

# The Advent Review

## AND SABBATH HERALD.

"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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#### INVOCATION.

Come down to us, help and heal us,  
Thou that once life's pathway trod,  
Knowing all its gloom and glory,  
Son of man, and Son of God.

Come down to us, help and heal us,  
When our hopes before us flee;  
Thou hast been a man of sorrows,  
Tried and tempted, even as we.

By the weakness of our nature,  
By the burdens of our care,  
Steady up our fainting courage,—  
Save, O save us from despair!

By the still and strong temptation  
Of consenting hearts within,  
By the power of outward evil,  
Save, O save us from our sin!

From the dim and dreary doubtings  
That with faith a warfare make,  
Save us through thy sweet compassion,—  
Save us from thine own name's sake.

And when all of life is finished  
To the last low, fainting breath,  
Meet us in the awful shadows,  
And deliver us from death.

—Alice Cary.

### The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim. 4:1, 2.

#### THE RELIGION OF CONSTANTINE.\*

BY ELDER A. T. JONES.

TEXT: "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." 2 Thess. 2:7.

ILLUSTRATION: "The religion of Constantine achieved in less than a century the final conquest of the Roman empire."—*Decline and Fall of the Roman Empire*, chap. 28, sec. 16.

I PROPOSE this evening, my friends, to give you a brief course of history illustrative of the prophecy of Paul in 2 Thessalonians, second chapter, where he speaks of the "mystery of iniquity," the "man of sin," "the son of perdition," etc. This prophecy, as we all know, has undoubted reference to the papacy; and there is one man whose name and work cannot be separated from the history of the development of that power, and that man is Constantine. Therefore I have chosen as an illustration of the text the words which I have read in your hearing.

Whether it was intentional or not on the part of the historian, it is peculiarly appropriate that he used the expression "religion of Constantine" instead of the religion of Christ, for most assuredly the religion of Constantine was not the religion of Christ; but it plainly appears from the history of the man and his times that the religion of Constantine was that of paganism, with, however, some considerable respect for Christianity; and it is equally clear that whatever step was taken by him in favor of the profession of the Christian religion, he adopted that religion only so far as it might be made to conform to the established worship. The history from which I shall quote most largely is Gibbon's *Decline and Fall of the Roman Empire*, which the English essayist Alison calls "the greatest monument of historical industry and ability that there is in the world." I quote:—

"According to the strictness of ecclesiastical language, the first of the Christian emperors was unworthy of that name till the moment of his death; since it was only during his last illness [A. D. 337] that he re-

ceived, as a catechumen, the imposition of hands, and was afterward admitted by the initiatory rites of baptism into the number of the faithful. The Christianity of Constantine must be allowed in a much more vague and qualified sense; and the nicest accuracy is required in tracing the slow and almost imperceptible gradations\* by which the monarch declared himself the protector, and at length the proselyte, of the church. It was an arduous task to eradicate the habits and prejudices of his education, to acknowledge the divine power of Christ, and to understand that the truth of his revelation was incompatible with the worship of the gods; . . . and he insensibly discovered his new opinions, as far as he could enforce them with safety and effect."—*Dec. and Fall*, chap. 20, sec. 2.

"Whatever symptoms of Christian piety might transpire in the discourses or actions of Constantine, he persevered till he was near forty years of age in the practice of the established religion; and the same conduct which in the court of Nicomedia might be imputed to his fear, could be ascribed only to the inclination or policy of the sovereign of Gaul. His liberality restored and enriched the temples of the gods; the medals which issued from his imperial mint are impressed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis of his father, Constantine. . . . He artfully balanced the hopes and fears of his subjects, by publishing in the same year [A. D. 321] two edicts; the first of which enjoined the solemn observance of Sunday, and the second directed the regular consultation of the Aruspices."—*Id.*, chap. 20, secs. 2, 3.

It was he "who seated Christianity on the throne of the Roman world."—*Id.*, chap. 20, sec. 17. Eugene Lawrence says of this move: "Constantine became emperor, and the bishops of Rome emerged from the Catacombs to become one of the ruling powers of the world. This sudden change was followed by an almost total loss of the simplicity and purity of the days of persecution. Magnificent churches were erected by the emperor in Rome, adorned with images and pictures, where the bishop sat on a lofty throne, encircled by inferior priests, and performing rites borrowed from the splendid ceremonial of the pagan temple. The bishop of Rome became a prince of the empire, and lived in a style of luxury and pomp that awakened the envy or the just indignation of the heathen writer Marcellinus. The church was now enriched by the gifts and bequests of the pious and the timid; the bishop drew great revenues from his farms in the Campagna and his rich plantations in Sicily; he rode through the streets of Rome in a stately chariot and clothed in gorgeous attire; his table was supplied with a profusion more than imperial; the proudest women of Rome loaded him with lavish donations, and followed him with their flatteries and attentions; and his haughty bearing and profuse luxury were remarked upon by both pagans and Christians, as strangely inconsistent with the humility and simplicity enjoined by the faith which he professed. The bishopric of Rome now became a splendid prize, for which the ambitious and unprincipled contended by force or fraud."—*Historical Studies*, article Bishops of Rome.

"The luxury and pride of the princely caste had risen almost to madness. Instead of healing the wounded conscience or ministering to the sick and the poor, the fashionable presbyter or deacon passed his time in visiting wealthy widows, and extracting rich gifts and legacies from his superstitious admirers. A clerical fop of the time of Pope Damasus is thus described by the priestly Juvenal, St. Jerome: 'His chief care is to see that his dress is well perfumed, that his sandals fit close to his feet; his hair is crisped with a curling-pin; his fingers glitter with rings; he walks on tiptoe through the streets lest he may splash himself with the wet soil,

and when you see him abroad you would think him a bridegroom rather than a priest.' 'Both deacons and presbyters,' exclaims the Monastic Jerome, 'strive for the favor of women; and they were, no doubt, in search of wealthy and high-born wives among the greatest families of Rome. The first era of successful Christianity, indeed, was more luxurious and corrupt than had been that of Augustus or Tiberius. The bishop lived in imperial pomp, the lower orders of the clergy imitated his license and his example; the people were sunk in superstition and vice.'—*Ibid.*

When the bishopric of Rome had thus become such a splendid prize to be contended for by the ambitious and the unprincipled, by force or fraud, of course any step would be taken by such persons to increase their influence. Therefore it was by an easy gradation that they arrived at the condition described by Gibbon as follows:—

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. It must ingeniously be confessed that the ministers of the Catholic church imitated the profane model, which they were impatient to destroy."—*Dec. and Fall*, chap. 28, sec. 16.

With this light it is easy to discover the leading characteristics of the religion of Constantine. Ambitious to gain the influence that attached to Christianity and at the same time retain that of his pagan subjects, the first characteristic is the introduction of a symbolic worship into the church.

"The first introduction of a symbolic worship was in the veneration of the cross and of relics."—*Dec. and Fall*, chap. 49, sec. 2. And the first introduction of the cross as a visible symbol was by Constantine. It is true that the sign of the cross was made as early as the days of Tertullian, but it was only a sign, made with a motion of the hand upon the forehead or breast, but Constantine enlarged upon this by the introduction of the visible cross itself. He erected in Rome his own statue, "bearing a cross in its right hand, with an inscription which referred the victory of his arms and the deliverance of Rome to that salutary sign, the true symbol of force and courage. The same symbol sanctified the arms of the soldiers of Constantine; the cross glittered on their helmets, was engraved on their shields, was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself were distinguished only by richer materials and more exquisite workmanship. But the principal standard which displayed the triumph of the cross was styled the *labarum*. . . . It is described as a long pike intersected by a transversal beam. The silken vail which hung down from the beam was curiously inwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold which enclosed the mysterious monogram, at once expressive of the figure of the cross, and the initial letters of the name of Christ. The safety of the *labarum* was entrusted to fifty guards of approved valor and fidelity; their station was marked by honors and emoluments; and some fortunate accidents soon introduced an opinion that as long as the guards of the *labarum* were engaged in the execution of their office, they were secure and invulnerable amidst the darts of the enemy."—*Dec. and Fall*, chap. 20, sec. 11.

The reason of all this, as reported by Constantine himself, was that in one of his marches "he saw with his own eyes the luminous trophy of the cross, placed above the meridian sun, and inscribed with the following words: BY THIS CONQUER." And on the succeeding night he had a vision. Christ appeared before his eyes, displayed the sign of the cross, and directed him to frame a similar standard, and to march, with an assurance of victory, against Maxentius and all his enemies. See the discussion of the whole matter

in "Decline and Fall," chap. 20, secs. 11-15. And from this, "the Catholic church, both of the East and of the West, has adopted a prodigy which favors, or seems to favor, the popular worship of the cross."—*Id.*, chap. 20, sec. 13.

Another phase of this symbolic worship was the introduction of images. I refer again to my first quotation from "Historical Studies." "Magnificent churches were erected by the emperor in Rome, adorned with images and pictures, where the bishop sat on a lofty throne," etc.

"At first the experiment was made with caution and scruple; and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow though inevitable progression, the honors of the original were transferred to the copy; the devout Christian prayed before the image of a saint; and the pagan rites of genuflection, luminaries, and incense again stole into the Catholic church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles; and the pictures which speak, and move, and bleed must be endowed with a divine energy, and may be considered as the proper objects of religious adoration. The most audacious pencil might tremble in the rash attempt of defining by forms and colors the infinite Spirit, the eternal Father, who pervades and sustains the universe. But the superstitious mind was more easily reconciled to paint and to worship the angels, and, above all, the Son of God, under the human shape, which, on earth, they had condescended to assume. A similar indulgence was requisite, and propitious, for the Virgin Mary. . . . The use and even the worship of images was firmly established before the end of the sixth century; they were fondly cherished by the warm imagination of the Greeks and Asiatics; the Pantheon and Vatican were adorned with the emblems of a new superstition. . . . The style and sentiments of a Byzantine hymn will declare how far their worship was removed from the grossest idolatry: 'How can we with mortal eyes contemplate this image, whose celestial splendor the host of Heaven presumes not to behold? HE who dwells in Heaven condescends this day to visit us by his venerable image; HE who is seated on the cherubim visits us this day by a picture which the Father has delineated with his immaculate hand, which he has formed in an ineffable manner, and which we sanctify by adoring it with fear and love.'—*Dec. and Fall*, chap. 49, secs. 2, 3.

"The example of Rome and Constantinople confirmed the faith and discipline of the Catholic world. The honors of the saints and martyrs, after a feeble and ineffectual murmur of profane reason, were universally established. . . . In the long period of twelve hundred years, which elapsed between the reign of Constantine and the reformation of Luther, the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model."—*Id.*, chap. 28, secs. 11, 12. "The throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Callyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honors of a goddess."—*Id.*, chap. 50, sec. 13.

Thus the pagan worship, though under the abused name of Christianity, had resumed its place in the Roman world, when the Mohammedans, with equal contempt for the images and their worshipers, swarmed up from the deserts of Arabia; and under the influence of the charge of idolatry, which they incessantly urged against the Christians, some began to awake to the thought that perhaps they were guilty. Again I read:—

"The worship of images had stolen into the church by insensible degrees, and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But in the beginning of the eighth century, in the full magnitude of the abuse,

\*A sermon preached at Salem, Oregon, Thursday evening, Sept. 26, 1879.

\*The italics are mine.

the more timorous of the Greeks were awakened by an apprehension that under the mask of Christianity they had restored the religion of their fathers: they heard, with grief and impatience, the name of idolaters; the incessant charge of the Jews and Mohammedans, who derived from the law and the Koran an immortal hatred to graven images and all the relative worship. The servitude of the Jews might curb their zeal and depreciate their authority; but the triumphant Mussulmans, who reigned at Damascus and threatened Constantinople, cast into the scale of reproach the accumulated weight of truth and victory. The cities of Syria, Palestine, and Egypt had been fortified with the images of Christ, his mother, and his saints; and each city presumed on the hope or promise of miraculous defense. In the rapid conquest of ten years, the Arabs subdued those cities and these images; and, in their opinion, the Lord of hosts pronounced a decisive judgment between the adoration and contempt of these mute and inanimate idols."—*Dec. and Fall*, chap. 49, sec. 4.

"In this season of distress and dismay, the eloquence of the monks was exercised in the defense of images. But they were now opposed by the murmurs of many simple or rational Christians, who appealed to the evidence of texts, of facts, and of the primitive times, and secretly desired the reformation of the church."—*Id.*, 49, 4. Here and now began the famous "iconoclastic" controversy, between the worshippers and the breakers of the images, which continued with such bloody and unabated fury for one hundred and twenty years, from A. D. 726 to 846, and which finally resulted in the triumph of the images and the "religion of Constantine."

In A. D. 726 Leo the Third, as emperor, ascended the throne of the East. "He was ignorant of sacred and profane letters; but his education, his reason, perhaps his intercourse with the Jews and Arabs, had inspired the martial peasant with a hatred of images; and it was held to be the duty of a prince to impose on his subjects the dictates of his own conscience. . . . In the reformation of religion, his first steps were moderate and cautious; he assembled a great council of senators and bishops, and enacted, with their consent, that all images should be removed from the sanctuary and altar to a proper height in the churches, where they might be visible to the eyes and inaccessible to the superstition of the people. But it was impossible on either side to check the rapid though adverse impulse of veneration and abhorrence; in their lofty position the sacred images still edified their votaries and reproached the tyrant. He was himself provoked by resistance and invective; and his own party accused him of an imperfect discharge of his duty, and urged, for his imitation, the example of the Jewish king who had broken without scruple the brazen serpent of the temple. By a second edict he proscribed the existence as well as the use of religious pictures; the churches of Constantinople and the provinces were cleansed from idolatry; the images of Christ, the Virgin, and the saints were demolished, or a smooth surface of plaster was spread over the walls of the edifice. The first hostilities of Leo were directed against a lofty Christ on the vestibule and above the gate of the palace."—*Id.*, 49, 5, 6.

