

THE MESSENGER OF TRUTH.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."

VOLUME 1.

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THE MESSENGER OF TRUTH.

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TERMS.—Gratis, except the reader desires to give something towards its publication.

ALL communications, orders and remittances for "THE MESSENGER OF TRUTH," should be directed to C. P. RUSSELL, Jackson, Michigan.

The Saint's Farewell.

BY A. B. SHAFER.

Farewell, vain world, farewell—
You may not tempt me more;
Eternal life I will not sell,
For all your boasted store.
You've promised rest, but yielded none.
Farewell, I seek a Heavenly home.

I've found the precious pearl,
I've tasted joys to come,
I shall be satisfied,
When all the saints get home.
While here, my constant prayer shall be,
Come Jesus, come and set me free!

Lord, hear thy children's cry!
Amid the wicked throng,
They raise their voices high,
And cry, "O Lord, how long?"
Be'r thou wilt come, and bid us rise
From this dark earth to yon bright skies?

Come, usher in that day,
Which ends the Pilgrim's way;
No longer would we stay,
Where dwells our master's foe.
We long to be, where life is sure,
Where friendship, peace, and love endure.

Here on the Usurper's ground
True comfort find we none,
When will the welcome sound
Be heard, "ye saints come home?"
O could we hear that Heavenly voice,
How would our grateful hearts rejoice!

Lord, while we linger here,
O give us strength to bear
The ills that us surround,
And make us still thy care:
And when this state of trial's o'er,
O gather us to part no more!

The Beast and his Image.

The following article was written over one year ago, by Bro. ERASTUS CLARK, and sent to Bro. White, for him to consider and state his objections in a letter to Bro. Clark, according to an agreement made between them at Vergennes in June 1853. After a delay of seven months, the article was returned without any remarks upon it, which they excused by saying they had not time to attend to it. We publish the article and the correspondence between them respecting it, to which we will add an extract from a *vision* of E. G. White, which will clearly show why, in the absence of testimony to refute Br. Clark's article, they have not acceded to it. It is but just to say that Br. Clark never intended the present article for publication, but expected to write the subject out in full at some future time, which we hope will soon be forthcoming:

Dear Br. WHITE:—According to agreement, I send you in a condensed form, my views on Rev. 13th chapter; or, the Beast and his Image. I shall be as concise as possible and make myself to be understood. I design to take up no more of the subject, than such points as are found in your writings, not altogether in accordance with my views.

THE BEAST AND TIME OF HIS RISE &c.
The fourth Beast of Daniel vii; 7, 23, is what John in Rev. xii, 3, calls the "Great red dragon;"—pagan Rome, or the civil power of Rome interwoven and combined with the heathen mythology of Rome, and of the whole world; Rome being the seat or center of this consolidated power. The first beast of Revelation 13, is different from the dragon, and is another beast, (or power) though he has the same number of heads and horns.—This beast, (like the rest of the beasts), is an emblem, or prophetic representation

of power. He is composed of the ecclesiastical power of the Church, united with the civil power; and the dragon gave him (the beast) his power; (the civil part of it) and his seat, (the city of Rome,) and great authority, viz: over all kindreds, and tongues, and nations.

To ascertain the exact time when this beast began to reign, we have only to know when the union of these powers took place. All historians, I believe, are agreed that this union took place by, and in the person of Constantine the Great, in the early part of the fourth century; but they do not agree in fixing the exact year.

For, in the introduction to his 'Book of Martyrs,' in showing the obstruction or hindrance to the full development of the 'Man of Sin,' says, 'but the hindrance was not effectually removed, until Constantine the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the same state of affluence, grandeur and influence in the empire, as had been enjoyed by pagan priests and secular officers in the state.' Again, 'Under Constantine, Christianity became the religion of the state.' Again, 'Power now became an engine of support to different factions, and the sword of persecution, which for three centuries had been drawn by the pagans against the followers of Christ, the besotted ecclesiastics employed against each other, in defense of what was now called the 'Holy Catholic Church.' In Coleman's 'Primitive Church,' p230, the writer says 'But the church soon began to be assimilated to the form of the existing civil governments, and in the end a hierarchy of bishops, metropolitans, and patriarchs arose corresponding to the graduated rank of the civil administration.'

Ere long the Roman Bishop assumed pre-eminence above all others. United with the civil authority in its interests, assimilated to that power in its form of government, and secularized in its spirit, the church, under Constantine and his successors, put off its high and sacred character, and became a part of the machinery of state government.' The same writer says, 'During this century' (the fourth,) 1st The Emperors convened, and presided in general councils. II; Confirmed their decrees. III; Enacted laws relative to ecclesiastical matters, by their own authority. IV; Pronounced decisions concerning heresies and controversies. V; Appointed Bishops. VI; Inflicted punishment on ecclesiastical persons.'

I present this evidence to show, first, the union of church and state; which powers are the elements, or constituent parts of this beast; and second, that this beast was in the exercise of this power, or began his reign in the early part of the fourth century.

The dividing line between the pagan and Catholic Beasts, may be placed from A. D. 310 to 325; Mosheim's date for the reputed vision of Constantine, and also, when he made himself master of Rome. This is deducible, first, from Constantine's 'determination,' and second, his 'reflection,' and third, his decision to reject 'idols,' and implore the 'Almighty.' I will give the circumstances in the writer's words:

'Constantine the Great, at length determined to redress the grievances of the Christians, for which purpose he raised an army of 30,000 foot, and 8,000 horse, with which he marched toward Rome, against Maxentius the emperor. But reflecting on the fatal miscarriages of his predecessors, who had maintained a multiplicity of gods, and reposed an entire confidence in their assistance; and considering that while his own father adored only one God he continually prospered; Constantine rejected the adoration of idols, and implored the assistance of the Almighty; who heard his prayers, and answered them in a manner so surprising and miraculous, that Eusebius acknowledges it would not have been credible, had he not received it from the Emperor's own mouth, who publicly and solemnly ratified the truth upon his oath.'

This circumstance, together with its consequences, I think, sufficiently marks this period as the transition state, or dividing line between the reign of the dragon, and that of the beast.

THE SEVEN HEADS OF THE BEAST.

In Rev. xvii, 9, it is said, 'the seven heads are seven mountains, on which the woman sitteth;' and in the 15th verse, these 'mountains' are called 'waters,' (for it is that on which the woman 'sitteth;')

and these 'waters' (or mountains,) are said to be 'peoples, and multitudes and nations, and tongues,' so that to me, it is obvious, that the seven heads represent seven nations.

ONE OF HIS HEADS WOUNDED.

The Apostle says, 'And I saw one of his heads as it were wounded to death.' It was not entirely dead, but it had that appearance; it was, 'as it were' dead.

I have endeavored to show that the heads of this beast were nations. I will now show that it was the British head which received the deadly wound.

That England was a papal nation, I presume you will not dispute, but if you should feel to doubt it, I refer you, or rather give you the following oath:

'I John, by the grace of God, King of England, and Lord of Ireland, in order to expiate my sins, from my own free will, and the advice of my barons, give to the church of Rome, to Pope Innocent, and his successors, the kingdom of England, and all other prerogatives of my Crown. I will hereafter hold them as the Pope's vassal. I will be faithful to God; to the church of Rome, to the pope my master, and his successors, legitimately elected. I promise to pay him tribute of a thousand marks yearly; to wit: seven hundred for the kingdom of England, and three hundred for the kingdom of Ireland.'—Goldsmith's H. of Eng. p75; see also Keightley's History of England vol. 1, p136.

From the above you see that England was a papal nation, consequently one of the heads of this beast.

To show the wound, I will give an extract from the 'Church Identified,' by W. D. Wilson, pp80-81:

'At length Henry, (viii, King of England,) by the advice of some of the wisest divines in his realm, determined to revive the old freedom from Romish authority, and declare the independence of the English Church, and decide his own questions in his own realm. * * * * * Thus the Church of England was declared free and independent, and proceeded to a reformation of errors and abuses in doctrine and in morals. But no changes were made in the constitution and organization of the church, except, merely, the removal of the Papal authority, and the abuses dependant upon it.'

Another writer, in speaking of the same event, says:

'His, (the Pope's) authority from that time, was abolished in England; the annual tribute was no longer paid to him, the dissolution of the Monasteries was ordered, and the clergy, as well as all others, were obliged to acknowledge the King as the head of the church; and the want of obedience was punishable with banishment or death.'

