news at all, have to be darkened with the wretched records of misdoings. We confess the dailies at the present time are not so cheerful reading as might be. Suicides, murder, and the whole catalogue of offenses against God and man are startlingly prevalent. Is it symptomatic of some great social disease, the seeds of which have been long growing, but long hidden? Is there some malign moral miasma in the air?—some taint in the blood?—some great, though subtle, popular error that has been silently conceiving sin, and at last bringing forth iniquity? Or is it only a kind of spiritual contagion, or epidemic, like the epizootic, for instance, among animals, that has somehow got started, and is sweeping across the continent?

Such questions are full of significance, even if not easily answered. The philosophy of epidemical influences in society is better understood than it was a generation ago; but we suspect the subject is far from being cleared up yet. We need more light both as to the incipient causes, and the concomitant conditions which allow such alarming potency to causes that seemed to be latent, until, all at once, they break forth, as if thousands had suddenly taken to the habit of carrying loose powder and matches in the same pocket. "As a man thinketh in his heart, so is he;" is it, then, that somehow communities get to thinking of the same ill things, and the bad thought becomes a tempting suggestion, and forthwith begins to work in the heart like a spark in an old-fashioned tinder-box? If so, one scarcely dares to think of the frightful consequences that may come of this Brooklyn scandal-sowing throughout the land.

How few are simply trusting in Jesus, making him all in all, feeling themselves complete in him! Even in churches, how few are there who can say, "To me to live is Christ."

It is a great deal easier to commit the second sin than it was to commit the first; and a great deal harder to repent of the second than it was to repent of the first.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, in Detroit, Mich., Sept. 9, 1874, of typhoid fever accompanied with palsy, Patience Daniels, wife of D. L. Daniels, formerly of Potter Co., Pa., aged 61 years and 8 months. She was the mother of seven children, of whom all are living, and six were present at the funeral. Great is the sorrow of Bro. Daniels and his afflicted family at this the first entrance of death into their circle. But she has left behind what will be to them a constant comfort and inspiration; namely, a godly example, and the record of a well-finished life. This family have long known the truth. The Lord help them to fulfill that promise which was the comfort of their mother's dying hour, that they would all obey the truth, and try to meet her in the first resurrection. Funeral services conducted by the writer at the Washington Avenue Christian Church, Sept. 11. u. s.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 22, 1874.

Lapeer Camp-Meeting.

THE prospects now are for a large gathering at the Lapeer Camp-meeting. Bro. Potter writes the 15th:—

"We had a bee yesterday. The ground is nearly clear. We are getting things well under way. Lumber, hay, straw, wood, &c., are all engaged, and I think we shall be fully ready on time.

"It must be that most of our people expect to use their tents, as I have heard from only about one dozen small tents; and these have all been spoken for by churches in this part."

Half Fare.

ARRANGEMENTS have been made with the Detroit and Bay City, and the Chicago and Lake Huron Railroads to take passengers at half fare. People coming to the Lapeer Camp-meeting over these roads should call for Camp-meeting tickets. These tickets will be good for return when signed by Camp-meeting Committee.

WM. POTTER, for Committee.

Lapeer, Sept. 15, 1874.

The School.

THERE are daily arrivals at Battle Creek of students to attend the fall term of our school. The whole term is seventeen weeks, thirteen of which remain. It is expected that all those who design to attend any portion of the fall term will come immediately.

The new building is progressing finely. The brick work is above the windows of the third story. The roof will soon go on. And the building will be ready for the next term of the school, to commence January 4, 1874—

Provided that means can be promptly furnished. The Publishing Association has furnished \$10,000 for the building, and can spare no more. The Directors of the Health Institute offer \$2,000, which will soon be used up, as receipts for the school now fall far behind expenditures.

The work must not and will not stop here. We appeal, first, to those who have pledged for the school to not only pay pledges which are due, but to advance on pledges that are due next January, as far as possible; and, second, to those who are able to do so, to loan without interest to the school in sums not less than \$100 each.

Now is the time for prompt action on the part of the friends of our school. Our friends who have cash at their command which they can lend to the school for a few months are urgently invited to pass it in to help just now, and receive it back when all have paid their pledges. The work of building is progressing in the most satisfactory manner. Help, friends, and help now.

JAMES WHITE, Chairman of School Board.

Departures.