Eugene Lawrence gives a fuller view of the attempt to destroy this image than does Gibbon, so I will quote his description of it. He says:—

"While Christendom was filled with idolatry, the cultivated Arabs aspired to the purest conception of the Divine nature. The contrast became so startling as to awaken a sense of shame in the breast of Leo, the Isaurian, Emperor of the East. He began in 727-30 the famous iconoclastic reform; he ordered the images to be broken to pieces, the walls of the churches to be whitewashed, and prosecuted with honest but imprudent vigor his design of extirpating idolatry. But a fierce dissension at once raged throughout all Christendom; the monks and the people rose in defense of their images and pictures, and the emperor, even in his own capital, was denounced as a heretic and a tyrant. There was an image of the Saviour, renowned for its miraculous powers, over the gate of the imperial palace called the Brazen Gate from the rich tiles of gilt bronze that covered its magnificent vestibule. The emperor ordered the sacred figure to be taken down and broken to pieces. But the people from all parts of the city flew to the defense of their favorite idol, fell upon the officers, and put many of them to death. The women were even more violent than the men; like furies they rushed to the spot, and, finding one of the soldiers engaged in the unhallowed labor at the top of the ladder, they pulled it down and tore him to pieces as he lay bruised upon the ground. 'Thus,' exclaims the pious annalist, 'did the

minister of the emperor's injustice fall at once from the top of a ladder to the bottom of hell.' The women next flew to the great church, and finding the iconoclastic patriarch officiating at the altar, overwhelmed him with a shower of stones and a thousand opprobrious names. He escaped, bruised and fainting, from the building. The guards were now called out, and the female insurrection suppressed, but not until several of the women had perished in the fray."—*Historical Studies*, art. Bishops of Rome.

"The execution of the imperial edicts was resisted by frequent tumults in Constantinople and the provinces; the person of Leo was endangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power. The son of Leo (Constantine V.), in the first year of his reign, had undertaken an expedition against the Saracens; during his absence, the capital, the palace, and the purple were occupied by his kinsman Artavasdes, the ambitious champion of the orthodox faith. The worship of images was triumphantly restored, . . . and the righteous claim of the usurper was acknowledged, both in the new and the ancient Rome. Constantine flew for refuge to his paternal mountains; but he descended at the head of the bold and affectionate Isaurians; and his final victory founded the arms and predictions of the fanatics. His long reign was distracted with clamors, sedition, conspiracy, and mutual hatred and sanguinary revenge; the persecutions of images was the motive, or pretense, of his adversaries."

"It was the design of Leo the Isaurian to pronounce the condemnation of images, as an article of faith, and by the authority of a general council; but the convocation of such an assembly was reserved for his son Constantine; and though it is stigmatized by triumphant bigotry as a meeting of fools and atheists, their own partial and mutilated acts betray many symptoms of reason and piety. The . . . general council, which met (A. D. 754) in the suburbs of Constantinople, was composed of the respectable number of three hundred and thirty-eight bishops of Europe and Anatolia. . . . This Byzantine synod assumed the rank and powers of the seventh general council; yet even this title was a recognition of the six preceding assemblies, which had laboriously built the structure of the Catholic faith. After a serious deliberation of six months, the three hundred and thirty-eight bishops pronounced and subscribed a unanimous decree, that all visible symbols of Christ, except in the eucharist, were either blasphemous or heretical; that image-worship was a corruption of Christianity and a renewal of paganism; that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver the objects of their private superstition were guilty of disobedience to the authority of the church and of the emperor." "The patient East adjured, with reluctance, her sacred images; they were fondly cherished and vigorously defended by the independent zeal of the Italians."—*Dec. and Fall*, chap. 49, secs. 5-7.

"The pope Gregory II. assumed the defense of image-worship. The Italian provinces of the Greek emperor, known as the Exarchate, threw off the imperial authority rather than part with their images."—*Hist. Studies*, art. Bishops of Rome.

"Two original epistles from Gregory the Second to the emperor Leo (A. D. 727), are still extant; and if they cannot be praised as the most perfect models of eloquence and logic, they exhibit the portrait, or at least the mask, of the founder of the papal monarchy. 'During ten pure and fortunate years,' says Gregory to the emperor, 'we have tasted the annual comfort of your royal letters, subscribed in purple ink, with your own hand, the sacred pledges of your attachment to the orthodox creed of your fathers. How deplorable is the change! how tremendous the scandal! You now accuse the Catholics of idolatry; and, by the accusation, you betray your own impiety and ignorance.' . . . After this decent salutation, the pope attempts the usual distinction between the idols of antiquity and the Christian images. The former were the fanciful representations of phantoms or demons, at a time when the true God had not manifested his person in any visible likeness. The latter are the genuine forms of Christ, his mother, and his saints, who had approved, by a crowd of miracles, the innocence and merit of this relative worship. He must, indeed, have trusted to the ignorance of Leo, since he could assert the perpetual use of images from the apostolic age, and their venerable presence in the six synods of the Catholic church. Gregory continues: 'The eyes of the nations are fixed on our humility; and they revere, as a God upon earth, the apostle St. Peter, whose image you

threaten to destroy. The remote and interior nations of the West present their homage to Christ and his vicegerent.'

"The first assault (A. D. 728) of Leo against the images of Constantinople had been witnessed by a crowd of strangers from Italy and the West, who related with grief and indignation the sacrilege of the emperor. But on the reception of his proscriptive edict, they trembled for their domestic deities; the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the churches in Italy; and a strong alternative was proposed to the Roman pontiff, the royal favor as the price of his compliance, degradation and exile as the penalty of his disobedience. Without depending on prayers or miracles, Gregory boldly armed against the public enemy, and his pastoral letters admonished the Italians of their danger and their duty. At this signal, Ravenna, Venice, and the cities of the Exarchate and Pentapolis, adhered to the cause of religious images; their military force by sea and land consisted, for the most part, of the natives; and the spirit of patriotism and zeal was transfused into the mercenary strangers. The Italians swore to live and die in defense of the pope and the holy images. . . . The Greeks were overthrown and massacred, their leaders suffered an ignominious death, and the popes, however inclined to mercy, refused to intercede for these guilty victims."

"At Ravenna, the several quarters of the city had long exercised a bloody and hereditary feud; in religious controversy they found a new aliment of faction; but the votaries of images were superior in numbers or spirit, and the exarch, who attempted to stem the torrent, lost his life in the popular sedition. To punish this flagitious deed, and restore his dominion in Italy, the emperor sent a fleet and army into the Adriatic gulf. After suffering from the winds and waves much loss and delay, the Greeks made their descent in the neighborhood of Ravenna. . . . In a hard-fought day, as the two armies alternately yielded and advanced, a phantom was seen, a voice was heard, and Ravenna was victorious by the assurance of victory. The strangers retreated to their ships, but the populous sea-coast poured forth a multitude of boats; the waters of the Po were so deeply infected with blood, that during six years the public prejudice abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant. Amidst the triumph of the Catholic arms, the Roman pontiff convened a synod of ninety-three bishops against the heresy of the Iconoclasts. With their consent he pronounced a general excommunication against all who by word or deed should attack the traditions of the fathers and the images of the saints."

"While the popes established in Italy their freedom and dominion, the images, the first cause of their revolt, were restored in the Eastern empire. Under the reign of Constantine the fifth, the union of civil and ecclesiastical power had overthrown the tree, without extirpating the root, of superstition. The idols, for such they were now (A. D. 780, etc.) held, were secretly cherished by the order and the sex most prone to devotion; and the fond alliance of the monks and females obtained a final victory over the reason and authority of man. Leo the Fourth maintained with less rigor the religion of his father and grandfather; but his wife, the fair and ambitious Irene, had imbibed the zeal of the Athenians, the heirs of the idolatry, rather than the philosophy, of their ancestors. During the life of her husband, these sentiments were inflamed by danger and dissimulation, and she could only labor to protect and promote some favorite monks whom she drew from their caverns and seated on the metropolitan thrones of the East. But as soon as she reigned in her own name and in the name of her son, Irene more seriously undertook the ruin of the Iconoclasts; and the first step of her future persecution was a general edict for liberty of conscience. In the restoration of the monks, a thousand images were exposed to the public veneration; a thousand legends were invented of their sufferings and miracles."

"But the decrees of a general council could only be repealed by a similar assembly; the Iconoclasts, whom she convened, were bold in possession, and averse to debate, and the feeble voice of the bishops was re-echoed by the more formidable clamor of the soldiers and people of Constantinople. The delay and intrigues of a year, the separation of the disaffected troops, and the choice (A. D. 787, Sept. 24-Oct. 23) of Nice for a second orthodox synod, removed these obstacles; and the episcopal conscience was again, after the Greek fashion, in the hands of the prince. No more than eighteen days were allowed for the consummation of this important work."

The Iconoclasts appeared, not as judges, but as criminals or penitents; the scene was decorated by the legates of Pope Adrian, and the Eastern patriarchs; the decrees were framed by the president, Taracius, and ratified by the acclamations and subscriptions of three hundred and fifty bishops. They unanimously pronounced that the worship of images is agreeable to Scripture and reason, to the fathers and councils of the church. . . . Of this second Nicene council, the acts are still extant, a curious monument of superstition and ignorance, of falsehood and folly. I shall only notice the judgment of the bishops on the comparative merit of image-worship and morality. A monk had concluded a truce with the demon of fornication, on condition of interrupting his daily prayers to a picture that hung in his cell. His scruples prompted him to consult the abbot. 'Rather than abstain from adoring Christ and his mother in their holy images, it would be better for you,' replied the casuist, 'to enter every brothel in the city.' . . . In the West, Pope Adrian the First accepted and announced the decrees of the Nicene assembly, which is now revered by the Catholics as the seventh in order of the general councils. . . . For the honor of orthodoxy, at least the orthodoxy of the Roman church, it is somewhat unfortunate that the two princes who convened the two councils of Nice, are both stained with the blood of their sons."—*Dec. and Fall*, chap. 49, secs. 8, 9, 17, 18.

Constantine the First, the subject of this discourse, and Irene, were these two. Constantine is stained with the murder of his son, Crispus, the same year in which he convened the first council of Nice; and Irene, who convened the second, put out the eyes of her son, Constantine the sixth.—*Id.*, 20, 16 and 48, 15. "During the five succeeding reigns, a period of thirty-eight years, the contest was maintained with unabated rage and various success, between the worshippers and the breakers of the images."—*Id.*, 49, 18. But the worship of the images, and the "religion of Constantine," finally prevailed, and was ratified by the council of Trent, A. D. 1562, when by it "images were declared sacred, when the whole Jewish and Christian theology had denounced their use."—*Hist. Studies*, art. Ecumenical Councils.

This much, however, of the religion of Constantine the Christian world has renounced and escaped.\* Yet there is one phase of this religion of Constantine which I have yet to notice, and which has almost a universal hold upon the Christian world, as well as an entire hold upon the Catholic church, and which, from the important part it is yet to play in the politics of our national government, is of vastly greater importance to us than either or all of the others; and that is, the popular institution of religious worship on the DAY OF THE SUN.

"But the devotion of Constantine was peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity; and that, either waking or in vision, he was blessed with the auspicious omens of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine."—*Dec. and Fall*, 20, 3.

What wonder, then, that we should find him issuing an edict in honor of his invincible "guide and protector"? So that is the next step; and here is his edict:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun, but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn or planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."—*Andrews' History of the Sabbath*, p. 342.

It will be seen by this that it is not the Lord's day, nor yet the Christian Sabbath, but the venerable day of the sun, that is honored, and for the very good reason that Constantine was yet a heathen, and it was only as a heathen institution that it was honored, which is proved not only by the language of

\*Of course I hold that the Romish church is no part of the Christian world, *The Christian at Work and The Independent* to the contrary notwithstanding.



the edict itself, but by the fact that on the very next day, March 8, he issued an edict for the consultation of the Aruspices, which was a species of divination by examination of the entrails of beasts slaughtered in sacrifice to the gods. Eze. 21:21: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver." This is what Constantine ordered by his edict for the consultation of the Aruspices, and the Lord says that all who do these things are an abomination. Deut. 18:10-12. But although this was first issued as a heathen edict in favor of Sunday, yet afterward, when Constantine had finally adopted what they at that time were pleased to call Christianity, it was enforced in favor of Sunday as a Christian institution; for says an English writer:—

"At a later period, carried away by the current of opinion, he declared himself a convert to the church. Christianity, then, or what he was pleased to call by that name, became the law of the land, and the edict of 321 A. D., being unrevoked, was enforced as a Christian ordinance."—*History of the Sabbath*, p. 349. And the ambitious priesthood were only too glad of this as the means of increasing their authority, for, as we have before shown, the most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism if they found some resemblance, some compensation, in the bosom of Christianity." And in carrying out this idea they had, to some considerable extent, adopted the Sunday, as stated by Morer: "Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, . . . the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles."—*Dialogues on the Lord's Day*, p. 23.

So, on the same principle, to convert thieves we should steal with them, to convert gamblers we should play cards with them, and to convert drunkards we should drink with them. But instead of converting them by this means, and making Christians of them, it would, as all will admit, make thieves, gamblers, and drunkards of the Christians. Just so with these; by adopting the images and the Sunday of the pagans they thought to Christianize them, but instead of Christianizing the pagans they paganized the Christians. Even as early as the days of Tertullian, A. D. 200, the Christians were taunted by the pagans with being worshipers of the sun, and the only defense which they could make was one the substance of which was, you do the same, and we have as good a right to do it as you have. Says Tertullian: "Others, with a greater regard to good manners, it must be confessed, suppose the sun is the God of the Christians, because it is a well-known fact that we pray toward the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshipping the heavenly bodies likewise, move your lips in the direction of the sunrise?"—*Tertullian, Ad Nationes*, book i. chap. xiii.

But there were those who would neither adopt the images nor the Sunday, and this move on the part of Constantine was the splendid opportunity of their enemies, of which they were not slow to take advantage.