Thus we see 'as it were,' this British head wounded to death; and this wound was inflicted by a 'sword,' for it was done by the kingly authority of the nation.

DEADLY WOUND HEALED.

This head received its wound A. D. 1534, which wound continued through the remainder of Henry's reign, and all of the reign of Edward VI: But when Mary came to the throne, she brought the kingdom back to the Pope and Church of Rome; the deadly wound was healed, and all the world wondered after the beast; (that is, as it did before the wound was made.)

'A parliament which the Queen' (viz: Mary) 'called soon after, seemed willing to concur in all her measures; they at one blow repealed all the statutes, with regard to religion, which had passed during the reign of her predecessors: so that the national religion was again placed on the same footing on which it stood in the early part of the reign of Henry viii.—(Goldsmith's Hist. Eng. p175.) See also Keightley's Hist. Eng. pp418-428 vol. 1, Palmer's Ch. Hist. p162. Blunt's Reformation Eng. p240.

I have said this beast began to reign in from the year 310 to 325; which would bring the termination of the time which he was to 'Continue' (1260 years), to 1570 or 1571; of which I shall say more hereafter.

THE IMAGE BEAST.

The Apostle saw 'Another beast coming up out of the earth.' This is another beast, separate from the first, and is itself an image or likeness of the first; like the first, he is composed of ecclesiastical and civil powers combined. He commenced 'Coming up' in the year 1534, the time that Henry VIII renounced the power of the Pope; and under Edward VI the successor to Henry VIII, protestantism was established in nearly the same

form in which it now exists in that nation.

During the reign of Mary, protestantism was suppressed, but was again restored upon the accession of Elizabeth to the throne.

In speaking of Elizabeth's first parliament a writer says, 'Her parliament assembled, and never did a parliament meet under circumstances more imperative; to its wisdom it was left to order and settle all things upon the best and surest foundations; and accordingly it passed the two great acts by which the alliance between church and state was established, those of supremacy and uniformity.' Blunt's Ref. Eng. page 278.

I would here say that the sovereign of England to this day, is the supreme head of the protestant church in the same, or a similar way, that the Pope is of the catholic church.

Does the head of the catholic church claim to be the vicegerent of God? So does the head of the protestant church.—In a declaration which King Charles I issued, he stated 'That in this, as in all his other regal actions he is not bound to give an account to any but to God alone, whose immediate vicegerent he is.'

To trace further, the likeness of this beast to the one which had the wound &c, I wish you particularly to, see Keightley's History of England, vol. ii, pp7-9, which treats of a council at Hampton Court, where it is virtually said that they should make an image: the character of which consists in the constitution and organization of the Church of England. See also Coleman's Primitive Church: Appendix; where the Catholic Mass Book is translated and placed in parallel columns with the 'Church of England Service Book. Also, Catholic Christian Instruction, pref. pp18-20. (I Cannot now give you all the evidence I have on this subject, I might as well think of writing a volume.)

In regard to the time when this image beast began to reign, I may say, it was at the final separation of the two bodies; for in that event the line is drawn for us. For while catholics and protestants are in a mass together, all participating in the same civil and religious institutions, it is hard to say which has the rule. But, when we see a division of the ranks, and a test of power and authority, then we may easily determine which has the reigning power.

At last, in 1569 Pius 5th issued a bull, in which he excommunicated Queen Elizabeth and her supporters, absolved her subjects from their oaths of allegiance, and bestowed her dominions on the King of Spain. This bull caused the schism in England: for the popish party, which had continued in communion with the church of England up to that time, during the eleven past years of Elizabeth's reign, now began to separate themselves.

Again, 'The date of the Romanists in England, as a distinct sect or community, may be fixed in the year 1570.' (Palmer's Ch. Hist. page 163.)

Chapin in his 'Primitive Church' p386 says it was Feb. 25th 1570 that this bull was issued.

W. D. Wilson says 'By the bull of Pius V, Feb. 23d 1569' &c. But be that as it may, all agree that the separation took place in 1570.

Soon after the separation in 1570, Philip, King of Spain, commenced preparations to besiege England, for the purpose of obtaining Elizabeth's 'dominions' which the Pope gave him. For that purpose, he fitted out what is called the 'Spanish Armada;' which met with a signal defeat. It seems to have been designed for a general and desperate combat between the two powers, (or beasts.) On the part of the catholics, to dethrone Elizabeth and bring back the British nation under catholic rule, and to put down finally, protestantism in Europe; and on the part of the protestants, to maintain their liberty, and establish the supremacy of the protestant power.

By the above occurrence, we have two important facts proved. First, that the time (1260 years), allotted to the first beast to make war or bear rule over the nations, had ceased or come to an end; and second, that the Image beast had arrived to a sufficient state of maturity to be said to have 'life,' (or power in itself to exist) and cause that as many as would not worship the image, should be killed.

Permit me, here in this place, to show in some small degree, the power which this beast had to 'speak.' I think it very much resembles the speech of a 'dragon:—

'We will now proceed to those cruel oppressions and persecutions of the protestants towards catholics, which have

come down even to our own times. For this end, more than a hundred cruel and unjust laws were made. We will only examine a few. Catholics could not possess the estates of their fathers, or relation, nor buy land after the age of eighteen, except they would turn protestants. They could not teach nor keep a school, under pain of perpetual imprisonment. The Catholics paid double taxes. If a priest said mass, he forfeited 200 marks, or £133 6s8d, and if a person heard mass he forfeited 100 marks, and each suffered one year's imprisonment.

If any Catholic sent his child, or any other person out of England to be educated in the catholic religion, both he and his child were deprived of everything but their lives; for they lost all their goods and chattels, and likewise all their real estate for life, and were not allowed to be employed in the kingdom.

If a Catholic did not go to the protestant church, on Sundays and holydays, he forfeited twenty pounds for every month he staid away; besides which, he was looked upon as excommunicated; he could hold no office, or employment; he could not keep arms in his house; he could not come within ten miles of London, on pain of forfeiting £100; he could bring no action at law; he could not travel above five miles from home upon pain of forfeiting all his goods; he could not come to court under pain of forfeiting £100.—No marriage or burial of such catholic, or baptism of his child, was lawful, except performed by the parsons of the church of England.

All Catholics were to be imprisoned, if they did not forsake their religion and become protestants; they could be transported for life by four justices; and if they refused to go, or if they came back without the license of the King, they were guilty of felony, and suffered death as felons, without the benefit of clergy. Catholic bishops or priests, celebrating mass, or exercising any part of their functions, were liable to perpetual imprisonment. And by statute 27, Elizabeth ch. 2, any catholic Priest born in the dominion of the crown of England, and who should stay in England three days without becoming a protestant, was guilty of high treason, and suffered a cruel death; and all persons harboring him were guilty of felony, and condemned to death without the benefit of clergy. * *

In consequence of these bloody laws, upwards of two hundred persons were put to death, for the profession of the catholic faith, during the reign of Queen Elizabeth.

Of this number, 142 were priests; three were gentlemen, and the remainder yeomen. Besides these, there were ninety more priests and laymen who died in prison in the reign, and 105 others who were transported for life. Many more were whipped, fined or stripped of their property, to the utter ruin of their families. * * * Another grievance was, that the Catholics had no power to sell or mortgage the least part of their estates, in order to pay their just debts, to defray their necessary expenses, or to buy food for their children. This was a most cruel injustice; because they could not be employed in the kingdom, and if they wished to go to another country, where they might gain a livelihood for their families, they could not sell, or exchange their estates for money to pay their passage.

The foregoing lengthy extract I take from a catholic work entitled, 'A sure way to find out the true religion.' In regard to the laws of which it treats, I have the same from other sources; but the number killed during the reign of Elizabeth for not worshipping the image beast, I have not seen enumerated by any other writer; but I presume to say the statements are correct, or they would, before this, have been corrected by some of the numerous protestant writers.

We also see by this, 'That no man might buy or sell' &c.

I wish now, to say something in regard to the 'Mark' which this beast caused all to receive in their right hand or in their foreheads. This mark is spoken of, not only as a distinguishing mark, but as tho' it was to be used as a privilege to those who received it; for without it in some form, they could not 'Buy or sell.'