ELDER Butler left Battle Creek the 17th, to spend about a week at his Iowa home, and then to journey direct to the California Camp-meeting.

Elder White with sister W., left the same day to attend the Ohio, Indiana, and North-east Michigan Camp-meetings. They had been laboring together intensely hard for a few days, in the interests of our institutions located in this city, and will doubtless experience great relief in meeting the friends in camp.

Our Embarkation.

WITHIN a few hours, if Providence permit, myself and children and Bro. Vuilleumier will embark from this port on the Cunard steamship, Atlas, for Liverpool. It has not been without difficulty that I have been able to close up my matters in this country so that I could without embarrassment give myself to the work of God in Europe. I am grateful to God that I have succeeded in this undertaking. And now, as we set forth, we commit ourselves to the merciful protection of God, and we especially ask the prayers of the people of God that his blessing may attend us in this sacred work. I hope to meet Eld. W. M. Jones in London, and perhaps to meet a few other Sabbath-keepers in some other parts of England. We shall then make our way directly to Switzerland. My address till further notice will be Neuchatel, Switzerland.

J. N. ANDREWS.

Boston, Sept. 14.

A Straw.

THE Christian at Work, of Sept. 10., 1874, says:—

"And now comes news of another cloud arising between Egypt and Turkey, the difficulty growing out of a desire on the part of the former to acquire the islands of Crete, Rhodes, and Cyprus. Egypt wants to become a maritime power, and the islands afford harbors and much timber for suitable ship-building. Turkey, on the other

hand, opposes the division of Egypt, because she is anxious to retain her naval supremacy, and also because she has no wish for her already dangerous neighbor to acquire territory at her expense."

We remember that the trouble which caused the downfall of the Ottoman Empire in 1840, was introduced by a difficulty between that power and Egypt; and it is not impossible that her final overthrow may result from a similar disturbance, of which we may even now be witnessing the commencement.

U. S.

To Correspondents.

"John 8:22: 'Then said the Jews, Will he kill himself? Because he saith, Whither I go ye cannot come.' Where did the Jews think that Jesus would go if he killed himself?"

M. L. S.

Simply into some state or condition in which he would be beyond their reach, or where they could not find him. They thought that nothing short of death would put him where they could not find him. So they asked, Will he kill himself?

"Is the famine spoken of in Amos 8:11, 12, past or future?"

L. W. C.

The famine spoken of is a famine of hearing the word of the Lord; and we think it will be fulfilled in the future, when the work of the gospel ministry is done.

"Will Sabbath-keepers of other countries be affected by the decree of the image which is formed in this country?"

A. M. L.

Not directly. The papacy has leavened with its corrupt doctrines all Christendom, which adapts the warning of the third angel to all civilized lands. But the work of the image is local, and affects those of other places simply as fulfillments of prophecy in other lands affect us, confirming our faith, and establishing our confidence in the truth. The message of Rev. 14:8, was called out by the rejection of the doctrine of the second coming of Christ by backslidden and backsliding Protestants, and doubtless that of Rev. 18:2, and onward will be called out by some of their work in connection with the formation of the image.

"What is the meaning of 1 Cor. 15:29, and 1 Pet. 3:19, 20?"

E. L. S.

Paul, in 1 Cor. 15:29, asks what they shall do who are baptized for the dead, if the dead rise not: "Why are they then baptized for the dead?" His argument is to show the great fact of the resurrection of the dead; and he asks why we do certain things if we do not believe it. Why do we expose ourselves to death every hour, and endure all the sacrifices we have to make, and why are we baptized in the faith and hope and representation, of the resurrection of the dead, if that event is never to occur? Dr. Clarke, in his note on this text, takes the view that this is what the apostle meant by being baptized for the dead. For an exposition of 1 Pet. 3:19, 20, see Man's Nature and Destiny, pp. 87-95, and for an explanation of verse 21, see article on Baptism in REVIEW of Sept. 1, 1874.

"Does Eze. 47:9, 10 refer to the new-earth state?"

W. B. H.

We think the prophecy of Ezekiel, from the 40th chapter to the end, was a conditional prophecy, chap. 43:11, and never fulfilled to the Israelites, because they did not comply with the conditions upon which it was suspended. Jer. 6:15.

U. S.

Lapeer Camp-Meeting.