"Sylvester was the bishop of Rome while Constantine was emperor. . . . By his apostolic authority he changed the name of the day, giving it the imposing title of Lord's day."—*Hist. of Sabbath*, p. 350. The author sustains this statement by the following Latin quotation from Lucius' *Eccl. History*, p. 739: "*Mataphrastes vero, nomina dierum Hebraeis usitata retinuisse eum, tradit; SOLIUS PRIMA DIEI APPELLATIONE MUTATA, QUEM DOMINICUM DIXIT.*"

And in less than forty years from this time, the church, in her arrogance, presumed to curse all those who should keep the Sabbath. "The council at Laodicea [A. D. 364] . . . first settled the observation of the Lord's day and prohibited . . . the keeping of the Jewish Sabbath under an anathema."—*Prynne, in Hist. of Sabbath*, p. 361.

Thus it appears that the accession of the pagans was one reason of the adoption of Sunday, and hatred toward the Jews was another. Constantine was at the head of this also, for in his letter to the Eastern churches, which was written to try to induce them always to keep the passover on Sunday, he uses the following significant words: "Let us then have nothing in common with that most hostile rabble the Jews." Again: "Let us withdraw ourselves from that most odious fellowship." And yet again: "Use every means that the purity of your minds may not

be affected by a conformity in anything with the customs of the vilest of mankind."—*Eusebius's Ecclesiastical History, Constantine's Letter to the Churches.*

To have nothing in common with the Jews, they rejected the Sabbath; and to be in conformity with them in nothing, they adopted the Sunday and the image-worship of their heathen neighbors. Surely they made a success of having nothing in common with the Jews. And now the church and the empire were united; and consequently by the church, the very embodiment of "pride and arrogance," with the immense weight of the influence of the emperor, the empire, and the law in her favor, the observance of the Sabbath of the Lord was finally crushed out, and the heathen festival of the sun exalted to its place, and there it stands to this day. While image-worship and a number of other superstitions of the papal church have been rejected, this plant of heathen planting is nourished and protected by the Christianity of the present day as though it were the most precious growth of heavenly planting. But it is a plant which our Heavenly Father has not planted, and it must be rooted up. Matt. 15:13.

True it is that its friends are already crying that it "cannot be preserved in the face of the persistent assaults that are made upon it, unless it is shielded by the nation's fundamental law."—*Christian Statesman*. But this very cry betrays and admits its earthly origin; for it is an historical fact that the authority for the Sunday institution originated in the nation's law, the edict of the emperor, and the nation's law is the only refuge and protection that can consistently be claimed for it, now that the law of God is asserting itself.

Constantine has been called the first "Christian emperor," but there is a difference wide as eternity between the religion of Christ and the religion of Constantine. History is also asserting itself; and, stripped of the hypocritical garb with which he has been clothed by ambitious priests and courtly bishops, Constantine stands revealed as one of the chiefest instrumentalities in the development of the "mystery of iniquity." I shall conclude this discourse with a quotation that I have seen somewhere, I think in the *History of the Reformation*, but I cannot recall the name of the author: "O Constantine, what evil was engendered, I will not say by thy conversion, but by the rich gifts that the Romish bishop received from thee."

And now, knowing the times, the men, and the manners, it is high time to awake out of sleep, to cast off every vestige of the religion of Constantine, and to put on in all its fullness the religion of Christ; to abandon the works of men and remember the wonderful works of God, keeping the commandments of God and the faith of Jesus.

A CHANCE FOR SPECULATION.—The editor of a religious paper relates how a brother saved the price of a year's subscription: First—he refused to subscribe for the paper. He could not spare the money. But his wife and boys must read, and as he took no paper, they patronized the first agent of a "story paper" who came that way, and paid \$2.25 for it and a dog chromo. This chromo required, to please the boys, a frame costing \$1.75. The story paper was exceedingly "light literature," and it required much midnight oil and broken rest to see all the stories through, and the next day after such late readings, business did not go so well for it. Besides, the story paper advertised certain books of instruction in necromancy, parlor games, sleight-of-hand tricks with cards, and various other things which were said to be "bewitching." Of course the young folks were indulged—the books and cards purchased, and the young people of the neighborhood were assembled quite frequently to participate in the entertainments which these games enlivened.

On one occasion, returning from one of these gatherings after midnight, a young team ran away and sprained the driver's ankle, which laid its owner up for two weeks, and broke ten dollars out of a new carriage. When the year closed up, it was discovered that the \$1.70 for the religious paper, and the good morals it taught, were saved; but that the story paper had cost \$2.25, the picture frame \$1.75, the books and cards \$1.25. Time lost \$10, broken carriage \$10; total \$25.25. Damaged morals, infinite!

We presume that some of our economical friends who cannot afford to pay for their papers may have an equally pleasant and profitable experience. Families are quite likely to read something, and if you fence religion out of the house, the devil will be sure to creep in.

#### BIDE A WEE, AND DINNA FRET.

Is the road very dreary?

Patience yet!

Rest will be sweeter if thou art aweary,  
And after night comes the morning cheery;  
Then bide a wee, and dinna fret.

The clouds have silver lining,

Do n't forget;

And though he's hidden, still the sun is shining;  
Courage! instead of tears and vain repining,  
Just bide a wee, and dinna fret.

With toil and cares unending

Art beset?

Bethink thee, how the storms from heaven descend—  
Snap the stiff oak, but spare the willow bending,  
And bide a wee, and dinna fret.

Grief sharper sting doth borrow

From regret;

But yesterday is gone, and shall its sorrow  
Unfit us for the present and the morrow?  
Nay; bide a wee, and dinna fret.

An overanxious brooding

Doth beset

A host of fears and fantasies deluding;  
Then, brother, lest these torments be intruding,  
Just bide a wee, and dinna fret.  
—Selected.

#### A MEMORIAL

OF WITHDRAWAL FROM THE CHRISTIAN CHURCH.

THE following Memorial was written by Bro. W. H. Ebert, a Christian minister who has recently embraced our views, and presented to the church of which he was a member on the occasion of his withdrawal from their communion to become a member of the S. D. Adventist church. As they refused to receive his paper, he forwarded it for publication in the REVIEW, that the members of that church might know his reasons for the course he has taken.

To the Elders of the Christian church at Frankton, Madison Co., Ind., and to all others whom it may concern: After candid deliberation, I feel it my duty to say that I do not think it consistent or right in me to continue to hold fellowship in a church which not only tolerates a disregard of the Sabbath of the Lord, but teaches and declares this doctrine in the most open and exultant manner, as your employed teachers are now doing, at the same time urging that the pagan-Catholic Sunday should be observed in its stead, if, indeed, any should feel like observing any day. Your preachers also urge that the ten commandments of God have been abolished, and that we are therefore no longer under the moral law of God, which, if true, would leave man in the gospel age without a standard of moral right. There could then be no knowledge of sin, very little guilt or condemnation in the world, and also very little need of a plan of redemption.

Believing as I do, that the ten commandments are the embodiment of all the moral duties of man, and that they are as immutable as God himself, I deny that they have been, or ever are to be, abolished; but, on the contrary, I believe they are established, and that they as well as the gospel will remain in full force until the heavens and the earth shall pass away. I also believe that the Bible, which is of divine authority, is full and clear on the facts that the ten commandments are of binding force, and that the Sabbath of the fourth commandment is of divine appointment, and should be observed by all who desire to be the people of God. And I cannot refrain from regarding a failure to see and accept these truths, when our attention has been called to them, as the result of prejudice and willful blindness, and therefore criminal in the sight of God.

Our church was once ready to discuss any Bible question; and the course they have taken in this matter indicates, to my mind, fear of the light, and a consciousness of the weakness of their own positions.

I regard the law of God as binding upon us of to-day, and I expect to bring my life into harmony with its precepts, not excepting the fourth commandment. I believe that the Christian church, as an organization, is opposing and making void the moral law so far as their influence goes, and that, too, in violation of their discipline; and that they are thus assisting to increase immorality and spread infidelity. I think they are doing this especially by trampling upon the fourth commandment, in which is inscribed the name of the Creator, thus effacing the memorial which he has given us as a perpetual testimony that he is the true God. I can no longer fellowship the church in efforts of this sort, and from henceforth I shall not assist in the warfare they are making on many of the most sacred and important truths revealed in the Holy Scriptures. But I shall ever cherish feelings of respect and love for all the brethren of said church who may extend to

me a generous toleration in my acceptance of the present truth.

I have the great pleasure of believing that there are many in this church who are of the same faith with myself, and who will not continue to remain in open violation of the commandments of God. I shall ever be free to talk with, or preach to, any of my former brethren who may wish me to do so, when I hope to be able to give a reasonable answer for the hope that is within me. And I will endeavor to do so with proper meekness and fear.

My heart's desire for all men is, that they would accept all the truths revealed in the Holy Scriptures, and be willing to do and keep, not only a part, but all the commandments of God and the faith of his Son, and be ready to meet Christ with joy when he shall come again.

#### BARON ROTHSCHILD'S MAXIMS.

ATTEND carefully to the details of your business.

Consider well, then decide positively.

Dare to do right. Fear to do wrong.

Endure trials patiently.

Fight life's battles bravely, manfully.

Go not in the society of the vicious.

Hold integrity sacred.

Injure not another's reputation or business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration.

Make few acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not intoxicating drinks.

Use your leisure time for improvement.

Venture not upon the threshold of wrong.

Watch carefully over your passions.

Extend to every one a kindly salutation.

Yield not to discouragement.

Zealously labor for the right.

And success is certain.

#### Our Snuff.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43:11.

—REPROVE thy friend privately; commend him publicly.

—LIES are hiltless swords, which cut the hand that wields them.

—PEACE among men is the consequence of peace in men.—*Viedebandt*.

—HE who cannot moderate his grief will soon have a new grief to weep over.

—THE surest road to wealth is to bestow liberally where it is most needed.

—TO have all, and to die saying, "*Is this all?*" is the epitaph of many a rich and wasted life.

—THE loud tones in which some people appeal to reason, imply that reason is a great distance from them.

—THE direct and proper act of faith is of perpetual use and necessity, and then most when there is least of assurance.

—Never speak in bitter scolding.

Seeking any heart to pain;

As the seed is, so the blossom,

And the curse comes back again.

—THE ordinary employment of artifice is the mark of a petty mind; and it always happens that he who uses it to cover himself in one place uncovers himself in another.

—ALMOST sweet is unsavory; almost hot is lukewarm. Almost a Christian is like the Ephraimites who could not pronounce Shibboleth but Sibboleth. Almost a Christian is like Ananias, who brought a part but left a part behind. Almost a Christian is like the virgins who carried lamps without oil; like the willing-unwilling son, who said he would come, and would not.—*Henry Smith*.

—WORLDLINGS are eager to find access to what are called 'the higher circles'. For this they study, labor, make haste to be rich, indulge in flatteries, do ignoble homage. But after they gain access, what then? It is but vanity and vexation of spirit. 'The fashion of the world passeth away; the gilded scene is but for a moment; the highest circles disappear like the fleeting vision of the night. But look at the higher circle to which saints are admitted! Here is the portrait given by the apostle: 'But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.'—*Zion's Herald*.

# The Review & Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., Nov. 6, 1879.

JAMES WHITE, Corresponding Editors.  
J. N. ANDREWS, Resident Editor.  
U. SMITH,

## THE BATTLE CREEK CHURCH.

THERE is something significant in the very name, Battle Creek, which was given to a stream of water which enters the Kalamazoo river at this place. It is said that at an early date in the history of Michigan, a battle was fought on this stream by two Indians and a white man.

But it was not until the year 1855 that Battle Creek became the battle-field for God and his word, and his truth applicable to this time, on the part of a handful of Seventh-day Adventists, against the popular fables of the last days. At that date those connected with the office of the REVIEW AND HERALD at Rochester, N. Y., followed the press as it was moved to Battle Creek by devoted and tried friends of our young cause in Michigan.

We had no church here at that time. Those connected with the Office, however, with a few families here, made up a large Sabbath meeting for those times when our people everywhere worshiped in private houses. Our first object was the publication of the REVIEW, *Instructor*, and books for the people. During the twenty-four years past, many and severe have been the battles fought here. We have neither space nor time to give anything like a history of our work at Battle Creek for nearly a quarter of a century past. This we leave for another time, at present calling the attention of the readers of the REVIEW to the following points:—

1. The Battle Creek church ever has been, and now is, a weak church. While our other churches, east and west, north and south, are made up of the best men and women converted from other churches and the world in the communities where they live, this church is made up principally of persons who have moved to Battle Creek from other States, and have brought the elements of weakness with them.

2. The work, which has fallen upon those who have had the burden of the labor, for the discordant elements which have drifted to Battle Creek, has exceeded all the work they have had to do in publishing, and in the several institutions they have labored to build up at this point.

3. A very few feeble efforts have been put forth against our positions by the ministers of some of the denominations in this city; but these were disposed of in a manner to favorably impress the candid people of Battle Creek. Theological battles have been few, feeble, and far between.

4. Satan, whose vigilant, malicious eye is ever upon the work of God, seeing that popular opposition to the truth availed nothing, turned his forces in another direction, and poured in upon us burdens in the form of unconsecrated men and women, who moved to Battle Creek, not to help bear the burdens of the work of God, but to be weights upon the willing workers here, and to be benefited by the institutions they had not helped to bring into existence.

5. Efforts have been made to bring in those to this point who were financially, mentally, morally and religiously qualified to help bear the burdens, and to prevent those selfish persons from moving to Battle Creek who would be only a burden. But these efforts have proved nearly failures. While there is a terrible want of active, strong, self-sacrificing men of God to hold this fort, the elements of weakness still drift in. God pity the church at Battle Creek.

6. Here are our institutions, at this great center of our work, and this fort must be kept at all hazards. There are true and godly men and women in the Battle Creek church; but as a whole, the members of this church do not properly represent our people. This church, considering its numbers, is probably the weakest church of S. D. Adventists on the globe.

7. Our people abroad should look upon us with pity instead of envy. And we appeal to our ministers everywhere, and to the officers of the several State Conferences and local churches, to send us the help we need to keep this important fort, and to have mercy upon us, and keep from our shoulders the burden of selfish persons who come to Battle Creek to improve their financial condition, and to take off from our weary hands those who burden the cause at Battle Creek.