'Mark,' (in a sense applicable to this case), according to Perry, is 'A token, notice, a character, impression; and I will add, A sign. With this definition, it looks reasonable to suppose that the mark in the right hand, was the taking of the oath of supremacy, to which was added that of fidelity. The peculiar formalities

of the British nation in administering an oath, makes it a mark in the right hand; and the oath is subscribed by each individual who takes it.

The pope requires the oath of supremacy and fidelity, from those in authority under him, but I have not learned that he requires it of private persons, unless suspected of heresy; but the supreme head of this beast requires *all* 'Both small and great, rich and poor, free and bond' to take this oath. If they took the oath, it was a token or sign that they would obey or worship this beast; and also that they renounced all fidelity to the catholic beast. See Buck's Theological Dictionary, article oath; also Paley's Philosophy B. 2 ch 22; also 'Solemn League and Covenant,' embodied in the 'Westminster confession of faith,' catechisms &c.

The mark in the forehead is spoken of in Rev. xiv, 9; xv 2: xvi, 2, as being the peculiar mark of the first beast. And in Rev. xiii, 16, it seems to have been used by the second beast.

Now this mark in the forehead, we say is the 'Cross,' for it is a mark or sign of catholicism, or of the first beast.

I freely admit that the 'mark' in Eze. xi, 4, and the seal in Rev. vii, 3 both have their fulfillment in the observance of the Sabbath of the Lord; for that was one use which was to be made of the Sabbath; it was to be a 'sign,' or seal, a 'mark,' by which the servants of God should be known. And in this sense, and for this same purpose, the Catholic uses the cross. In the 'Catholic Christian Instructed,' ch 1, they say:

'Q. Have you anything more to add in favor of the cross, and the use of signing ourselves with the sign of the cross?'

A. Yes, the cross, is the standard of Christ, and is called by our Lord himself, Mat. xxiv, 30, the sign of the Son of Man. It is the badge of all good Christians, represented by the letter *Tau* ordered to be set as a mark upon the forehead of those who were to escape the wrath of God. Eze. ix, 4. It was given by our Lord to Constantine, the first christian emperor, as a token and assurance of victory, when he and his whole army, in their march against the tyrant Maxentius, saw a cross formed of light above the sun, with this inscription: 'By this conquer' &c.

But, you may ask, 'What use does the Image Beast make of the Cross?' I answer, the Church of England makes the sign of the cross on the forehead of every child she baptizes; though in the Episcopal service book in this country, I see they can omit that mark, if requested by the parent.

I will give you the ceremony of marking in the forehead.

'We receive this child into the congregation of Christ's Flock, and do sign* him with the sign of the cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end.'

Here is the very same use made of the cross by this image, that is made of it by the first beast; viz: a 'token,' 'sign' or mark of their character, profession, and irrevocable engagement. See Constantine's vision; you will find it in Moshelm's Ch. H. cen. 4, (large work) under head, 'Prospicious events.' Also, in Fox's B. Martyrs, pp 64-65.

From what has been said, you will perceive that the Catholic, although he had the mark in the forehead, yet not receiving it from the image, he was required to receive the one in the right hand which he could not do without renouncing his fidelity to the Pope; hence he could not buy or sell.

The Puritans and Anabaptists, who were both hostile to an Episcopal form of government, could not receive the mark in the forehead, but did receive the one in the right hand, which entitled them to certain privileges, or toleration, as it was called.

The *lamblike* horns, of this beast, are descriptive of strength, (or weakness,) and not of a mild or virtuous disposition. Dan. viii, 2-10. The two horns, represent two kings, or two kingly powers or governments.

I arrive at this conclusion, chiefly from two considerations; first 'Horn' is a prophetic representation of king, or kingly government, and I am not aware of their ever using it in any other sense, when they associate it with power, or government.

Second; The explanation given of the first beast, Rev. xvii, 12, seems to fix the sense of the term, when applied to the second beast. But, as the first beast had crowns on his horns, and the second had not, it would seem to justify a deviation from the explanation given of the first; but not to exceed all previous limitation. Hence we say, first, if the two horns were designed to represent kings, or sovereigns, they are applicable to Elizabeth and James I; as they were the most

directly instrumental in establishing and perpetuating protestantism in Europe.—And second, if they represent kingly powers, or governments, they apply to England and Scotland; which were united when James VI of Scotland came to the British throne under the title of King James I of England.

Thus, dear Brother, I have passed hastily through those parts of this subject, which at first I designed to notice.

I shall expect you to forward your decision as soon as may be convenient, (written in a plain legible manner) and let me say, that if you differ with me in the main points of this subject, be particular in stating your objections, as I may wish to consider them when I write this subject in full.

It appears to me, that if you could once see that the second beast represents protestantism, as the first does catholicism, then take the acts of the Westminster Assembly, say, the *Directories* for the public and private (or family) worship of God; and compare with them, the practice (in this respect) of the protestant sects through out the world; you will say with me,—*'The whole world are worshipping the Beast and his Image.'*

Although it may seem out of place here, yet I wish to say a few words to illustrate this message. The cross that we see on yonder meeting house, was not placed there as a sign, or symbol of 'Our salvation,' (as the catholics say,) but in reality a sign, or *demonstration* of Satan's victory over the Son of God: (Acts 2, 23)—he has killed the heir, seized upon the inheritance, and through the beast and his image, reigns triumphant as the *God* of this world.

Therefore, those who make the cross their household God, pocket companion wear it in their foreheads, &c, show their true character, and that of their master; that he was a murderer from the beginning, and abode not in the truth.

Again:—If any one receives the mark in the right hand; or, in other words, swears allegiance to the kingdoms or powers of this world, formally, and effectually, renounces all allegiance to the Supreme God, violates in the most direct manner, a positive injunction of Jesus Christ, (Mat. v, 34; James v; 12,) and swear allegiance to the *devil* who is *prince of these powers*. Hence, we say, if any man worship the beast, (catholicism,) and his image, (protestantism) and receive his mark in his forehead, or in his hand, the same shall drink, &c.

The views which I have here presented are not borrowed, but they are my own, as far as human agency is concerned; for I received them not of man, neither was I taught them, but by the word and spirit of God; to whom be the glory forever and ever; Amen.

Yours, in hope of Eternal Life,
ERASTUS CLARK.
Indian Creek, Kent Co. Mich., Aug. 25, 1853.

BRO. CLARK'S LETTER TO BR. WHITE.
MARCH 20th 1854.

Brother White:—I take my pen to remind you of your agreement made with me last June at Vergennes, that you would consider my views on the Beast of Rev xiii, and write me in answer what you thought of them. I expect you are much hurried with the business of the office to say nothing of other labors; and I am willing to make due allowance for the same; but I feel anxious to know your *intention* relative to this matter.

Therefore, if you intend to answer me, please note it in the *Review*—and if you do not intend to answer me, you will please signify it by returning my communication.

Your's affectionately, ERASTUS CLARK.

BRO. WHITE'S REPLY THROUGH THE REVIEW.
April 18th, 1854.

'Erastus Clark:—We put your communication into the hands of Bro. J. N. Andrews, last fall, and supposed he had answered it. Other duties and poor health have doubtless hindered him. He will answer, or return it soon.'

On the 4th of May, Br. Clark received his communication accompanied by the following note:

BRO. ANDREWS' LETTER.
Waterbury, Vt. April 23, 1854.

'Bro. Clark, your manuscript was placed in my hands some months since, with the request that I would answer it in a letter to you.

At that time I was closely occupied and unable to pay any attention to it. Before I was able to finish these matters my health failed me completely, so that I have now quite a large quantity of unfinished manuscript which I am not able to complete for the press. I return your manuscript in consequence of a note in the last Review. I ask pardon for any seeming neglect.

Your's in hope, J. N. ANDREWS.'

EXTRACT FROM A VISION OF E. G. WHITE.
Dorchester Mass. Oct 23 1850.