PASSENGERS will be carried to and from the camp-ground in Lapeer for 12½ cts each, baggage 10 cts. Those coming on the Detroit and Bay City R. R. to the camp-meeting call for camp-meeting tickets at half fare, and return.

WM. POTTER.

Notice.

OUR friends will please send no tent money to Arthur, Ill., but remit to me at Greenup, Cumberland Co., Ill., either in registered letter or draft. Or, better still, come to our general meeting, Oct. 1-5. See Bro. Andrews' appointment. Come, all who can, and bring your friends. We desire to see a general gathering of the friends of the cause in Southern Ill. Services commence Wednesday evening, Sept. 30, and close Monday morning, Oct. 5. Come prepared to attend every meeting. Remit early—not later than Oct. 1.

G. W. COLCORD.

My P. O. address is now Santa Clara, Cal.

D. M. CANRIGHT.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

* Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

California Camp-Meeting.

THE California camp-meeting will be held near Yountville station, Napa Co., Cal., on the same ground as last year, commencing Oct. 1, and continuing to the morning of Oct. 12. In connection with this camp-meeting, the yearly business sessions of the Cal. State Conference, and the Cal. State Missionary Society will be held.

We hope to see all our brethren and sisters in the State assembled at this camp-meeting. Come in the name of the Lord, bringing with you all you can induce to come, and all such as you have hope may be benefited by such a meeting.

You will find a fuller statement concerning this camp-meeting in *Signs of the Times*, Nos. 6 and 7.

J. N. LOUGHBOROUGH,
Pres. Cal. State Conf.

General Meeting for Southern Ill.

At the earnest request of the friends of the cause in Southern Illinois, there will be a general meeting held under the tent in Greenup, Cumberland Co., Oct. 1-5, 1874. This meeting is appointed for the benefit of the scattered friends of the truth in the southern part of the State. We hope to see a general rally from this part of the field. Come, dear brethren and sisters, let us now commence the work of humbling ourselves, and drawing near to God, that we may obtain his blessing. All should come as far as possible prepared to care for themselves. As the meeting in Indiana will be held a week before, could we not have some ministerial help sent us? The presence of Bro. and sister White would be hailed with joy, or any other help the General Conference may send.

R. F. ANDREWS.

Grove Meeting in Iowa.

No providence preventing, there will be a grove meeting, commencing Oct. 8th and continuing to the 12th, at Cook's Landing, Monona Co., Iowa, in the vicinity of the Onowa church, three miles from Blanco Station on the Sioux City R. R. There will be teams at the station to convey passengers to the ground. Brethren from Decatur will provide a boat for crossing the river from the Nebraska side.

Brethren, let us come up to this meeting expecting the blessing of God. All that can will come with provisions and bedding to take care of themselves. All are invited. We will pitch the tent on the ground for persons to lodge in. Brethren Boyd and Hart are invited to be with us.

J. BARTLETT,
F. MCWILLIAMS.

Quarterly Meetings in Minnesota.

BLUE EARTH City,	Oct. 10, 11.
Tenhausen,	" 14.
Cherokee, Iowa,	" 17, 18.
Sibley, "	" 24, 25.
Mankato, Minn.,	Oct. 31 and Nov. 1.

H. GRANT.

QUARTERLY meeting of Allegany church will be held on Niles Hill, Oct. 3, 4. Members invited to attend or report.

D. C. PHILLIPS, Clerk.

THE next quarterly meeting of the church at Hundred Mile Grove, Wisconsin, will be held at their meeting-house, Oct. 3 and 4, in connection with the general quarterly meeting of the T. & M. Society of Wisconsin.

N. M. JORDON.

THE general quarterly meeting of the Wis. T. & M. Society at Hundred Mile Grove, the time appointed, Oct. 3 and 4, not held, as before stated through mistake.

O. A. OLSEN, Pres.

River Falls, Wis., Oct. 3, 4.
HARRISON GRANT.

THE next quarterly meeting of the Wis. T. & M. Society will be held at Lodi, Columbia Co., Oct. 3, 4. We hope that all the Directors will be prompt and active in reference to the quarterly meetings in their several districts. These meetings should be held two or three weeks previous to the general meeting, so that the reports of these meetings can be sent to the State Secretary, Mattie A. Babcock, Monroe, Wis. This is necessary so that we can have a proper report at the general meeting. Let us be at work, dear brethren, and let us strive to make this meeting one of blessing and profit. Would like much to see Bro. Haskell at this meeting.