J. W.

## THE BIBLICAL INSTITUTE.

THE regular course of instruction of the Biblical Institute will commence after the General Conference week, in the evening of Nov. 16, at 7 o'clock. Present indications warrant the expectation of a very large class. Already brethren are here from Maine, Massachusetts, Ohio, Indiana, Illinois, Wisconsin, Nebraska, Dakota, and Michigan. There are arrivals daily, and we expect one hundred or more in a few days.

Religious meetings of a very interesting character have been held each evening since Oct. 22. An organized effort has been put forth for the benefit of the Battle Creek church, which is resulting in much good. All our preachers in town are doing pastoral work from house to house during the day. This effort is followed by social meetings in ten or twelve districts, each having the labors of a minister. The following evening a general meeting is held in the Tabernacle.

The pastoral labor revealed the fact that a great work needed to be done for the Battle Creek church, and that this labor should be continued up to the time of the General Conference, and, as far as consistent with other duties, during the Conference week. Therefore the Biblical Institute is postponed until the 16th.

We hear of many who were desirous of attending the Biblical Institute, but had given it up for want of time to make suitable arrangements. The postponement gives them the desired time, and it is hoped that all such will reach Battle Creek before the Conference, or as early during Conference week as possible.

We appeal to the brethren in Michigan especially. There should be one hundred young men and young women from this State. Michigan is not doing her part in the education of our young people to bear a part in the message. Come, friends, as you would come to the camp-meeting, prepared to care for yourselves as far as practicable, excepting tents and stoves. Let us make amends, as far as possible, for the mistake in not having a general camp-meeting. The time is near. Let there be a general rally.

The burden-bearers are invited. On their arrival, preaching brethren will be assigned their posts of duty. The great objects to be gained are to do good and to receive good, and may the Lord come up to the feast and bless his waiting people.

J. W.

## INCREASING INTEREST.

THE efforts to bring the church in Battle Creek into a better spiritual condition disclosed the fact that there was much to be done, and that special labor to a great extent would be necessary. Therefore, the time during the past week has been divided between public meetings, district meetings, and family visiting.

The ministers present have cheerfully taken hold of the work, and are rendering efficient service. Brother and Sister White are laboring in their usual earnest and untiring manner for the good of this people.

The church are beginning to realize the situation, and to feel that this is a golden opportunity for them, and to take hold to make the best improvement of it. The interest is increasing.

Sabbath, Nov. 1, was a day long to be remembered. In the evening commencing the Sabbath, Sister White addressed a large congregation in the Tabernacle. She spoke again Sabbath forenoon on 2 Pet. 1:1-11, and again in the afternoon on Mark 12:28-34. She enjoyed wonderful freedom; and if ever words were spoken in "demonstration of the Spirit and of power," her words seemed to be, on these occasions. Seldom, if ever, has it been our privilege to listen to truths so clearly and forcibly presented. Duties and dangers were plainly pointed out; but with these were also set forth the Christian's blessed privileges, the abundant help he may, if he will, receive, and the infinite reward of the overcomer. A deep impression was made upon the congregation, and we believe every one felt the force of the words that "we cannot afford to make a failure in this work, and lose eternal life at last."

A portion of the afternoon, and nearly all the evening, were occupied in social meetings. There was promptness in speaking, several, at times, being on their feet at once. And some on whom special labor had been bestowed, or in whom special interest centered, bore testimonies which were cheering indeed. It seemed that the clouds were breaking, and that light and liberty would soon be enjoyed in great abundance. What the church has already received of blessing not only makes them long for more, but begets the cheering hope that more may be obtained.

## TO CORRESPONDENTS.

50.—NO MAN THAT SINNETH NOT.

Will you please explain 1 John 3:9 and 5:18, so as to harmonize them with such passages as 2 Chron. 6:36 and Eccl. 7:20? D. P. C.

Ans. Lest the reader should not turn to the passages, we will quote them, that the force of the difficulty may be seen. 1 John 3:9 reads: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Chapter 5:18 reads: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 2 Chron. 6:36 reads: "If they sin against thee (for there is no man that sinneth not), and thou be angry with them," etc. Eccl. 7:20: "For there is not a just man upon earth, that doeth good, and sinneth not."

The passages in John must refer to moral power rather than physical; and we think they may be so referred without doing any violence to the language. The words begotten and born are in every instance from the same word in the original, which, when it refers to God, should invariably be rendered begotten. And whoever maintains this connection with God, or, as 1 John 3:6 says, "abideth" in him, does not sin; that is, does not deliberately, and from inclination and design, follow sinful ways. If he does this, he shows that he does not know God, and has not experienced that change which his Holy Spirit works in the heart. He that is begotten of God cannot sin; not in an absolute sense, but in a moral, just as we would say, if any one should try to induce us to break the Sabbath, to swear or to steal, No, I cannot do it; it is contrary to the truth, and to my regard for it and determination to obey it. Not that we have not physical power to do the deeds in question; but from a moral standpoint, on account of the principles of truth which we have adopted to govern our actions, we cannot do it. This view of the passages in question is maintained by Barnes and Doddridge.

But are these not contradicted by the passages referred to in the Old Testament? Not if we may trust a criticism which Dr. Clarke gives us on these passages. On 2 Chron. 6:36, he refers to his note on 1 Kings 8:46, which reads:—

"In ver. 46 we read, *If they sin against thee, for there is no man that sinneth not*. On this verse we may observe that the second clause, as it is here translated, renders the supposition in the first clause entirely nugatory; for if there be no man that sinneth not, it is useless to say, *if they sin*; but this contradiction is taken away by reference to the original, *לֹא יִחַשְׁבוּ לָךְ כִּי יַעֲשֻׂהוּ לָךְ*, which should be translated *if they shall sin against thee, or should they sin against thee*; *אֲדָרְאֵם אֲשֶׁר לֹא יִחַשְׁבוּ לָךְ*, *if they shall sin against thee, for there is no man that may not sin*; i. e., there is no man impeccable, none infallible, none that is not liable to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original: for even in the thirty-first verse of this chapter they have translated *יִחַשְׁבוּ לָךְ*, *if a man trespass*; which certainly implies he might or might not do it; and in this way they have translated the same word, *if a soul sin*, in Lev. 5:1; 6:2; 1 Sam. 2:25; 2 Chron. 6:22, and in several other places. The truth is, the Hebrew has no mood to express words in the permissive or optative way, but to express this sense it uses the future tense of the conjugation *kal*.

"This text has been a wonderful strong hold for all who believe that there is no redemption from sin in this life, that no man can live without committing sin, and that we cannot be entirely freed from it till we die. 1. The text speaks of no such doctrine: it only speaks of the possibility of every man's sinning, and this must be true of a state of probation. 2. There is not another text in the Divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception by stating that their sins are unavoidable."

Dr. Clarke says the same criticism will apply to Eccl. 7:20, where he gives the same rendering.

51.—WEEK IN GEN. 29:27.

What is meant by the word "week" in Gen. 29:27? W. B.

Ans. We think it means a literal week of seven days, and is proof that this division of time has been in use from the beginning. It appears from the record that it was customary in that age to make a marriage feast, which was to continue seven days, or one week; and the maintenance of this feast during the seven days was called fulfilling the week of the bride. When Jacob found that he had been deceived, and Leah had been given to him instead of

Rachel, he demanded that the matter be made right and Rachel be given to him. But Laban reminded him that it was contrary to the custom of the country to give the younger in marriage before the elder; and as it would not have been proper to break off the festivities to which all the men of the place had been invited, verse 22, he says to Jacob, Fulfill her week, that is, let the marriage feast of Leah continue the accustomed week, and then I will give you Rachel, if you will serve me seven years more. He did so; fulfilled the week for Leah, then received Rachel, and served Laban seven years more. Thus Jacob, who had practiced deceit in reference to his brother Esau, was now deceived in regard to his own wife, and was cheated out of seven years of hard labor. He began to reap what he had sown. Laban no doubt thought he was doing a nice thing through this deceit, by getting seven year's extra service from Jacob, and making a settlement for both his daughters; but he was afterward deceived, so that his property was almost ruined.

## SOUL AND SPIRIT.

THERE is an abundance of evidence from Scripture and reason to show that the dead are asleep; yet some people will never be satisfied, however plain the subject is made, until we have answered certain objections which they have in their minds. Hence we most gladly take up the prominent passages which are always relied upon as proving the conscious state of the dead. We call the reader's attention to the following, which are urged among the first objections on this subject:—

*Rachel's soul*.—"And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni." Gen. 35:18. It is claimed that this passage shows that the soul is conscious after the death of the body. Her soul departed. The answer to this is short and easy. Granting that the soul lives after the death of the body, this does not say that it was conscious, that it knew anything, that it went to Heaven, or anything of the kind. But what was it that departed? Her soul departed. Turning to the original Hebrew, we find that the word for soul is *nephesh*. It is thus defined by Hebrew Lexicons: "1. Breath; 2. life; 3. the vital principle in animal bodies." Thus it will be seen that it was simply her life that was departing. The original Greek term is *psuche*, and is thus defined by Greenfield: "Breath; life, i. e., the animal soul, principle of life; life, i. e., state of being alive, existence, spoken of natural life." In dying, her life departed. Thus a proper understanding of these terms removes all difficulty in this case.

*Elijah and the child*.—"And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17:22. It is claimed from this again that the soul lives separate from the body. It departed from the body, and came back to it. The answer to the previous passage is the answer to this also, for the case is similar. A child died; his life departed from him. The prophet of God prayed, and his life came into him, he revived and lived. The meaning of the word soul here is life, the same as in the chapter previously examined.

*The spirit returns to God*.—"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

This is one of the texts most frequently quoted by our opponents. From this they assume that the spirit immediately goes to Heaven, where it lives like an angel in all the bliss of paradise. But let us look carefully. If this proves that the spirits of the righteous go to Heaven, it proves the same for those of the wicked, for the declaration stands true for both. So this would prove universal salvation. But look carefully. The dust returns to the earth as it was. To return is to go back to a previous condition or place; to go where it was before. At death the body returns to the dust, as it was, and "the spirit shall return unto God who gave it." Now the declaration is that at death both elements of man, dust and the spirit, return to where they were before the man lived. The dust returns to dust, and the spirit goes to God. Then the spirit at death goes back to the place from which it came at the birth of man. We ask therefore, Did the spirit of man exist in Heaven as a conscious being before it came into this body? We appeal to our readers: Did your spirits live in Heaven as angels before you were born on this earth? You smile at the idea. You know that it is not so. Not one of you believes it. Then you see that this text proves—what? simply that the spirit returns to the very



condition in which it was before birth. That was an unconscious condition, it is sure. Hence our opponents have chosen the wrong text this time to prove their theory. It says nothing about the spirit's going to Heaven. It simply says that it returns to God who gave it. Where is it proved that God brought the spirit down from Heaven, when he put it into the body? He made man of the earth. The original Hebrew term here used for spirit is *roo-agh*, the very same that is used in Eccl. 3:19, and there translated breath: "Yea, they have all one breath;" and also in scores of other places it is translated breath. When a man dies, his body returns to dust, and the breath, or life, which God gave, returns to the source from whence God took it, the vital air.

These are the passages in the Old Testament claimed by our opponents as proving the conscious state of the dead. The reader will see that they are very easily explained. No one of them says that the dead are conscious, or that any go to Heaven at death, or anything of the kind. D. M. CANRIGHT.

### WHAT IS THE USE?

ARE we not a temperance people? and does not our church covenant bind us as strongly to the principles of health and temperance reform as any pledge we can sign? If so, what is the use of circulating a pledge and urging our brethren and sisters to sign it. In reply we wish to ask another question: If our church covenant binds us as strongly as the teetotal pledge, and it certainly does, or should, what is the objection to signing this pledge? The truth is, we as a people are backsliding from the principles of health and temperance, and we do not realize it. The presentation of the pledge reveals this fact. A conscientious brother, whom I respect, objected to signing the pledge, and very candidly gave his reasons. He was engaged in mental labor requiring constant thought, and therefore must have his tea three times a day, and occasionally something stronger, to keep him up. If he did not have it, he would become nervous and unfitted for labor. There is not a tobacco-inebriate in the country that could not use the same argument. Although our brother did not realize it, he was using the drunkard's argument, and it is the same that is used by many of our sisters. They could not perform their daily duties without a cup of tea to tone up the system and rest them.

The question is a moral one, and relates to the nature of the article itself, and its effects on the human system. The same arguments which are brought forward to sustain the use of tea and coffee will also sustain the use of alcoholic drinks, tobacco, and all such articles which destroy the equilibrium of the system, and derange the fine machinery of the body, which is so fearfully and wonderfully made. This is the effect produced by stimulants, which excite and intoxicate, but furnish no nutriment to the system. Will God approve of such an abuse of the temple in which he proposes to dwell? "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." From this it is evident that wine defiles the body. Wine is spoken of as making the heart of men glad, but it was unfettered wine, which contains no alcohol. Alcohol deranges, and creates a morbid appetite in the system which enslaves the noble qualities of the soul. Tobacco does the same, and like charges are truthfully laid at the door of tea and coffee. The difference is in the degree of effect, not in their nature.

Every S. D. Adventist should sign the teetotal pledge for the sake of his influence upon others. There are scores of our brethren and sisters who are to-day using these stimulants and unconsciously undermining their constitutions. The excited state of the mind, and the trembling nerves, in the absence of these stimulants, unmistakably reveal this sad fact. If they would but weigh their motives and the reasons why they do not sign the pledge, it would arouse a consciousness with many that they are fearfully backsliding from God.

Our influence as a people will be greatly increased if we can present an organized temperance front, and invite those not of our faith to unite with us in the temperance reform. They

will be led to identify themselves with those who are trying to save the weak, and to raise the fallen to a higher standard than is usually presented in temperance platforms. We have several times organized a Health and Temperance Association where those not of our faith were present, and in every instance some of these persons have abandoned the vile practice of tobacco-using and signed the pledge, and still more have left off the use of tea and coffee. By thus securing the interest of those not of our faith in this temperance movement, we shall open the way for the distribution of temperance literature from our publishing houses to thousands of the best class of people, who will be interested to read our publications upon other subjects.