'I saw that the two horned beast had a dragon mouth, and that his power was in his head; and that the decree would go out of his mouth. I then saw the Mother of Harlots—that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past; and her daughters (protestant sects) were next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters have been growing; and soon they will exercise the power once manifested by the mother. I saw that the nominal churches and nominal adventists like Judas, will betray us to the catholics to obtain their influence to come against the saints. The saints will be an obscure people but little known to the Catholics; but the churches and nominal adventists will know of our faith and customs, and will betray the saints and report them to the

catholics as those who disregard the institution of the Pope; (that is, they keep the Sabbath and disregard Sunday.) Then the catholics will bid the protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh, shall be slain; and the catholics whose numbers are large, will stand by the protestants. The Catholics will give their power to the image of the beast, and then protestants will work as their mother worked before them to destroy the saints; but before their decree bring forth or bear fruit, the saints will be delivered by the voice of God.

'Our Last Paper'

The following with a few slight variations, we clip from the Providence R. I. Daily Post.

This heading is affixed to a short note from the editor of 'The World's Crisis,' a religious paper, based chiefly on profane history, which advocates definite time for the Lord's second advent. The following is the note:

'Believing the coming of the Lord will take place on the tenth day of the seventh month, (Jewish time,) the publishing committee have given me instruction agreeable to my own conviction of duty, to give notice that we expect to publish but one more paper, in which we shall give the argument on the chronological periods in connection with the types. We shall publish all that we have means to supply for gratuitous circulation; and brethren may send in for as many copies of the same as they wish, and if they feel it to be their duty to add more to our means in order to increase the circulation, they can do it in the fear of the Lord.'

According to the above note, one would naturally suppose that this false excitement on definite time was about to close, as it is understood that what they call 'the tenth day of the seventh month,' is the tenth day of this present moon. But as it is well known by those who hold fast the primitive principles on which the second advent cause is based, that the principal leaders in this erroneous work on definite time, have been in the same, by continually saying 'the days are prolonged,' from time to time for the last ten years, having first rejected the truth in regard to the sanctuary, which is sufficient cause for their mental blindness concerning the prophetic periods, and must inevitably shut them off from the true light on the same so long as they reject this important truth. And inasmuch as their principal arguments have been well met, and their unsoundness exposed, while they at the time heeded it not, but still rushed on, plunging themselves deeper and deeper in error, therefore we have no grounds for a hope that their teachings will cease, though time will roll on until all the prophecies shall be fulfilled, which in all probability will give them sufficient space to fix another definite time, and possibly many, for the second advent. Nevertheless, it is greatly to be hoped, that some of their flock who are now entirely under their influence, may not be so woefully blinded through the effects of infatuation, as not to get their eyes open at their next disappointment, which they must soon encounter, so as to see what they are following, and immediately retract their steps. And now that they must soon meet another sad disappointment, we can do no less than pity them for their folly, and earnestly recommend them to the word of God for instruction, while they may have yet another space of time granted them for repentance.

Extracts from Letters.

Bro. C. J. Simons writes from Quebec, Vermont, Nov. 6th, 1854;—'I wish you to send me the Messenger of Truth, you have my sympathy in your past trials and shall have what support my means will admit of in the advancement of truth and the destruction of error. You shall hear from me again next week. Yours in love of the truth.'

Bro. C. P. Dow writes from East Chazy, N. Y.—'Learning by the Prophetic Expositor, of Oct. 7th, 1854, that two No's of your paper had already been published, and wishing much to see them, and indeed all the numbers that may have been issued previous to the receipt of this line, I write for the purpose of ordering them.

In 'The Advent Review and Sabbath Herald,' which I take, I saw a reference to your paper. Ellen White's visions, I have no fellowship for.

FOREIGN NEWS.

The U. S. Mail steamship Pacific, which left Liverpool on Wednesday morning, Oct. 18, at 9 o'clock, arrived at New York on Monday forenoon.

THE WAR—SEVASTOPOL NOT YET TAKEN.

The news from the Crimea is—nothing! A multitude of private letters, telegraphic dispatches, and revivals of old news is found in the English and continental papers, but none of these state that Sevastopol is taken, nor that the allies have made much progress toward taking it.

Lord Raglan's latest dispatches say that he expects to 'open fire' in a few days, and private letters add that an attack on the outworks was fixed for the 9th inst. Menchikoff kept the field to the northward of Sevastopol. The position of the allies was strong and easily defensible against an attack from the landward.—The allied extreme right leans on the slope of the mountains east of Balaklava, which run down like immense walls to Alonshta. The body the right wing is at Kamara, and outposts are posted of on the Black River. The center occupies the road leading from Kadikoi to Sevastopol. The siege artillery of the allies with 80,000 gabions, have reached camp.

We have on hand a good supply of all the back No's, which we will send, on application, to those who have not had them.

MESSANGER OF TRUTH

BUY THE TRUTH, AND SELL IT NOT.
JACKSON, FIFTH DAY, NOV. 2, 1854.

We have a number of excellent communications which we cannot publish in this No. for want of room.

If any of our brethren wish to have more than one paper sent to their address, will they please inform us? Also send us the names and F. O. addresses of all the brethren they know.

RECEIPTS.—E. Gray, M. Cook, S. Holford, F. H. Corwin, each \$1. E. Graham, W. Lambert, R. Fichenor, each \$0.50. J. T. Wilson, \$0.25. E. Clark, \$12.

To move Bro. Wyman to Mich. J. Thompson, \$1.50. Should have been receipted in last No.

From Bro. Russell.

Dear Brethren, and friends of the cause of God, and those especially who have so liberally contributed, or cast in their mite into the hands of a stranger to publish the Messenger of Truth:—My heart has been filled with gratitude to God and love for those dear brethren who have witnessed the rise and fall of so many Advent papers, and hoped that each, in its rise would be the last through which to communicate with each other before we should enter the promised rest. But Oh, how sadly have we been disappointed! When the thought of publishing first entered my mind, it was only to get out a circular to endeavor if possible, to get before the minds of some of the brethren, the importance of taking the word of God as our only rule of faith, not knowing there were discrepancies in the published visions of E. G. White; when I was shown a number of them by Bro. Drew and Bezzo, I remarked that I did not think we would need to publish more than three months, before the administration of the paper at Rochester would be changed and supersede the necessity of publishing here. Neither did I change my mind until the conference at Francisville, in Sep. last. There, to my surprise, I was informed that Bro. White had taken the precaution when he paid the money (which was sent in by the brethren,) for the press and type, to take the receipts in his own name; and at the conference in Rochester last year, claimed it all, and still more for his Editorial fees. This satisfied me that our warfare with error would be of longer duration than I had at first anticipated. Yet, I have this to console me, that while we hold fast the profession of our faith without wavering, and do not swerve from Bible truth, no weapon formed against Zion shall prosper. The truth will finally prevail.—Our confidence is not in the arm of flesh, but in the living God. It is well known that the outcasts are the poor of the flock,—otherwise, they would, in all probability, have been permitted to remain. Our brethren need not look for the 5th No. of the Messenger under three or four weeks as we shall be under the necessity of discharging our experienced printer for the present.

Owing to the length of the article headed 'H. S. Case,' we are obliged to omit much interesting matter, but this appears necessary, to counteract the false and wicked influence, that has gone out against brother Case. My prayer is, that God will forgive his cruel oppressors for they know not what they do. As there has been some fears expressed, of late, in regard to our publishing the different views of our brethren, we would say, we have no *human creed*; no ground staked out by MODERN VISIONS. We believe that God's Truth is progressive and self-evident, and will bare scrutiny. I believe the third Angel's message is yet to be given—that it is to be reserved for the remnant,—those that preach it will live it out; those that hate their brethren and cast them out, cannot be keeping the commandments of God. Isaiah, lxvi, 5, 1st John, iii, 15, Rev. xiv. 12.

My brethren, I believe the same God rules in Heaven that did in the days of Elijah, and has the same care to feed his children, if needs be, by Ravens; and also in the days of David: 1st Samuel xxv, 29. It appears to me, the precious promises in the Word of God, never looked so good to me as they do now. Take courage, my brethren, for the Lord will soon gather the out-casts of Israel. My soul is filled with the love of God while I write.—That we may be guided in the way of all truth, and be saved at His appearing, is the prayer of your unworthy Brother,
C. P. RUSSELL.

H. S. Case.

As I have been written to for information respecting this brother, I deem it a duty which I owe to the cause of God, to give an account of his experience and trials among our brethren from the time he first embraced the Sabbath, up to this time. I will here remark that my object

is not to injure any of them, but to counteract the unbelief which they have been, in some cases, bringing against him.