O. A. OLSEN, Pres.

I DESIGN to commence meetings in Antrim, Shiawassee Co., Oct. 10, and continue them over the next Sabbath; at Leroy, Ingham Co., Oct. 24 and 25.

J. O. CORLISS.

No preventing providence, I will meet with the T. & M. Society of Dist. No. 6, at Avilla, Mo., Sept. 26, 27, as Bro. Wick may arrange; Oct. 2, 3, at Elk Falls, Howard Co., Kan., as Bro. Symons shall direct. Let there be a general attendance of all who can attend at these meetings.

J. H. ROGERS.

QUARTERLY meeting for the T. & M. Society of Dist. No. 3, McLeod Co., Minn., will be held at Hutchinson, Sept. 26 and 27. A general attendance of the members of the whole district is earnestly solicited.

J. L. HULSE, Director.

QUARTERLY meeting of the churches of Genoa, Alameda, Bunkerhill, Locke, and Antrim, at Genoa, Sept. 26 and 27. There will be in connection a meeting of the T. & M. Society of Dist. No. 11. All the members of said churches are cordially requested to attend. Come prepared to report. Let us seek the Lord, that his blessing may attend our meeting. Will Bro. Root try to be present?

ALEX. CARPENTER, Director.

THE general quarterly meeting of the T. & M. Society of Minnesota will be held at Mankato, Oct. 31 and Nov. 1, 1874. I hope to see our Conference Committee and all the directors and many of the friends of the cause at this meeting. We want to lay plans and open the way at this meeting for the tract and missionary work to go forward the coming winter. The winter months are the best time to work in the cause in Minnesota.

The new meeting-house at Mankato will be dedicated at that time. Let all the directors appoint and hold their district quarterly meetings two weeks previous to our general quarterly meetings, and be ready to report all that has been done in each district. Elds. Lee, Curtis, and Ellis, are especially requested to be at this meeting. I would say to the brethren and sisters to come prepared to take care of yourselves as much as possible, as but few of our people live near the place of meeting.

HARRISON GRANT, Pres.

Business Department.

Not slothful in Business. Rom. 12:11.

A blue cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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Cash Received on Account.

S. H. Lane \$2.00, Chas. F. Stevens 3.00, R. M. Kilgore 30.00, Mo and Kan T. & M. Society 80.00, Indiana T. & M. Society 50.00.

Book Fund.

M. Hodges \$1.00, L. Green 6.00, J. Hodges 1.00, S. M. Stockwell 5.00, M. E. Goodwin 1.00, Rosa Jero 4.00, H. C. Brigham 5.00, L. M. Jones 5.00, A. Friend 5.00, L. P. Wheeler 1.00, M. Dickinson 2.00, A. Friend 2.00, Mary Parsons 1.00, I. N. Russell 5.00, Mrs. D. and L. F. Russell 5.00, J. Hering 10.00, L. Drew 10.00, C. Bowen 1.00, E. Buckland 2.00, M. M. & A. E. Buckland 3.50, W. H. Cottrell 2.00, A. J. Pettie 5.00, Geo. Brown 25c, Mrs. Williams 5.00, M. E. Mowry 5.00, Pernelia Alvord 25.00, Mrs. I. H. Archer (thank-offering) 1.00 gold, B. M. Smith 2.00, J. M. Green 10.00, Sally Dunton 2.00, L. G. Huntley 5.00, H. E. Haskell 3.00, Mary Haskell 3.00, B. Haines 3.50, Georgie H. Murphy 50c, Laura Bee 10c, Lucius Bee 10c, Mrs. C. B. Preston 15.00, Ellen Armstrong 5.00, Maria West 2.00, Hannah Green 10.00, Betsey Osgood 10.00, B. M. Osgood 5.00, E. P. Osgood 5.00, L. Potter 5.00, Esther Cagwin 5.00, E. F. Tabor 2.00, Sybil Pettis 1.00, E. Warren 5.00.

General Conference T. and M. Society.

Mr. Jones \$5.00.

Danish Monthly.

Edward Olson \$5.00, Annie Olson 2.00, S. J. Olson 2.00, Albert Olson 50c, A. Rasmussen & wife 10.00.

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A. D. Hutchins \$2.00.

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Shares in Health Institute.

Levi N. Miller \$25.00.

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The Review and Herald.

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