A temperance meeting should be held at least each quarter, and particular pains should be taken to invite all friends of temperance to attend. Plans should be matured before the meeting, so as to avoid all confusion. Invite those not of our faith, also our brethren, to speak on the subject. Good music will help much to make it interesting. Tokens of good are already seen in the temperance movement among our people. May God speed the right, and hasten the victory. S. N. HASKELL.

### CAMP-MEETING AT PARSONS, KANSAS.

THIS meeting, held according to appointment Oct. 23-27, 1879, was fully twice as large as the one held a week before at El Dorado. Probably there were one hundred and fifty Sabbath-keepers present some of the time, though many came late and left early. There was very little outside interest shown, though considerable advertising had been done. Elds. Sharp, Cook and Santee were present, and all participated in the preaching. I gave twelve discourses, trying hard to help our people to realize the importance of the work in its different branches, and to forward the spiritual interests of the meeting.

On the Sabbath many came forward for prayers, and the power of the Lord came down in answer to the earnest cries of his servants, for we felt in great need of special help. Many wept aloud and made good confessions, and the spiritual atmosphere was considerably cleared. On Monday also we made a special effort to reach the backslidden and the unconverted. A number came forward, and good confessions were made. Eld. Sharp baptized eight.

The temperance work was pressed strongly, and there was great need of it. We expect a good many coffee pots and some tobacco pipes will be laid up in consequence of it. A large number signed the teetotal pledge.

Several times during the meeting we paid special attention to the tract work. Nearly \$150 was subscribed on the reserve fund. The people living in this vicinity are mostly poor. Some of them live in the section known as the Joy lands, over which so much trouble has been made, and they have not yet paid for their farms.

In our closing morning meeting a large number strongly expressed their gratitude for the benefits of the meeting, feeling most thankful for the instruction they had received, and saying they saw the importance of the work in a new light, and should go home and live out the truth as never before. May the Lord grant them strength so to do. GEO. I. BUTLER.

### CONDITIONAL VS. INHERENT IMMORTALITY.\*

TRUTH is better than error, and the doctrine of conditional immortality possesses many advantages over that of inherent immortality.

1. It is in consonance with the object of God in giving his Son to die for our race. This object is thus stated by Christ: "that whosoever believeth in him should not perish, but have eternal life." John 3:15. But if men are already in possession of an immortal soul, the man proper, as it is termed, they certainly have eternal life, and there was no necessity of God's sending his Son to secure it to them.

2. It shows the urgent necessity of seeking for immortality and escaping the second death, by complying with certain conditions, (Rom. 2:6, 7; Matt. 19:16, 17; John 5:39, 40; Rev. 2:11); while the opposition doctrine neutralizes the strongest Bible incentive to seek for immortality, by teaching the idea that we already possess this inestimable attribute.

3. It exalts Jesus in granting him the prerogative of bestowing the gift of immortality upon those who form characters worthy of being immortalized; while the opposite doctrine repre-

sents that man has immortality irrespective of the character he may form.

4. It attaches great importance to the second coming of Christ and the resurrection of the dead, showing that if Christ does not come to raise the dead, then "they which are fallen asleep in Christ are perished" (1 Cor. 15:16-18); while the opposite doctrine depreciates these prominent events on which hinges the hope of the church; for what necessity can there be for the second coming of Christ and the resurrection of the dead, if at their decease, the righteous go to Heaven where there is perfect bliss?

5. It is a safeguard against the doctrine of purgatory and that of indulgences, against praying to and for the dead; while the doctrine of inherent immortality in maintaining that the dead know more than the living, are capable of suffering and may be relieved from suffering, prepares the way for the dogma of purgatory and all the pernicious practices that result therefrom.

6. It is a safeguard against the doctrine of modern spiritualism, while the doctrine we oppose lies at the very foundation of this false doctrine; for how can we resist spirits who come to us claiming to be the spirits of our dead friends, imitating those friends and appealing to our sympathies, if we believe that the dead are conscious, hover over and guard us, may speak to us, etc.? But with the Bible declaration that "the dead know not anything" (Eccl. 9:5), and knowing that there are fallen angels who were cast out of Heaven, we say: "They are the spirits of devils, working miracles." Rev. 16:14.

7. It shows that God is just, while the doctrine we combat makes him appear unjust. God cannot save the sinner in his sins, but he does for him the best thing that a just and merciful God can do: he punishes him according to his deeds and leaves him where he found him—in the dust of the ground. The doctrine of eternal torment is in antagonism with every principle of justice, and leads to infidelity; while the Bible doctrine of man's nature and future punishment has led hundreds of infidels to embrace the Bible and to love the God of the Bible. It cannot be made to appear consistent to a reasoning mind that what is unjust on earth will be just in the future world; that finite guilt, guilt committed in a few years, should be punished with everlasting burnings to be increased in intensity as eternal ages roll, and that God, holy angels, and all the redeemed are to be made happy by witnessing, or being conscious of, such scenes throughout eternity! Horrible! Can we wonder that so many have turned away from the Bible, believing that it teaches such a doctrine?

A Siamese priest asked an American missionary, "How long does your God punish the wicked?" The latter replied: "Forever;" whereupon the Siamese priest said: "Our gods torment the worst of men only one thousand years; therefore we will have nothing to do with your American god in Siam." A mother told her little son: "If you are naughty, God will make you burn forever in a big fire, such as you see on the hearth." He replied, "If he does that, he is a bad man," and remained an infidel until he understood the doctrine of the destruction of the wicked.

8. The doctrine that we teach shows that the death of Christ is sufficient, while the opposite doctrine would lead men to believe that it is not sufficient. Christ died in our stead, and his sufferings have had an end. But if the wicked must suffer eternally, the death of Christ cannot save us from the wrath that threatens us.

9. It demolishes universalism, while the contrary doctrine is the corner stone of that theory. Universalism, starting with the premise that the soul is immortal, maintains that as God is just and merciful, the wicked will not suffer eternally, but having been punished according to their deeds, they will be restored to the favor of God to enjoy an eternity of bliss. But this theory falls before the mortality of man and the destruction of the wicked.

10. It represents that the ways of God are equal, in teaching that the wicked dead all rest in the slumber of death, and that they will all be punished together after their resurrection. This doctrine is consoling in regard to our friends who have died in their sins. But the doctrine we oppose, in maintaining that the wicked commence to suffer in Gehenna at death, and that consequently millions of sinners will suffer much longer than others equally guilty, creates anxieties concerning the condition of those who have died without hope, which have driven many to despair and to the loss of their reason.

11. In showing that men are not judged nor rewarded at death, the doctrine that we defend completely refutes the anti-scriptural theory of two judgments, which has led many to ask the sarcastic and impious question: "Has God made a mistake in judging men at death, seeing he judges them again in the last day?"

12. The doctrine we teach agrees with science; but the one we oppose is contrary to science. If we consider man in the light of anatomy and physiology, we will fail to see in him a being that thinks and acts independently of the body and its organs. What are the manifestations of life in man, whether mental or physical, which are not attributable to one or more of his organs whose functions are known to science?

13. In harmony with the idea of a restoration, and to encourage men to prepare for a better world, it represents the redeemed and their reward, God, Christ, and angels, just as the Bible represents them,—as real, tangible, appreciable and glorious; but the opposite doctrine describes the redeemed and their reward, and celestial beings, in a manner to make one think that they are vague and purely imaginary, and poorly calculated to give a *lively hope* to fallen man. It describes Heaven as being located "beyond the bounds of time and space." Who can conceive of such a place? What better definition could be given to nothing? Again it places in that imaginary Heaven souls, "a million of whom could be put on the point of the finest cambric needle," as said a professor at a mission school in which I once studied.

14. The doctrine that we attack teaches that the soul is a part of God, and that consequently millions of parts of God will suffer eternally, cursing other millions of parts of God. This doctrine divides God against himself, and suggests to the profane the question: "How, then, shall his kingdom stand?"—the very question Christ put concerning the kingdom of Satan. Matt. 12. The Biblical doctrine teaches that the soul was created by the Eternal, and avoids such absurdities. Jer. 38:16.

15. The doctrine that we combat immortalizes the devil, the wicked, and sin, and in this respect makes the devil triumph after all. But the Bible doctrine shows that the devil and sinners, having suffered during the forevers or ages (Greek and French version) adequate to their guilt and measured by their mortal nature, "shall be as though they had not been" (Obad. 16), and that thus sin will be blotted out of the earth, and Christ will triumph over Satan in presenting to the universe a province cleansed from the last stains and traces of sin, and in which every creature shall eternally enjoy the pleasures of holiness, rendering praise and homage to God and the Lamb. Rev. 5:13.

D. T. BOURDEAU.

### THE SUNDAY LAWS.

FOR about thirty years the leaders in the proclamation of the third angel's message have been proclaiming to the world that the Sunday question would yet be introduced into the politics of our nation. At first, this position was considered purely imaginative; and the world said that in this land of freedom it could never be; but the matter is gradually taking shape, and the following, clipped from the New York Times of Sept. 26, 1879, shows which way the wind is blowing:—

"THE SUNDAY LAW IN NEWARK. TO BE MADE AN ISSUE AT THE COMING ELECTION.

"The law and order question bids fair to be made an issue in the coming charter election at Newark. At a meeting of the Eleventh Ward Republicans, on Wednesday night, they determined to repudiate the resolutions prepared by the Central Liberal Committee, and declared in favor of the enforcement of the Sunday laws. The following resolution was unanimously adopted:—

"Resolved, That the Republicans of this ward, in mass-meeting assembled, hereby declare that it is the duty of the Republican Convention to be held on Thursday evening, Oct. 2, 1879, to adopt resolutions pledging the party to the enforcement of all laws relating to Sunday observance now on the statute book."

"The Law and Order Organization of the Fourteenth Ward met the same evening, and received a report to the effect that the Republican candidates for aldermen had pledged themselves to do all that lay in their power to secure the enforcement of the Sunday laws. Meetings were also held by Liberal Clubs in several wards, at which speeches were made by Gen. Sigel, Dr. Mack, and others, and it is evident that the election will be the most exciting local contest ever known in the city." J. CLARKE.

\* Conclusion of a French treatise on the nature of man.

## SOW THE SEED.

Sow ye beside all waters,  
Where the dew of heaven may fall;  
Ye shall reap if ye be not weary,  
For the Spirit breathes o'er all.

Sow; though the thorns may bruise thee,  
One wore the thorns for thee;  
And though the cold world scorn thee,  
Patient and hopeful be.

Sow ye beside all waters,  
With a blessing and a prayer;  
Name Him whose hand upholdeth thee,  
And sow thou everywhere.

Sow when the morning breaketh  
In beauty o'er the land;  
And when the evening falleth,  
Withhold not thou thine hand.

Sow, though the rock repel thee  
In its cold and sterile pride;  
Some cleft there may be riven,  
Where the little seed may hide.

Fear not, for some will flourish,  
And, though the tares abound,  
Like the willows by the waters  
Will the scattered grain be found.

Work in the wild waste places,  
Though none thy love may own;  
God guides the down of the thistle  
The wand'ring wind hath sown.

Sow by the wayside gladly,  
In the damp, dark caverns low,  
Where sunlight seldom reacheth,  
Nor healthful streamlets flow.

Watch not the clouds above thee;  
Let the whirlwind round thee sweep;  
God may the seed-time give thee,  
But another's hand may reap.

Have faith, though ne'er beholding  
The seed burst from its tomb;  
Thou knowest not which may perish,  
Or what be spared to bloom.

Room on the narrowest ridges  
The ripened grain will find,  
That the Lord of the harvest, coming,  
In the harvest sheaves may bind.

Work while the daylight lasteth,  
Ere the shades of night come on—  
Ere the Lord of the vineyard cometh,  
And the laborer's work is done.

—Selected.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

## MICHIGAN.

*Fremont, Oct. 30.*—In our present field of labor four miles west of Fremont, about twenty have embraced the Sabbath. These, with those keeping it when we went there, will form a church of about thirty. Several opposition discourses have been given by an Eld. Bowers, first-day Adventist. We are glad of the success of the truth in this field, and feel to give God all the praise.

E. B. AND E. S. LANE.

*Mason, Oct. 23.*—We took down our tent last Monday. It had been up in this place ten weeks. The Lord has blessed us abundantly. About thirty have embraced the Sabbath. Nineteen have signed the covenant, and others propose to do so. I think there will be a company of twenty-five here. A Sabbath-school has been organized. We have a comfortable place for meetings free, and the people are still interested to hear. The tent expenses have been mostly met by donations. Families have commenced family prayers that never prayed before. We feel that the Lord has done a glorious work; to him be all the praise.

T. M. STEWARD.

*St. Charles, Saginaw Co.*—From Oct. 13 to 26 I labored with the church at St. Charles. There are few churches in the State better located with reference to a field of labor than is the church in that place. There seems to be but very little, if any, prejudice in the public mind. Night after night the church was quite well filled with attentive hearers. Eight or ten adults, some of whom were starting for the first time and others re-entering the fold after long wandering therefrom, encouraged our hearts by moving out in obedience to the truth. In addition to these, there were several children who also expressed a desire to become Christians.

Another interesting feature of the meetings was found in the readiness manifested on the part of the church to contribute toward the liquidation of the indebtedness of the T. and M. Dist. No. 8, to which they belong. On the last day of our meetings they cheerfully subscribed for that purpose \$115. Such a subscription, under the circumstances, was remarkably liberal, and exceeded by one-half the amount that we had expected to raise in that place. Twenty-eight signers were obtained to the teetotal pledge. These, in addition to those who had already signed at the Vassar and Lyons camp-meetings, will form the basis for a temperance club.

W. H. LITTLEJOHN.

*Dist. No. 4.*—We held the quarterly meeting for Dist. No. 4 with the church at Douglas. Bro. E. B. Lane and wife were present. On Sunday Bro. Lane spoke on the necessity of getting ready for the coming of the Lord. Afterward I tried to set the needs of Dist. No. 4 before the brethren and sisters, and I never saw such a willingness on the part of old and young to give of their means as at this meeting.