Bro. Rhodes brought the same had a to Bro. Case at North Plains, Michigan, Aug. 15th 1850. Bro. Case came to Jackson by the request of the brethren in that place, in Oct. following. When he had been there about two weeks, Sister Case remarked to him that as he had no shirts but coarse ones, and they much burned in the sleeves, (he being a blacksmith,) he had better get some bleached cotton and have a pair of fine shirts made.

When he was preparing to come to Jackson, he traded some of his loose effects for a quantity of boots and shoes, as he could carry them more conveniently. He took a pair of these boots, which were too small for him, and went to a store and exchanged them for a pair of overshoes, some bleached cotton for a pair of shirts, some linen for bosoms for the same and some groceries &c. When he took them home, Sr. Bowles was there; he told his wife that there was some cloth for shirts. Sr. Bowles made no remark there, neither took the articles into her hands; but went home and told her husband that Bro. Case had been getting some fine cambric for shirts. Bro. C. heard nothing of it until some three days after, when Bro. Wm. M. Smith came to him and told him the brethren wanted him to come up to Bro. Russell's they wanted to see him.—He immediately repaired there and found the brethren all assembled.

After he entered, there were a few sighs and groans, and then Bro. Bowles introduced the subject of the shirts. The br'n told him they thought it did not become a messenger of the 3d angel to wear a fine shirt with a linen bosom; Bro. C. Smith said he would not dare to wear any thing better than a coarse factory shirt. Bro. Case told them he did not intend to hurt the feelings of any of them and was very sorry he did it.

After he had made satisfaction, the br'n told him to go on and have the shirts made up. Sr. Palmer wanted him to have the linen put in, which he declined.

The same fall, Bro. Case went to see a brother Kellogg near Saline. Bro. K. seemed very favorable, and even went so far as to say he saw clearly that the former message was of the Lord; and that he would yet have to sell his farm and put it into the cause. Bro. Case felt encouraged, and when he returned to Jackson he told the brethren about it, and talked of going to see him again.

Bro. Bowles expressed his doubts of Bro. K. coming into the truth under Bro. Case's labors; as he (Bro. C.) had but little experience, but through the earnestness of Bro. C., it was thought proper by the brethren for him to go, accompanied by Bro. Bowles.

When they arrived at Bro. K.'s, Bro. Bowles began to interrogate him; and he found out that he was a trinitarian, that he had not been immersed, and that he was yet in the Methodist church.

After they had gone to bed, Bro. B. told brother C. that he thought it was a dark looking picture, and that he did not think brother K. was a subject of the 3d angel's message. The next evening, brother K. wanted brother Case to lecture as he wanted his children and neighbors to hear. Bro. Bowles opposed it, saying it was not a proper place to present the 3d angel's message before brother K.'s unbelieving children, for they were not subjects of it. However, brother Case gave a lecture on the subject of the sanctuary, but was not definite enough to suit brother Bowles, who arose and made some remarks, from which Sr Kellogg got the idea that her children were lost.

It had such an effect upon her mind that she became almost distracted; brother K. entertained fears that she would go crazy, and told the brethren he thought it would not be advisable to say any more about it in her presence; consequently, they started for home.

While on their way, brother B. said to brother C., 'Brother Case, it is now clear

* Here the minister shall make the sign of the cross in the child's forehead.

to my mind that God has not called you to carry the 3d angel's message; and that the message is about to an end; for I do not know of any more in Michigan who are subjects of it; for if there were, God would have shown it to brother Holt and brother Rhodes; and all that God designed in having you come to Jackson, was to save you; for if you had remained at North Plains, you would have been lost."

After they returned to Jackson, brother Bowles related to the brethren, an account of their visit, and they held a consultation over the matter, in the absence of brother Case, after which, they came to him and informed him that they had decided that he should not go with the message. They then proposed that he should board himself and go daily three miles to cut cord wood and give one half of what he cut, for the timber, and then give one half of his share to pay for drawing the remainder to Jackson, and then they would take it to furnish their fires; and in consideration of which they would provide for his family.

Accordingly brother Case went to work, and from the timber being hard scrubby oak, he found that he could cut but about one cord per day and travel the distance which would net him only 1/4 of a cord per day, and board himself.—Feeling anxious about brother Kellogg, he had, previous to this, written to him inquiring about the state of his mind in regard to the Sabbath, and encouraging him to embrace it &c. Bro. K. responded to his letter and asked for publications on the subject, and wished him to visit him again.

When brother Bowles heard this, he was much tried with brother C. and said to him, "I perceive that you are not satisfied with the decision of the brethren, in regard to your not going with the message." Bro. C. replied, "I am not," and stated that Brother Rhodes was of a different opinion from the brethren in Jackson, for he had advised him to settle up his affairs as soon as he could, and move to Jackson where his family would be seen to; and then enter the field.

Bro. Bowles then proposed writing to brother Rhodes a full account of their recent visit to brother Kellogg's and then abide Bro. R's decision. To this, brother Case agreed, and then brother Bowles recanted from it. He then proposed going to see brother Smith (who then lived 3 miles out of town) about it. To this also brother Case assented.

While on their way, brother Bowles said, "I perceive that you are in a position similar to mine when I was about to start to Ohio with Mrs. Mott."

After going a few rods further, he said, "I consider that you are in a similar position to that of Balaam when he was about to sell the Israel of God into the hand of Balak." When they arrived at brother Smith's, brother Bowles introduced the subject; upon which a sharp contention arose between him and brother Smith, which lasted about an hour and a half.—Br'n Bowles, Smith and Case then returned to Jackson to lay the matter before the brethren. They met together about two o'clock P. M., and the same contention arose between brethren Bowles and Smith, which continued until night: the meeting was then adjourned to the next day; during the time of which, bro. Case was around town looking for work in a black-smith shop.

At the adjourned meeting, bro. Smith was the last to arrive: when he came, bro. Bowles told him they were ready to proceed to business.

Bro. Smith said he wished to pray.—He knelt down and told the Lord that he did not ask him to make duty any plainer, but he asked for strength to discharge his duty. He then arose and told brother Bowles that the Lord had shown him that his (brother B's) course was all wrong, and that he had been laying a needless burden upon brother Case &c.

Brother Bowles soon came to brother Case and confessed his error and urged

him to again go and see brother Kellogg.

The following spring, brother Case went to Wisconsin. While there, brother Holcomb asked him where he expected to go next after he should return to Jackson. Bro. C. told him he expected to go to Cincinnati next, and remarked that he should have to get some summer clothes before he went there. Bro. Holcomb told him that if he intended to buy any clothes he had better get them in Milwaukee; as he could get them very cheap there. Consequently brother Case purchased a summer vest there and paid \$1.50 for it; but the weather being yet cool, he did not wear it home; neither did he think it of sufficient consequence for him to show it to the brethren after he arrived at home.

He soon started for Cincinnati, and still found it necessary to wear his woolen vest until he arrived at brother J. B. Sweet's at Milan Ohio. There he left his woolen vest, and continued his journey to the South.

During this tour, brother Case got up a new chart. He was gone about six weeks, and when he returned, the brethren had a trial with him about the chart. He confessed his wrong, and asked their forgiveness. Bro. Bowles still held something against him. Bro. Case went to him and wanted to know what it was. He declined telling him what it was, and said, "When you get right, you will know what it is, and will confess it."

Brother Case went a second time to him and also to brother Smith. Brother S. told him that he had nothing against him, but brother Bowles had, and might probably tell him what it was. Bro. C. then went the third time to brother Bowles, but all to no purpose. All the satisfaction he could get, was that when he got right, he would see himself and confess his wrongs.

At this time, brethren Holt and Elson were holding a conference at Jackson, and from the spirit manifested by brother Bowles, brother Holt got the impression that he did not love his brethren as he ought, and told him so. This opened the way, and soon brother Bowles told his trial with brother Case. He said he thought brother C. had once told him he bought the vest before mentioned while on his way to brother Holcomb's and afterward that he bought it while on his way from there. At brother C's telling him he was mistaken, and that he could find out all about it by writing to brother Holcomb, he said he was sorry he had burdened brother Case about it.

Soon after this, brother Case went on a tour to the East, and left his family in brother Palmer's kitchen, expecting the brethren to minister to their wants according to promise. When he had been gone about four weeks, he received a letter from his wife stating that she had the "Thrush" and nothing in the house to eat but bread and salt pork.

Bro. Case's folks had some rolls which they had brought to Jackson with them. Sr Case, being in such poor health and having a worrisome babe to take care of, agreed with another sister to spin them on shares. At this, it was reported that Sister Case was lazy; and a couple of sisters went under the pretence of visiting her, to see if she appeared able to do any more than her house-work and take care of her child; they went away convinced that she had all she could do to attend to her house and restless child without spinning her rolls, as they afterward confessed.

At the time brother Case started on this tour east, Sister Palmer, with several others of the brethren and sisters in Jackson went East to a conference held by James White at Camden; N. York.—While she was gone, which was about two weeks, brother Palmer boarded at brother Case's. Sister C, being in straitened circumstances, and not able to set things before brother P. as he was accustomed to have, he complained to some of the brethren about his living.

Sr. Dickinson told Sr. Case that she had better go into Sr. P's garden and take of her pie plant and make some pies for

brother P., as he had been accustomed to have such things; which Sr. C. did.

Upon the return of Sr. P., Sr. Russell and Sr. Knight called on her; and as they were walking through the garden, Sr. P. noticed that her pie plant was cut rather close to the ground; she said Sr. Case had cut it while she was gone, and spoiled it; and she would thank her to let it alone for she had no business with it. It was not long after this before her little girl went into Sr. C's room and told her that her mother had said she would thank her to let her pie plant alone; for she had no business with it.

At this Sr. Case felt bad, and after waiting until she thought Sr. P. was partially appeased, she went in and told her how it was; that she had cut the plant according to Sr. Dickinson's advice; and after she had cut it, A. la laide (Sr. P's little girl) had taken a knife and cut it down close to the ground, which was acknowledged.

In the fall of 1852, while Bro. Case was on a tour to Illinois, Bro. L. Kellogg and Bro. Russell made up their minds that the treatment which Sr. C. received from Sr. Palmer, such as sweeping dust from the chamber; so that it arose in the face of the mother of Bro. Case, and then leaving it in Sr. C's room, wiping dirt from her feet upon Sr. C's door sill and upon her floor, &c., were intolerable.—Consequently, in the absence of Br. C. they rented another house, and removed his family into it. From this time, these two brethren—two of the poorest in the band in Jackson—had to do the most for Bro. Case that was done by the band, and for several weeks before the conference at Tyrone, Michigan, in May 1853, there was nothing of consequence given him by the brethren in Jackson, except what was given by these two brethren.—When J. White and wife were in Jackson in the month of June 1853, he said, that Bro. Case had better move out of Jackson where he could live cheaper, and where his children could be at work. I will here just state that Bro. Case's daughter earned forty dollars and brought it into the family, while they lived in J., and since they have left, she has only received sewing to the amount of three dollars. Soon after the conference in J. Bro. Drew told Bro. Case that if he would move to his place, he would furnish him with a cow, house to live in, and would help support his family while he was carrying the third Angel's message. Before Bro. Case moved, Br'n C. Smith and S. T. Cranson went to Bro. Drew and told him that they had understood he was a free hearted man, willing to give &c., and they wanted to warn him against bestowing too much upon Bro. Case. At the same time brother Case was destitute of provisions of all kinds, and was making a horse-rake to rake brother Drew's wheat stubble, to get a grist of wheat when these brethren came there. Soon after brother C. had moved, Ja's White wrote to him, that he understood he had moved to Bro. Drew's, and he feared the result. Bro. Drew was a good soul and a discerning man, and would notice his course; and if he saw him and his family incurring needless expenses, it would affect him, &c.

In another letter a short time afterward, he implored brother Case to come out self-sacrificing; when brother Case had, the year before, sold his last cow for ten dollars; sent five dollars of it to Ja's White, and used the balance in travelling, to carry the third Angel's message. From this time forth, it seems as tho' the main business of the most prominent brethren in Michigan, was to hunt Bro. Case, and pick up every little thing he had said or done, and conglomerate them together, ready for a mighty eruption.—At length the bubble burst. It was at the gathering of the Sylvan conference in Oct., 1853, when brother Case was charged with being tempted and tried, with complaining of his brethren, with being jealous of brother Cornell's going west with brother Loughborough, with extravagance, (in a vision of E. G. W.) with speaking doubtfully of the visions, (which he had reason to do,) with representing Br. White as speculating on Bibles, with having too much care for his own comfort, relative to the rigging of his buggy, and with marrying a couple illegally.

In relation to the speculation on Bibles, the facts are these: Bro. J. P. Kellogg, at the commencement of the conference in Jackson, June, 1853, wanted to purchase some pocket Bibles. He and brother Case went together into a book store, where he bought a couple, and immediately after leaving the store, they met Bro. White who remarked that he was sorry the bibles had been purchased, for he had ordered a quantity from Rochester, which could be obtained there for 37 1/2 cts each, and which would be on hand before the close of the conference. At this conference, there was some money made up among the brethren for the messengers, and two dollars of it was handed to brother White to give to Br. Case. He went to Bro. Case with the money, and some bibles in his hand, saying, "Here is two dollars in money, the brethren requested me to hand you, and I have some bibles here I want to let you have. They cost me three shillings a piece in Rochester; I can afford to let you have them for four, and you can sell them for five; the same that they ask for them at the book-stores."

Bro. Case told him that he had not the means to spare, as he expected to leave Jackson soon, and would need all he had. Bro. C. afterward asked Bro. J. P. Kellogg what he thought of selling bibles at an advance from cost price. Bro. K. approved of it, and sustained it by this mode of reasoning: He said there were many poor brethren who did not feel able to give anything for the cause, and they would willingly pay five shillings for a Bible, and thus they would help the cause a little and not know it. Bro. Case said he did not approve of it, for he thought it had the appearance of speculation.—He said if he were to sell bibles at an advanced price to his brethren, he would not have a face to again lecture to them, for fear they would think him a speculator. Bro. K. replied that they need not know it; to which brother Case replied that they might probably ask him what he gave for them. Bro. K. still persisted, saying he thought it was right to do so.

About this time there was a difficulty between brothers Kellogg and Dawson, and brother Case was engaged in its settlement, and from the evidence, he was obliged to decide in favor of brother D. After this Sr. K. had a great burden about what brother Case had said relative to the bible speculation of Ja's White.—She sent a request for brother C. to call on her, with which request he complied. She told him that she was burdened about his calling Bro. W. a speculator, for they had just sold their farm; and she had become concerned for fear it would yet go into the hands of a speculator.—Bro. Case told her that she was mistaken, he did not mean to represent Bro. White as a speculator, but that it had the appearance of speculation. He then assured them that he did not think brother W. was a speculator, but that he believed he was honest, and requested them not to write and burden brother White about it, stating that he was sorry he had mentioned it to them. They promised not to write to brother W., which promise they afterward broke.

With regard to the buggy, the circumstances are these. In the first place, in March '53, it was got up 'Buck board' style. Bro. Cranson was expecting to travel with brother Case. In riding with him from Tompkins to Jackson, he found it rather uncomfortable, and remarked to brother Case that he could not stand it to ride in the buggy unless there were springs under it, and said he would pay half or more, toward a pair of springs if brother Case would get them. Accordingly brother Case sold some tools he had and bought an old omnibus spring for three dollars, made two of it and put them on his buggy. This tried the brethren, and particularly James White, who had a good deal to say upon the subject, upon his return from Vergennes, and attached a good deal of blame to brother Case for getting them. At the time this matter was brought up in the conference at Sylvan, Bro. Cornell had a good buggy with elliptic springs, and furthermore, he now drives a horse that cost one hundred and fifty dollars (!) decorated with a 'brass-mounted' harness with 'web reins,' before a covered Buggy, bro. Cranson also had a buggy with elliptic springs, and brother White had one which cost eighty or more dollars, and brother Case's was the cheapest among them by at least ten dollars. When J. White and wife were here last summer, bro. Dodge covered his buggy, and put a spring cushion on the seat on purpose to carry them. All these latter things seem to appear perfectly right to the brethren, but because brother Case got an old omnibus spring at his own expense, it was thought to be a great wrong.