Oct. 18, 19, I was at Monterey. Bro. E. B. Lane and wife and Bro. H. M. Kenyon and wife were present to help in the meetings. On first-day Bro. Lane preached from the text: "We shall be changed." He spoke of the necessity of temperance and sacrifice. I tried to show the necessity and duty of giving of our means to carry on the T. and M. work, and Bro. Kenyon followed with some very excellent remarks. Then those present made liberal pledges and donations.

Sr. Lane spoke on temperance Sunday evening to a crowded house, advising the church to come up to a higher standard on temperance, and to be united in the temperance movement that has been organized among us.

ALEX. CARPENTER, Director.

*Parkville.*—Sabbath, Oct. 25, we had an interesting meeting with the church in Parkville. Brethren were with us from Colon, Vicksburg, and Three Rivers. I spoke to them on the subject of not being weary in well doing; then we had a free social meeting. I believe all felt that the Spirit of the Lord was with us. I left, feeling confident that their house would not be left desolate. This is a central place for the scattered Sabbath-keepers in the vicinity. Brethren, repair your house and make it comfortable for the winter, and have a general meeting once a month. Why cannot Bro. Owen and Goodrich take charge of such meetings? May these young men go to work for the Lord.

This church has been in peril by false brethren. A man by the name of Adams, who has been disfellowshipped, has greatly injured and abused a family of our brethren. Of late he has been seen again in the house of prayer. Why does he not see that his very presence must be offensive to all, until he removes the wrong he has done to the much-injured family? May he repent before it is too late. I have no illwill to this man, but wish to befriend the injured. What a satisfaction to have a clear conscience, though we may be shamefully abused.

J. BYINGTON.

## OHIO.

*Delta and Liberty Center.*—We have closed our meetings at Delta. Nineteen signed the covenant to keep the commandments of God and the faith of Jesus. Others are convinced, and we hope they will yet obey.

We have now commenced work on the meeting-house at Liberty Center, which will occupy our time for some weeks.

O. F. GUILFORD.  
A. A. BIGELOW.

## KANSAS.

*Richland and Perryville.*—After the Osawkee camp-meeting I went to Richland, and spoke nine times in two neighborhoods. Our social meeting was good. The Sabbath-school may maintain a forward rank—only labor! Four sisters promised to put off their finger-rings, and several others pledged themselves never to wear jewelry. I have sold one of these "adornments" (?) and given the proceeds to God's cause. "Lift up thy voice like a trumpet," my brother in the ministry, and show the people that the putting on of such articles is sin; hence cannot be tolerated among those who would be regarded as members of the "remnant" church of the lowly Saviour. Five were voted into the church. Twenty-three pledged to pay the tithe. This list now numbers forty. Here I met several from Illinois. Shall I meet all these dear friends on Mount Zion? By request I delivered a temperance lecture at the Masters school-house.

In a country place, a few miles from Perryville, I spoke five times; but in the meantime Bro. Dick went with me on the Sabbath to Osawkee, where I spoke once and attended an ordinance meeting, which had necessarily been postponed. One was received into the church. Bro. Dick earnestly requests Eld. Sharp to arrange for other meetings in his vicinity, and I believe it proper he should do so if practicable; because, evidently, there is "an ear to hear" and a good prospect. May God bless Kansas.

G. W. COLCORD.

## COLORADO.

*St. Vrain and Ft. Collins.*—Our meetings at St. Vrain closed Oct. 22, and a church of thirteen was formed and a leader appointed. Seven were baptized. All were pleased with the tithing system, which was adopted. Books were sold to the value of \$29.20, and something was done for our periodicals. They have begun to give a synopsis of the lesson in the Sabbath-school, and are much pleased with it.

We commenced meetings in Ft. Collins the 24th, in the Grangers' hall, of which we have the free use. There is a good prospect of some success. This town has about one thousand inhabitants, and is a grand center for a large farming community. Everybody is anxious

to get rich, and therefore we find it more difficult to get a hearing here than in the East.

Oct. 25.

M. E. CORNELL.  
A. O. BURRILL.

## NEW YORK.

*Van Ettenville, Chemung Co., Oct. 28.*

We began meetings in a country school-house about five miles from this place, Sept. 30. Have held five meetings a week, and preached twice a week in an adjoining neighborhood. We have met considerable opposition. Strong efforts have been made to break up our meetings, even tar and feathers having been proposed; but we have held on, trusting in God. We have held one Sabbath meeting. Eight have signed the covenant, and we expect that others will do so. The truth is comparatively new in this section, and considerable prejudice exists, but it is giving way and the truth is gaining ground.

Brethren, remember us in prayer, as we need the special help of the Lord.

T. M. LANE.

## WISCONSIN.

*New Lisbon, Stevens Point, etc.*—We learn

that five or six embraced the Sabbath truth at New Lisbon as the result of our tent-meeting there. It was then thought best that I should go to the assistance of the church in Stevens Point. They had a meeting-house commenced, but with no one to take charge of the work they could not proceed with it. I took hold to help them by raising means and laboring with my hands. Providence favored us, and the work is now nearly completed.

Oct. 11 and 12 I had the privilege of attending the Sabbath-school convention at Loyal. Bro. Decker and S. S. Smith were there. The meeting was highly successful, and at once proved the propriety of such gatherings. A large number of the youth and children came forward for prayers on the Sabbath. Four were baptized. We improved the favorable opportunity to organize a health and temperance club. It starts off with fair prospects, having a membership of over forty.

Oct. 16 to 20 the annual meeting of the State tract society was held at Hundred Mile Grove. This meeting, though not largely attended, was, we trust, a very profitable one. Humiliation by fasting and prayer was appointed for the Sabbath, and the blessing of God came to us in response to our efforts. The State was divided into districts, and divisions were assigned to the several ministers. The temperance work was well organized, and an active campaign inaugurated in its behalf.

Bro. Decker had arranged to attend a Sabbath-school convention at Poy Sippi, Oct. 25 and 26; but failing health prevented his going. In company with Bro. A. D. Olsen I attended this meeting, which was a large and interesting one. The schools at New London, Fremont, and Berlin were represented. Sabbath afternoon over fifty came forward for prayers. Ten were baptized by Bro. Olsen. We formed a health and temperance club with over fifty members. We find a willingness to engage in this work which is encouraging.

After spending a Sabbath in Excelsior, I shall return to Stevens Point, where we expect to hold a series of meetings during November. To the churches in division No. 2 I would say, I may not be able to reach you before the middle of December.

G. C. TENNEY.

## PENNSYLVANIA.

*Ulysses, Potter Co., Oct. 28.*—I attended the quarterly meeting of the Port Allegheny church, Oct. 4, 5. It was a profitable occasion. Four were baptized, and three united with the church. A general revival spirit prevailed. I then spent ten days in the vicinity of Potter Brook, and found the brethren there still interested.

I next joined Bro. D. B. Oviat in a two-days' meeting at Port Allegheny. Our object was to awaken a new interest in the Sabbath-school, tract society, and temperance work, and a general interest in the cause in our new Conference. All signed the teetotal pledge; they also took 750 Annals. Advance steps were taken in all of the reforms. Two more united with them at this meeting. May the blessing of God rest upon this church.

In company with Bro. Oviat I held a three-days' meeting with the Ulysses church. We found discouragements here, but by the blessing of God peace and harmony now prevail. We shall look for great help from this church in our new Conference, as it is one of our oldest churches.

Brethren, remember us in your prayers.

J. G. SAUNDERS.

## REYNOLDS, GA.

DURING the past six months I have labored more in other States than in this. I generally find some who are interested and willing to hear.

We had a general meeting the third Sabbath in October. Bro. Wimbish and Killin were here from other counties. Three persons were baptized, one of whom was Bro. W. In receiving the faith held by S. D. Adventists, he feels that he has found a better way, more truth and light. It is remarkable how confident some who hold that there is no law and no Sabbath,

and yet keep Sunday, are that they have all the truth. Those who receive the third message are much surprised, and greatly rejoice in the increase of light and truth.

After the baptism we celebrated the ordinances for the first time in this part of the South. The Spirit of the Lord was with us. There is but little opposition to the ordinance of humility in the South, not nearly as much as in the North. The Primitive Baptists have kept the custom alive here, and before the people.

The friends in Darlington Co., S. C., received the light on the life and death question, and so much of the Advent faith as the first-day Adventists have, and then commenced sending it to friends in Reynolds, Ga. At one time two ministers came here, and some heartily indorsed their views on the nature of man, etc. When the brethren here received further light, they began to send it there. The result is that some have commenced keeping the Sabbath, one of whom is a minister. The brethren here have made him a present of a set of charts. I quote from a letter from him in answer to the question, "Do you want them?" "When I was ordained to preach the gospel of Christ to a lost world, I determined, by the grace of God, to preach the truth. As I wrote you before, I am convinced we are under the sound of the third angel's message; therefore I need all the help I can get to enable me to warn the people of coming danger. Your charts will be highly appreciated, and I shall endeavor to use them to the glory of God." In the same letter he speaks of receiving great help from God at different times, while speaking to the people.

The few here are moving in the direction of temperance. All have signed the teetotal pledge. This is a great field for labor. The South has not given much attention to temperance of any kind; ministers and people are very intemperate. Very many have yet to learn that there is any moral wrong in the use of opium, tea, coffee, tobacco, or even alcohol. I know a minister who uses them all, and his people think him a good minister of Jesus Christ.

I am in hopes to visit Alabama soon. I shall do my best to meet the wishes of those that have written me. My health is good, but my wife's is not. I ask the prayers of the faithful, that we be not hindered in our work.

C. O. TAYLOR.

## MISSOURI.

*Windsor.*—We closed our tent-meeting at this place Oct. 26, having continued it a little more than seven weeks. This includes the time of our annual camp-meeting, which was held here, and left a very favorable impression.

The attendance was good to the close. We had much opposition, which helped to keep up the interest of the meetings, and bring the people to a decision in favor of the truth.

Eld. Hallam (Disciple), who claims to have held a discussion with Eld. J. N. Loughborough in Napa, Cal., ten years ago, preached three opposition discourses. We replied each time with telling effect.

Eld. Bailey (Congregationalist) evidently saw that he must do something, as some of the prominent members of his church were commencing to keep the Sabbath; so he read a lengthy article written by Dr. Stone, of Philadelphia, in which he admitted that the Sabbath was given to man in Eden, and that the Sabbath institution is binding on all men in all ages of the world, but said that the day had been changed from the seventh to the first day of the week. We replied that it is not the institution we are to remember, but the Sabbath day. He acknowledged that neither Christ nor the apostles ever gave any command for keeping the first day of the week, but said that Sunday observance was brought in gradually and silently; and that as many of the Jews were exceedingly bitter against Christ, an express command from him giving them another day of rest in place of their long-cherished Sabbath, would have so embittered the whole nation that the progress of the gospel would have been impeded.

We admitted that the change came in silently, so silently that we had for it nowhere in the Bible either precept or example; that its introduction was as gradual as was the apostasy of the church and the advancement of the papacy; but we claimed that it was an insult to the Majesty of Heaven to say that Christ dare not tell the people that the seventh day was to be abrogated and the first day of the week was to take its place. Christ could drive them out of the temple with a whip. John 2:15. He could say, "Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not." Luke 11:44. He could tell them, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:7-9. But he dare not tell them that they ought from henceforth to observe the first day of the week. O consistency!

He thought he could see the hand of God in this mild form of silently and gradually bringing about this change. We thought we could see in this the hand of him who should speak great words against the Most High, and should wear out the saints of the Most High, and think to change times and laws. Dan. 7:25.

At the close of our review, several came forward and called for the covenant to sign, pledging themselves to keep the Sabbath of the Lord. Twenty-five have taken their stand with us. Many others are fully convinced that we have the truth.



We obtained fourteen subscribers for our periodicals. Bro. N. W. Allee was with me till the close of the camp-meeting, and rendered valuable assistance. I return Nov. 8.  
Oct. 30. J. G. Wood.

## MINNESOTA.

**Mankato.**—We feel to thank God and take courage in view of the good work that has been accomplished in the tent labors here the past summer. Nearly thirty have been added to the church by the faithful labors of Brn. Hill and Ellis. Eld. Hill met with us in our recent quarterly meeting. It was the largest and most interesting meeting of Sabbath-keepers we have ever had here. Those who have lately embraced the truth, young and old, took hold in the meetings as though they had the work at heart. Bro. Hill could but weep for joy as he saw the precious fruit of his hard labor.

The ordinance meeting was indeed a precious occasion. On first-day over \$250 was pledged and some paid on our indebtedness for the church and on s. b. F. W. Morse.

**Dist. No. 5.**—This meeting was held near Lucas, Dunn Co., in the "Wisconsin corner" of the Minnesota Conference. The meeting was opened on Friday by Eld. S. Fulton. Early Sabbath morning the brethren began to assemble; and great joy was manifested when Eld. Grant, Eld. John Fulton, the director and secretary of the district, and others from a distance, arrived. Nearly all the members of the Lucas church, and some others, were in attendance.

Sabbath morning was devoted to the consideration of the Sabbath-school work, Eld. Grant, Eld. J. Fulton, and others speaking at some length on the great necessity of having the children fully informed on all points of our faith, if we hope to preserve them amid the perils of the last days. Eld. John Fulton made many important and clear suggestions on the way to classify and conduct Sabbath-schools. At 2:30 p. m. we had an interesting Sabbath-school, in which all present took part. The school at Lucas seems to be in a good condition; may it prosper until "all their children shall be taught of the Lord." Sr. Johnson, of Lincoln Center, was then invited to address the audience. Although the invitation was unexpected, and no time was given for preparation, she spoke from 2 Peter 1:5-7 in a very instructive manner.

Sunday morning at 9 a. m. a tract and missionary meeting was held. The report of the last quarterly meeting, as well as a compared report of the two previous quarters' labor, was read by the secretary, showing a general decrease in the work during the last quarter, much of which was no doubt due to the busy season. Eld. S. Fulton then gave a discourse on the Judgment.