In relation to the illegal marrying by brother Case, that he was persuaded against his own wishes, to marry Brother Dodge without consulting a Justice in relation to his legal requirements, is a fact. Br'n Bowles and Palmer wanted him to have nothing to do with the Two

Horned Beast, but to marry them regardless of the law, and they would stand between him and all harm. He did so, and no exceptions have ever been taken by the brethren, to my knowledge. About two years thereafter, brother C. held an evening meeting at Alden, Ill., and at the close of the meeting was requested to marry a couple. He did so, not knowing anything about the requirements of the law, and supposing that the brother understood it, and would not ask him to do anything illegal. But it was illegal, and the brethren had to dwell upon his injudicious movement, in this case, where he did it ignorantly; but where he did it knowingly, and through the advice of Brethren in Jackson, it was all right with them.

But the most weighty charge brought against brother C., and the one which the greatest effort was, and had been made to sustain, which was dwelt upon with the strongest emphasis, and at the greatest length, was his presuming to express his doubts relative to the visions.—Bro. White had instructed M. E. Cornell to ferret out this matter, and he had taken pains to travel scores of miles, from band to band, on track of brother Case, trying to find evidence of his having spoken against the visions. He produced one testimony from brother A. Avery, stating that brother C. had said, that if Sr. White had said that she saw Bro. C's daughter meant to be dishonest in the case of sister Palmer, he should have doubted the visions. This, I think was the only evidence, apart from the Jackson band, against brother Case on this point.

I arose and testified that I had heard brother C. say, he *durst not* doubt the visions, &c., brother Cornell replied that it made no difference if brother C. had spoken in favor of them one thousand times, as long as they had evidence that he had spoken against them at all. Brother Waggoner who was the Scribe said to me, "If I had known what you were going to say, I would not have written down your testimony."

Bro. Case had certificates from most of the bands in the State, showing that they had not heard him speak against the visions, but on the contrary had heard him speak in favor of them. He requested the privilege of reading them, but it was not granted. Such tyranny and oppression as this, I never before witnessed.—And I have to confess with grief, that at this meeting I at length became imbued with the same spirit, being under the soul blighting influence of the visions, and continued in this dark state with scarcely a ray of light until I believe the Lord put it into my heart to look for the proof of those visions. O, I thank God that I am now free from this influence. But to return to my subject.—Brother Case took all this treatment very patiently, manifested a very humble spirit and on his knees confessed things which he ought not to have confessed, he being under the influence of the visions and the brethren, and they having made him fear he was lost.

He gave the brethren entire satisfaction so much so that brother Cornell said he had more confidence in him then, than ever before; and he wrote to James White that "Union and confidence were restored." Bro. Dodge also wrote all the particulars, and made it as favorable for brother Case as he could. But J. White not being yet satisfied, wrote back that he 'felt badly for poor brother Case,' and he thought he had better go to work and earn his bread with his hands.

After this meeting, brother C. went on traveling and preaching as before, and I supposed all was right, until in January 1854, when brethren Cornell and Cranson came to Sylvan. At this time Bro. Case was at Goodrich lecturing, where nine embraced the truth.

When these brethren arrived at brother Glover's we had a season of prayer.—Bro. Cornell in prayer, prayed for the Lord to prepare brother Case for the solemn message, they had to deliver to him. This was the first intimation of anything being wrong, that I had heard. Afterward I inquired of brother Glover what the matter was. He said they intended to stop brother Case preaching. He had been settling trials, and attended to the ordinance of feet-washing, promiscuously &c., which showed a lack of judgment. With regard to promiscuous feet-washing, I will here state, that brother Cornell had previously done the same thing in Locke. It was not long before brother Cranson began to question me about brother Case. The subject of 'Gospel Order,' had but just been introduced in the state, and he asked me if I supposed brother Case would go out there (to Goodrich,) and go to establishing Gospel Order. His manner of asking this question, indicated strong contempt.—They appointed a church meeting for the next evening to silence brother C. in his absence. About all the band came together, and after waiting a while, one then arose and said he was disappointed in not seeing brethren whom they expect

to my mind that God has not called you to carry the 3d angel's message; and that the message is about to an end; for I do not know of any more in Michigan who are subjects of it; for if there were, God would have shown it to brother Holt and brother Rhodes; and all that God designed in having you come to Jackson, was to save you; for if you had remained at North Plains, you would have been lost."

After they returned to Jackson, brother Bowles related to the brethren, an account of their visit, and they held a consultation over the matter, in the absence of brother Case, after which, they came to him and informed him that they had decided that he should not go with the message. They then proposed that he should board himself and go daily three miles to cut cord wood and give one half of what he cut, for the timber, and then give one half of his share to pay for drawing the remainder to Jackson, and then they would take it to furnish their fires; and in consideration of which they would provide for his family.

Accordingly brother Case went to work, and from the timber being hard scrubby oak, he found that he could cut but about one cord per day and travel the distance which would net him only 1/4 of a cord per day, and board himself.—Feeling anxious about brother Kellogg, he had, previous to this, written to him inquiring about the state of his mind in regard to the Sabbath, and encouraging him to embrace it &c. Bro. K. responded to his letter and asked for publications on the subject, and wished him to visit him again.

When brother Bowles heard this, he was much tried with brother C. and said to him, "I perceive that you are not satisfied with the decision of the brethren, in regard to your not going with the message." Bro. C. replied, "I am not," and stated that Brother Rhodes was of a different opinion from the brethren in Jackson, for he had advised him to settle up his affairs as soon as he could, and move to Jackson where his family would be seen to; and then enter the field.

Bro. Bowles then proposed writing to brother Rhodes a full account of their recent visit to brother Kellogg's and then abide Bro. R's decision. To this, brother Case agreed, and then brother Bowles recanted from it. He then proposed going to see brother Smith (who then lived 3 miles out of town) about it. To this also brother Case assented.

While on their way, brother Bowles said, "I perceive that you are in a position similar to mine when I was about to start to Ohio with Mrs. Mott."

After going a few rods further, he said, "I consider that you are in a similar position to that of Balaam when he was about to sell the Israel of God into the hand of Balak." When they arrived at brother Smith's, brother Bowles introduced the subject; upon which a sharp contention arose between him and brother Smith, which lasted about an hour and a half.—Br'n Bowles, Smith and Case then returned to Jackson to lay the matter before the brethren. They met together about two o'clock P. M., and the same contention arose between brethren Bowles and Smith, which continued until night: the meeting was then adjourned to the next day; during the time of which, bro. Case was around town looking for work in a black-smith shop.

At the adjourned meeting, bro. Smith was the last to arrive: when he came, bro. Bowles told him they were ready to proceed to business.

Bro. Smith said he wished to pray.—He knelt down and told the Lord that he did not ask him to make duty any plainer, but he asked for strength to discharge his duty. He then arose and told brother Bowles that the Lord had shown him that his (brother B's) course was all wrong, and that he had been laying a needless burden upon brother Case &c.

Brother Bowles soon came to brother Case and confessed his error and urged

him to again go and see brother Kellogg.

* In 1846, Brother Bowles was tainted with Spiritualism and was about starting for Cleveland with a Mrs. Mott, and was prevented only by the interposition of the brethren in Jackson.

ed there from Jackson; but, as the night was a stormy one, he thought probably they had been delayed and would yet be there. Soon after he had commenced the meeting, behold, in came brethren Dodge Smith and Kellogg from Jackson.

M. E. Cornell and S. T. Cranson dwelt at great length upon Bro. Case's lack of qualifications for a messenger, comparing them with the vision on "Gospel Order." One deficiency was, "Hurrying out into the field." Another, "Lack of judgment," which was dwelt upon with extraordinary effort. S. T. Cranson dwelt with extremely strong emphasis upon the sentence "I saw that the church should feel their responsibility, and should look carefully and attentively at the lives, qualifications, and general course of those who profess to be teachers. And if UNMISTAKABLE evidence is not given that God has called them, and that the *wo* is upon them if they heed not this call, it is the duty of the church to ACT and let it be known that they are not acknowledged teachers by the church."