As it was too far for any to return home between the meetings, all had provided themselves with a lunch, after which a discourse was given on Bible temperance by Sr. A. M. Fulton. After remarks by Eld. Grant on the rise and progress of our especial work on temperance, the pledge was circulated, and I think every church member present who had not previously done so signed it, besides some who were not members. One old lady, over seventy, I should think, gave up her tea, and came to the meeting next morning rejoicing. The result showed that there were over fifty teetotal temperance Seventh-day Adventists present, whereat there was great gladness.

On Monday morning the subject of vigilant missionary societies was considered. Eld. Grant explained the object and workings of these societies, and all present seemed to approve them. The Lucas church gave a unanimous vote to form a society, and fourteen of those present pledged to pay \$1.20 each to help take a club of Signs for the ensuing year. At a meeting of the society in the afternoon, its duties were explained and future action decided on. May the Lord bless that little V. M. society up in the Dunn county woods, as they toil over their rough roads to meet and consult and encourage one another.

Then came a sermon on baptism by Eld. S. Fulton. Two new members were received into the Lucas church, and some were voted in who had been previously baptized. Three were baptized by Eld. S. Fulton.

There was so much work to be done that there were not many sermons during the meetings, but the fact that all seemed willing to work was encouraging. All were sorry that Eld. John Fulton was not able to preach during the meeting, though he did good work. Earnest prayer was made that his health might be restored, and his life spared to labor in the cause. Brethren were present from Lincoln Center, Pleasant Valley, New Centerville, Weston, Rock Elm, Maiden Rock, Lake City, Ellsworth, and Prescott. As we traveled through rain, and wind, and mud, over the roughest of roads, our thoughts turned with loving sympathy toward those who are traveling thousands of miles every year, and passing through all manner of danger, discomforts, and perils, to sound the warning that "the Lord is coming." And as we joyfully bear a small part in the labor, so may we have a small share in the reward which awaits all those who "love His appearing."

Prescott, Wis., Oct. 28.

## MISSOURI S. S. ASSOCIATION.

The second annual session of the Missouri Sabbath-school Association was held at Windsor, Henry Co., Mo., Oct. 13, 1879. Opened with prayer by Eld. J. G. Wood.

Officers present: Eld. J. G. Wood, president; D. C. Hunter, secretary; N. W. Allee, member of executive committee.

Minutes of last meeting read and approved. The secretary presented the annual report, showing a gain of 138 scholars during the year; also his financial account, with \$5.45 in the treasury. The report was approved.

On motion, a committee on nominations was appointed, consisting of John W. Watt, A. E. Flowers, and Wm. T. Millman. This committee reported as follows: For president, N. W. Allee; secretary, D. C. Hunter; executive committee, N. W. Allee, D. T. Jones, and Eld. C. H. Chaffee. Report of committee received and adopted.

On motion, the Association adjourned.  
N. W. ALLEE, Pres.  
D. C. HUNTER, Sec.

## MISSOURI CONFERENCE.

The fifth annual session of the Missouri State Conference of S. D. Adventists was held on the camp-ground at Windsor, Henry Co., Mo., Oct. 12, 13, 1879. Opened with prayer by Eld. J. H. Rogers.

The officers present were Eld. Geo. I. Butler, president; Wm. Evans, treasurer; D. C. Hunter, secretary; J. G. Wood and J. F. Klostermyer, of the executive committee. The minutes of the last Conference were read and approved. Fourteen churches were represented by seventeen delegates.

The secretary's report showed the number of members to be 398, a gain of 72 members. The president appointed the usual committees. The churches of Winequo and Clintonville were dropped from the Conference roll.

Adjourned to call of Chair.  
SECOND MEETING, Oct. 13. Opened with prayer by Eld. Geo. I. Butler.

The Committee on nominations reported as follows: For president, Eld. Geo. I. Butler; treasurer, Wm. Evans; secretary, D. C. Hunter; executive committee, Geo. I. Butler, J. G. Wood, and N. W. Allee. These persons were elected to their respective offices.

The committee on credentials and licenses made the following report: For credentials, C. H. Chaffee and J. G. Wood; for licenses, N. W. Allee, H. Wren, John W. Watt, D. C. Hunter, and D. W. Reavis. The report was received and adopted.

The treasurer reported as follows:—  
Amount on hand at last report, \$151.44  
Amount received during year, 894.71

Total, \$1046 15  
Amount paid on orders, 772 18

On hand to balance, \$ 274.02

The committee on resolutions reported the following:—

Resolved, 1. That we as ministers and people, recognize the voice of God in the stirring testimonies of the Spirit showing our backslidden condition; and that we will, with the help of God, humble our hearts, and consecrate our lives to his service as never before.

2. That we recommend that all our people in Missouri adopt and faithfully carry out the tithing system.

3. That our Conference pay a tithe of the s. b. it receives to the General Conference.

4. That we recognize the present temperance movement among our people as one of the agencies through which God is purifying unto himself a people zealous of good works.

5. That we are pleased with the plan of conducting Sabbath-schools as set forth by Seventh-day Adventists; and that we will do all in our power to carry forward the work in our Conference.

The foregoing resolutions were adopted without a dissent, and the first one by a rising vote of the Conference.

On motion, the president was authorized to appoint all necessary camp-meeting committees.

On motion, the officers of this Conference were authorized to have the Conference incorporated under the laws of the State, if they thought best to do so.

D. C. Hunter was elected delegate to the General Conference.

On motion, the Conference adjourned.  
Geo. I. BUTLER, Pres.

D. C. HUNTER, Sec.

## MISSOURI CONFERENCE DIRECTORY.

Pres., Geo. I. Butler, Mt. Pleasant, Iowa.  
Sec., D. C. Hunter, Nevada, Vernon Co., Mo.  
Treas., Wm. Evans, Hamilton, Caldwell Co., Mo.  
Ex. Com., Geo. I. Butler, J. G. Wood, Appleton City, St. Clair Co., Mo.; C. H. Chaffee, Mooresville, Livingston Co., Mo.

## MAINE S. S. ASSOCIATION.

The Teachers' Institute held at Norridgewock, Maine, in connection with the T. and M. meeting, Oct. 18, 19, was attended by representatives from quite a large number of schools.

Three meetings of the Institute were held. During the first, the time was occupied by an instructive and interesting address from the president, in which he showed what great results could and should be accomplished in the Sabbath-schools, and explained the means and plans by which these ends could best be reached.

The other meetings were devoted to discussions of plans, an examination of the manner of keeping record books, and to listening to the various suggestions of the officers and teachers in regard to many subjects that were interesting to those connected in any way with Sabbath-school work.

The following resolution was adopted:—

Whereas, There has been, especially in some

parts of our State, a lack of interest in the Sabbath-school work, therefore

Resolved, That we recommend all our people to heartily co-operate in this work, in accordance with the effort made at our late camp-meeting; and that we all take hold of this work with renewed diligence.

W. H. BLAISDELL, Pres.  
ISADORE A. BAKER, Sec.

## HEALTH AND TEMPERANCE WORK IN MAINE.

In connection with the annual meeting of the tract society recently held at Norridgewock, the temperance work also received a share of attention. Eld. R. S. Webber, president of the society, delivered a health and temperance lecture Sunday evening, Oct. 19. Quite a large audience listened very attentively. A goodly number of the outside community were present, and manifested much interest in the subject.

After the discourse, preliminary steps for the organization of a health and temperance club at Norridgewock were taken. Bro. J. E. Baker was appointed leader of the club, and Bro. J. E. Allen, secretary.

The following-named persons were appointed by the president as an organizing committee, for the purpose of organizing local clubs throughout the State: J. E. Baker, S. J. Hersum, Charles Stratton, T. S. Emery, P. B. Osborn, Henry Davis, and J. B. Goodrich.

A resolution was passed, urging our people throughout the State to heartily co-operate in the health and temperance movement.

R. S. WEBBER, Pres.  
W. H. BLAISDELL, Sec.

## ORGANIZATION OF THE TENNESSEE S. S. ASSOCIATION.

At a meeting held on the camp-ground at Edgefield Junction, Tenn., Oct. 14, 1879, Eld. D. M. Canright was elected chairman, and Alice Owens secretary *pro tem*. The chairman appointed J. B. Yates, J. E. White, and J. B. Forest as a nominating committee.

The following resolutions were adopted:—

Resolved, That we hereby promise to learn and recite each Sabbath the regular Sabbath-school lessons, whether we are in Sabbath-school or at home; and that to this end we recommend that all supply themselves with the *Instructor* or lesson sheets.

Resolved, That we adopt the system of penny or class contributions.

The nominating committee reported as follows: For president, G. K. Owen; secretary, Mary A. Remley; executive committee, G. K. Owen, J. H. Dortch, and P. D. Moyers. These persons were duly elected.

Adjourned *sine die*.  
D. M. CANRIGHT, Chairman.

ALICE OWENS, Sec.

## WISCONSIN H. AND T. ASSOCIATION.

SUNDAY, Oct. 19, Eld. G. C. Tenney gave a lecture on health and temperance in the S. D. Adventist church at Hundred Mile Grove, Wis., showing very clearly the injurious effects of alcohol, tobacco, tea, and coffee upon the human system. The interest was manifested by the good attention and quietness of the audience during the lecture. Pledges were circulated, and fourteen signed the teetotal pledge, and eleven became full members by paying the initiation fee. Not many of our people were present, and most of those that were there had previously signed the pledge.

A business meeting was called, and M. A. Kerr resigned her office as secretary of the Wisconsin Health and Temperance Association. Her resignation was accepted, and Mrs. Mary F. Stillman, of Madison, was elected secretary.

Meeting adjourned to call of Chair.  
Oct. 23. MATTIE A. KERR.

## Notes of News.

—CASHMERE is suffering from a severe famine.

—THE Apache Indians have been committing violence in parts of New Mexico.

—THE Russian advance on Merv continues without interruption, but very slowly.

—It is said that 200 persons in Injunpoint, in Eastern Siberia, have perished by famine.

—An energetic movement to establish colored teachers in the colored public schools has begun in Baltimore.

—THE yellow-fever epidemic in Memphis has abated; business has been resumed, and large numbers of refugees have returned.

—THE interests of 28,000 men are involved in a strike which the nail-makers of South Staffordshire, England, have resolved to make.

—SIXTEEN veterans of the war of 1812 lately met in Boston, and voted to disband their Association. The youngest was 79 years old, and the oldest 92.

—RUSSIA has a new revolutionary party. The first number of their paper, *The Will of the People*, declares war on the government, and its tone is very violent.

—LOUIS KOSSUTH, now 77 years of age, is living in voluntary exile near Turin, Italy, where he has mainly occupied himself with scientific studies since 1862.

—It is a good illustration of "the power of the littles" that the receipts of the British government last year from its penny stamps was £25,559, 11s., 1d., or over \$4,127,000.

—SINCE last April there have been 150,000 cases

of cholera in Japan, and 85,000 deaths. The epidemic is now rapidly subsiding under the sanitary enforcements of the government.

—DURING the first nine months of this year the revenue receipts of France have exceeded the estimates by 108,000,000 francs. If it continues as favorably the next quarter, the treasury will have a surplus of between \$20,000,000 and \$30,000,000.

—THE *Inter-Ocean* says: "Since specie resumption, the total importation of the precious metals into the United States amounts to over \$56,000,000; and still the golden tide pours in upon us, as, with our enormous stock of grain and provisions for export, it must continue to do."

—At a conference of delegates representing 140,000 miners, which was recently held in Leeds, England, the subject of American emigration was discussed; and it was suggested that emigration be directed only to localities where a demand for labor had been previously known to exist.

—THE congress held at Naples on the 26th of October to promote a general disarmament throughout the world, terminated in a scene of indescribable confusion. A bitter feeling toward Austria was manifested by the Italians, a feeling in which General Garibaldi fully sympathizes.

—ALFONSO, the young Spanish king, has not only subscribed 50,000 francs for the relief of the sufferers by the recent flood, but has also requested those who propose to give him or his bride wedding gifts on the occasion of their coming marriage, to devote the amount instead to the same purpose.

—MISS FLORENCE LINCOLN, daughter of a leading attorney of Cincinnati, has taken the white veil as a novice of the Ursuline religious order of the Congregation of Paris, at the Ursuline Convent at St. Martins, Brown Co., Ohio. Miss L. is 22 years of age, is beautiful, and has a fine European education.

—THE interference of Austria in Egyptian affairs, noted in the cablegrams of Oct. 30, is significant. France and England have large interests there. The Austrian interposition is prejudicial to these. It denotes with what assurance Austria reckons upon her alliance with Germany, without which the balking of the Anglo-French policy would hardly have been ventured upon.

—CHARLES TOMLINSON, of the firm Tomlinson & Co., English cotton brokers who have recently failed with liabilities estimated at from £60,000 to £100,000, has been arrested on a charge of intent to defraud. His frauds are said to amount to £40,000 against Liverpool and London banks, but these figures must be accepted with caution. There is no evidence that his partuents knew of his dishonesty.

—THE dimensions which the conflict in Central Asia is likely to assume are indicated by the cable dispatches this morning, Oct. 29, which announces that Russia has ordered a division of 40,000 troops to the seat of war, and that they will be followed by a number of officers of the general staff at St. Petersburg. An army division of that size, with picked officers to lead it, signifies a very much more considerable movement than would be projected against the natives. It indicates that one at least of the actual combatants in the struggle for supremacy in the East is making ready to drop the mask, and carry on hostilities direct, instead of under the guise of a campaign against the natives.—*Inter-Ocean*.

—CHINA and Japan are getting ready to fight. China is at the same time pushing her conquests westward and rousing the hostility of Persia, which, offended by the new friendship of Russia for China, gravitates to the side of Great Britain. Germany having got all she wants toward the west, having made her Rhenish frontier invulnerable against France, having protected her southern border by an Austrian alliance, having strengthened her Baltic shore by tremendous port fortresses, and having made up her mind that some time or other she must fight Russia, seems to have resolved to do it now while Russia is weak. She has therefore raised her available forces to two and a quarter millions and is waiting for an excuse to hurl them across the Vistula. England, satisfied with the Austro-German alliance, is content to see her big Asiatic enemy thrashed by Germany, or would be glad to see both of them wear themselves out in a gigantic struggle, which would furnish abundance of work for her shipyards, foundries, and factories, and leave her an opportunity to pick up any unconsidered territorial trifles that may be lying around loose. Meanwhile she will hang on to Afghanistan, and cultivate amiable relations with Persia.—*Detroit Evening News*.

## Obituary Notices.

"Blessed are the dead which die in the Lord, from hence forth." Rev. 14:13.

LAMONT.—Died at Greenville, Ill., Oct. 13, 1879, my brother, Richard Lamont, aged 35 years, 10 months, and 17 days. Funeral services at the Baptist church, by Eld. Crawford. J. LAMONT.

BERRY.—Died in State Center, Iowa, Oct. 17, 1879, Jakie A. Berry, son of Edwin and Eliza Berry, aged 10 years, 7 months, and 15 days. Jakie was an industrious and obedient boy, and is greatly missed in the family circle, as well as in the Sabbath and day school, having been greatly beloved by all who knew him. He died of inflammation of the stomach and bowels, caused by a fall. His parents feel that they have met with a great loss, but they have "the blessed hope" to sustain them in their affliction. Funeral discourse from Titus 2:13. G. V. KILGORE.

ROBBINS.—Died at his residence near Hebron, Jefferson Co., Wis., Oct. 9, our beloved brother, David Robbins, aged 66 years, 10 months, and 28 days. He never made any profession of religion until he embraced the third angel's message under the labors of Eld. H. S. Case, at Alden, Ill., in 1851. He was a firm believer in the truths of the Bible as taught by Seventh-day Adventists, and was much beloved by all who knew him. The church feel that they have met with a great loss. Words were spoken from Rev. 14:13, after which we laid him away to rest till the Lifegiver shall call all his saints forth to receive everlasting life. He leaves a companion to mourn her loss. C. W. OLDS.

# The Review & Herald.

Battle Creek, Mich., Fifth-Day, Nov. 6 1879.

## SPECIAL NOTICE.

NO PAPER NEXT WEEK.

IN accordance with our usual custom to omit the paper during the week of our anniversaries, there will be no paper next week. It will be out on time the week following, giving a full report of the meetings.

## THE DIME TABERNACLE.

WE call the attention of the friends of the cause to the fact that there still remains a debt of about \$10,000 on the Battle Creek Tabernacle, though it has been finished about six months. This large debt is all due now. It has been a difficult task for those who have become responsible for this debt to make arrangements to meet it from time to time, till our people should raise the means to pay it. Money has been hired on interest, and borrowed for short periods, to give time to our brethren to redeem their pledges, and for others who have not pledged to send in donations.

If those who have made pledges on the Tabernacle, whether small or large, could now pay them, or even a part of them, it would be a great relief in several ways.

1. It would help to pay these debts, which are due, and need to be settled immediately.

2. It would relieve the REVIEW Office of a heavy burden which it has carried for over a year, in lending large sums to the Tabernacle.

3. It would stop the payment of interest on money hired to meet bills which could not be put off.

There are unpaid pledges amounting to nearly \$7,000, the most of which were made at the dedication, and were to be paid within one year and a half. Over six months have passed, and very little has been paid on these pledges.

Cannot those who have made these pledges pay them now? All can readily appreciate how much the money is needed. Suppose you have to make an effort to raise the money—have to hire it for the purpose; ought you not to do it? This would divide the burden among many, instead of leaving it all for a few. Or, if you cannot pay all your pledge, pay a part of it. Do not put off the matter till you forget it.

But if all the pledges were paid, it would still leave \$3,000 unprovided for. Who will help raise this? Let all who have not taken any share in this worthy enterprise do so now. Every Seventh-day Adventist should have some share in this house. Many who have done something should do more. We invite them to do it now if they reasonably can.

Six months' use has proved the Tabernacle to be just what is needed for the place. The Biblical Institute, the General Conference, and our other annual meetings held here at the present time, could not have been convened without it. It was for such large meetings of general interest that the Tabernacle was built; hence all should feel responsible to help pay for the house.

GENERAL CONFERENCE COMMITTEE.

The reader who feels an interest in noting the nature of those times during which the Sunday festival was making most rapid progress in usurping the place of the Sabbath of the fourth commandment, and in rightly estimating the character of the agents more conspicuously employed in this work, will read the sermon on our first page with no intermission till the last word is reached, though it is somewhat lengthy. As we issue no paper next week, we did not like to postpone any portion of it for two weeks.

In the address of Leonard W. Bacon in Connecticut, recently, on the Sunday question, he used the term Sunday; but the United Presbyterian in publishing the address changed this to the term Sabbath; whereupon *The Independent* of Oct. 16, gives utterance to the following:—

"The United Presbyterian explains its substitution of 'Sabbath' for 'Sunday' in reprinting Dr. Leonard W. Bacon's address, by saying that 'it is a rule in this office to call Christian institutions by Christian names.' But the Christian name is 'Lord's day,' not 'Sabbath.'"

Another mistake! if by "Christian name" is meant a name given by Christ or recognized in the New Testament. The only name given to Sunday by Inspiration is "first day of the week." The name "Lord's day" as applied to Sunday is a human application, and, when applied to that day, is just as false as the term Sabbath.

## A HORSE TROT FOR THE CHURCH.

IN the Sauk Rapids (Minn.) *Sentinel* of Oct. 21, 1879, which a friend has kindly sent us, we find the following. It speaks for itself, and speaks concerning the fearfully fallen state of the churches in a manner too plain to need any comment.

"Come one, come all! We are going to have the best time ever had in Benton county. A fair will be held in Minden, Benton Co., Thursday, Oct. 30, for the purpose of raising money to help pay for a church lately built. We expect to have various kinds of amusements, such as horse racing, shooting matches, raffling of stock, etc., etc. The horse-trotting will begin at 1 P. M.; running races at 3 P. M., at which time the race will be opened to all horses."

## A SUNDAY-SCHOOL THEATER.

ACCORDING to the *Christian at Work* of Oct. 30, 1879, a popular Sunday-school magazine announces, among the attractions of its Christmas number, an "Acting Play for Sunday-schools, by Dr. Edward Eggleston." This is the man who recently wrote a novel about the end of the world, designed as a burlesque on Adventism, a very fitting person now to set a snare for the children, and write a play so that every Sunday-school can have its own theater. We are glad the *Christian at Work* strikes against this iniquity. It says:—

"We are, it is to be feared, giving to the amusement and entertainment of the children the first place, and other and more important matters are shunted to make way for 'treats,' 'picnics,' 'strawberry festivals,' and now for 'acting plays.'"

Again it says: "The question raised is this: Ought the church of Christ to open a theater of its own? Unquestionably if it be right that the Sunday-school should have 'acting plays' for the scholars, it cannot be wrong for the church to have 'acting plays' for its members; and so each congregation should have its own theater and its own actors. Now, are we ready for that? It is well to look the question in the face, and see just where we are going."

And while they are looking to see where they are going in the light of the startling innovations lately introduced into their worship, it would be well for them to look to see where they are going in the light of prophecy as given in Revelation eighteen.

## HOW THE POLITICIANS DODGE.

THE Boston Sunday *Herald* of Oct. 19, 1879, publishes an article from Elizur Wright, headed "Church and State," advocating the secular view of national government in opposition to the religious. In this article he presents certain questions which he has addressed to the four persons who are running as candidates for governor in the State of Massachusetts; among which we find the following:—

1. Should property devoted to religious uses be exempted from taxation?

2. Should persons consecrated to religious services be, on that account, exempted from any burdens or duties required by the government of other citizens of the same sex?

3. Should the public money be expended on officers who exercise no other than religious functions?

4. Should any citizen be punished for doing on Sunday any act which would be lawful or laudable on any other day?

It is this last question, containing the inevitable allusion to the Sunday movement, which particularly interests us, and which, as we read it, immediately excited our curiosity regarding the reply which the politicians would make.

The two leading ones, B. F. Butler and J. D. Long, replied; the former simply remarking that his views had been more or less before the public for thirty-six years, and he must refer to the opinions he had publicly expressed for full satisfaction upon the questions; and the latter declining to give his opinions in writing but calling for a personal interview with Mr. Wright, which, being granted, he expressed himself, in private conversation, as in favor of the entire secularization of state and school. The other two candidates are not yet heard from.

All of which shows that they are waiting to see which way the tide sets before they will know where to jump.

## THE LIBERAL LEAGUE.

THE organizations existing under this name are manifesting unwonted activity. A meeting was held in Baltimore, Md., in the early part of September, for the purpose of forming a Liberal League Club. It appears from the resolutions offered that they, like those who are behind the Sunday movement, are calling for an amend-

ment of the national Constitution. Both parties are seeking to entrench themselves in the highest authority in the land. As one writer has well remarked, "The battle of the amendments is at hand," and the battle ground is to be the Constitution of the United States. The name which the liberals give to the amendment for which they call is a "Religious Freedom Amendment," and this is the way they speak concerning it:—

"We urge the adoption of such a 'Religious Freedom Amendment' of the United States Constitution as shall effect a complete secularization of the government in all its departments and institutions, state and national."

This, it will be seen, is exactly the opposite of what the National Reform party are seeking. They continue:—

"Resolved, That we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of public funds for religious institutions or purposes of any kind; the abolition of state-paid chaplaincies; the non-appointment of religious fasts, festivals, and holidays by public authority, and whatever other measures and principles may be necessary to the total separation of church and state."

Circumstances are rapidly shaping to compel all men to take sides on all these questions. This is the coming issue, long ago declared on the page of prophecy, and now so clearly indicated in the current events of the day.

## NOTICE TO THE SECRETARIES.

THE permanent address of all officers elected at the annual meetings of the various State tract societies should be given, in connection with their names, in the reports of their meetings. Those who have failed to give these addresses in T. and M. also H. and T. reports, will confer a great favor by sending the same to Miss M. L. Huntley, Battle Creek, Mich.

## NOTICE.

SPECIAL rates of fare have been secured to those coming to the Conference and Biblical Institute from Boston to Battle Creek, and from Buffalo to Battle Creek and return. Those coming from New England should correspond at once with Eld. D. A. Robinson, South Lancaster, Mass.; and those coming from New York and Pennsylvania, with Eld. B. L. Whitney, Rome, N. Y.

By so doing you may secure tickets at about three-fifths the regular fare.

## DISTRIBUTION OF LABOR IN WISCONSIN.

THE committee appointed at the last Wisconsin camp-meeting to arrange ministerial divisions for the State make the following report:—

Division No. 1, including Fish Creek, Sturgeon Bay, Clay Banks, Duck Creek, Pulcifer, Nenah, Racine, Raymond, and Chicago, is assigned to O. A. Olsen.

Division No. 2, including Little Prairie, Johnstown Center, Monroe, Avon, Oakland, and Attica, to G. C. Tenney.

Division No. 3, including New London, Fremont, Poy Sippi, Berlin, Mackford, and Bellefountain, to C. W. Olds.

Division No. 4, including Stevens Point, Grand Rapids, Plainfield, Loyal, Maple Works, Nasonville, and Dorchester, to N. M. Jordan.

Division No. 5, including Adams Center, Tomah, Mt. Pisgah, Leon, Mauston, Dell Prairie, Baraboo, and Hundred Mile Grove, to S. S. Smith.

Division No. 6, including Buffalo and Pepin counties, to T. B. Snow.

Division No. 7, including Debelo, Avalanche, Victory, Liberty Pole, Kickapoo, and Whitehall, to O. A. Johnson.

Division No. 8, including Mt. Hope, Hurricane Grove, Waterloo, and Sand Prairie, to A. D. Olsen.

H. W. DECKER, Pres.

## Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10: 7.

## POSTPONED.

THE New England T. and M. quarterly meeting, which was to be held at South Lancaster, Mass., Nov. 22 and 23, is postponed, on account of the General Conference. Notice of the time will be given hereafter.

D. A. ROBINSON.

No providence preventing, I will meet with the friends in Wisconsin as follows: at Aztalan, Nov. 10; at Leads Center, Nov. 11; at Bellefountain, Nov. 13, 19; at Mackford, Nov. 20, 26 C. W. OLDS.

I WILL meet with the church at Davis City, Iowa,

Nov. 8, 9; at Garden Grove, Nov. 15, 16. Eld. J. H. Morrison is expected to be with us at Davis City. I hope the Sabbath-keepers in this part will be prepared to take the REVIEW, *Good Health*, and the *Instructor*. C. A. WASHBURN.

MONTHLY meeting for the churches of Oakland, Little Prairie, and Johnstown, will be held at Johnstown Center, Wis., Nov. 8.

THOS. BICKLE.

## Publishers' Department.

"Not slothful in business." Rom. 12: 11.

THE post-office address of D. T. Biggs, secretary of the Dakota Tract Society, is Howard, Turner Co., D. T.

THE P. O. address of H. W. Gotfredson is Atlantic, Cass Co., Iowa.

## Books Sent by Express.

T W Pringle \$2.00, C Owens 26.90, J S Day 2.00, A Crownheart 1.00.

## Books Sent by Freight.

Pacific Press sent Oct. 10, \$162.00, J N Loughborough 193.80, J N Loughborough Morton Library 74.70, S Thurston 17.37, D. C. Phillips 39.60.

## Great Receipt on Account.

Am H & T Association Allegan per J Thayer \$2.75, Tenn T & M Society per G K Owen 25.00, Am H & T Association per C O Taylor 1.25, J G Holroyd 11.05, Ky & Tenn T & M Society Dist 2 per G K Owen 64.00, T M Stewart 10.00, Ohio T & M Society per J B Gregory 864.60, C Black 6.00, B F Shonk 3.00, Ill T & M Society 38.75, Am H & T Association from Ill H & T Association 1.75, Henry Mack 12.00, A S Hutchins 10.00, Am H & T Association per J Thayer 8.10, Dak T & M Society per D T Biggs 81.00.

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Katie Shedd \$16.00.

## Mich. Conf. Fund.

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A Sister 50c, Johanna Anderson \$1.00, Rasmus Axel- sen 5.00, C S Andersen's children (deceased) 63.50.

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