M. E. Cornell dwelt very vehemently upon Bro. Case's "Lack of judgment." He said it entirely disqualified him for carrying the message; that his head, (putting his hand up to his own forehead,) was not the right shape; and that it was impossible for him to be qualified for a messenger unless God should work a miracle on his head. He said Bro. Case had not settled a single trial as it should be. Now the Sylvan band know, that out of the nine trials had among them last fall and winter, not one (except the first, which was conducted by Bro. Case,) has been conducted and settled according to the Bible; and I heretofore publicly defy M. E. Cornell to substantially show, out of all the trials he conducted last fall and winter in that band, a single instance where he went wholly by the Bible; while on the other hand, Bro. Case told me he would take no step whatever toward settling any difficulty unless the brethren moved strictly in accordance with the Bible.—But to return to the meeting. After Br'n Cornell and Cranson had brought up all they could think of against Bro. Case, and had set him out in the worst manner they possibly could, their reinforcement (which they had taken the precaution to have come from Jackson for fear some of the Sylvan band would be in favor of Bro. Case,) arose and expressed their coincidence with what had been said. Bro. Dodge spoke of Bro. Case's want of care for his children, because he had left his daughter 18 years of age, and his boy 14 years of age with "His infidel father" while he went to the Locke conference agreeably to the request of Br'n Waggoner and Cornell.

During this meeting, S. T. Cranson said he was glad Bro. Case was not present, as the brethren could have more freedom in expressing themselves relative to him. At this meeting it was decided that Bro. Case should not carry the message, and Bro. Dodge was appointed to write a line notifying him of the decision, also requesting him upon his return home from Goodrich to come with his horse and buggy to Jackson to see the brethren. The object was to have him deliver up the horse and buggy that he had formerly been helped to. Bro. Dodge wrote the line and left it with Bro. Drew to be handed to Bro. C. as soon as he should return.

I should have stated before that Brother Cranson at this meeting arose and tried to make out that Bro. Case had *never* been a messenger, because there was no vision to be found in which Sr. White had seen that he actually was a messenger. His reason for saying this was, he was afraid the brethren would discover a discrepancy between the remarks of Bro. Cornell, relative to the deficiency of Bro. Case's head, and the vision of Sr. White, where she saw that the Lord loved Bro. Case because he heeded the admonitions of his brethren, and had worked for him and would still work for him if he kept humble. Also another later vision where she saw that unless a great work was done for Bro. Case, the Lord would soon lay him aside as unfit to carry the message, and unfit for an example to the flock.

The brethren will remember that all this took place while Bro. Case was absent; and unknown to his family; altho' they were in the vicinity.

But this was not the end of their operations. They had now only prepared the way for his disfellowshipment, which yet remained to be done.

A short time after this meeting, I was invited by Bro. Glover to go with him to Jackson to attend a meeting of the brethren. He said he thought the object of the meeting was to take measures to get Bro. Fitch into the field.

I accordingly went, and found brethren assembled from Locke, Sylvan, Battle Creek and Grand Rapids; and instead of anything relative to Bro. Fitch, being taken into consideration, the time on sixth day was most all occupied in the matter of Bro. Case.

Bro. Cranson had written him a line a short time previous, notifying him to attend a meeting of "business and consult-

ation' at Jackson. Br'n C. S. Glover, L. L. Glover and I. Woodin had called on him that (sixth-day) morning to notify him of it; but he did not come, and they were tried with him for that also.

As M. E. Cornell said at Eagle Lake last July that he found no fault with Bro. Case, that he did not consider that he was to blame for not being competent to carry the message, and that the reason why he was disfellowshipped was because he did not hear the church and attend this meeting when requested to, I will now show the reason *why* he did not attend this meeting, that the brethren may see how unjustly he was disfellowshipped.

When he came home from Goodrich a few days before the meeting and learned the brethren had silenced him, he had not a week's provision in the world, and his family was very destitute of clothing.

Thus turned out upon the world in the middle of winter, destitute of every thing, a wife and four children to support, and nothing to depend upon but his bare hands, he was obliged to go to his 'Infidel Father' that brother Dodge had before spoken about, to get something to keep his family from suffering.

He took his horse and sleigh and went thirty miles to his father's and went to threshing to earn something to eat.—While he was there, a thaw came on and took away the sleighing so that he could not come home with his sleigh.

He borrowed a one horse wagon of his brother-in-law to come home with, and promised to return it the next day, (Thursday.) When he arrived at home, he found one of Bro. Drew's horses lame so that he could not drive her. Brother Drew was destitute of hay and wanted Bro. Case's horse to drive eight miles to his other farm for a load of hay.—Bro. Case, considering his necessity and his former kindness to him, concluded, that although he had promised to return the wagon Thursday, he would let Bro. Drew have his horse, and postpone going home with the wagon until the next day.

On Thursday, after Bro. Drew had started with his horse, Bro. Case received the line from S. T. Cranson notifying him of the meeting to commence the next day, and on Friday morning those brethren called on him. Br'n L. L. Glover, and I. B. Woodin called on him first, and afterward, Bro. C. S. Glover. In the meeting, Bro. L. L. Glover stated that Bro. Case said it was impossible for him to attend, on account of taking the wagon home, which he had already kept one day over the time; also, that he would not go if he could, for he thought the br'n had dealt wrongly by him in silencing him in his absence &c. Bro. Glover said he thought he was under temptation and under the influence of some whom the brethren considered to be their enemies.

Bro. C. S. Glover stated that Brother Case told him his situation and the impossibility of his attending the meeting; also, that he thought the brethren had done wrong in leaving him destitute.—He said he told him he ought to have more confidence in his brethren.

After they had talked the matter over, Bro. Case concluded to go to the meeting and disappoint his brother-in-law the second time about the wagon; but on looking at the clock he saw that he would not have time to get ready before the cars came; consequently Bro. Glover left him.

S. T. Cranson contended that Brother Case could have attended the meeting if he only wanted to, for he said he ought to have started immediately back to Saline, and then back to Jackson to attend the meeting; to perform which, he would have been obliged to drive over 60 miles from Thursday noon to Friday morning; moreover the reader will remember that his horse was already gone for a load of hay for Bro. Drew.

But he had no reason to consider his being present at this meeting of such vast importance as to make it necessary for him to exert himself to the utmost to get there, for he had no knowledge of the object of the meeting, except that Brother Cranson had stated in his letter that it was for "Business and consultation," until brethren Glover and Woodin called on him while on their way to the meeting.

At this meeting, no pains were spared to bring up every thing of which they had any knowledge, that he had said or done, whether of consequence or not and whether it had been confessed before or not.

Among the charges preferred against him, was the following.

S. T. Cranson said that when he came to the Jackson Conference in 1853, he brought some provisions along to him; and he took them and slipped them away, saying he did not want the brethren in Jackson to see them.

Now the facts in the case are these:—Bro. Case had been neglected by the br'n in Jackson, and Bro. Russell had told him not to let them know what was bro't to him by brethren living out of Jackson in order to try them and see how long they would continue to neglect him without inquiring into his wants; and he did so, not, however, with the hope of deceiv-

ing them and getting more, but to see if they had care enough for him, to inquire into his circumstances in view of the conference. This, S. T. Cranson understood at the time. At this meeting also, he attempted to show that Bro. Case never had been a messenger because there was no vision showing that E. G. White had seen that he actually was one; but Brother Lyon said he was satisfied that he *had* been a messenger, from the fact that E. G. White had seen that the Lord was about to lay him aside as unfit for one.—This they got around by saying they tho't probably he would have been one if he had taken the right course.

Another charge was, that Bro. Case, after having been admonished by the lecturing brethren not to undertake to settle difficulties on account of his lack of judgment, had, in compliance with the request of the deacon of the band in Locke, held a meeting for the purpose of settling a difficulty there.

Another was, that he, while at Brother Pearsall's in Grand Rapids was not satisfied with their living, and took money that had been given him by them, and sent their boy to buy milk &c.

The circumstances of this case are these. When Bro. Case was at Bro. Pearsall's, one day at meal time he heard a small bell ringing and asked what it was for.

They told him it was the milk pedlar; as they had no milk, he, being fond of it took a few pence from his pocket and sent the boy to buy a quart, which was used upon the table. But what makes this accusation look still more unjust, was, that Bro. M. G. Kellogg, the one that brought it up, during the same visit, bought milk at the same place and for the same purpose.

Another was that he, after having received money from Br. Pearsall, spoke to Br. Fitch of Br. Pearsall's taking a part of a contribution which was collected at the close of Bro. C's lectures at Grand Rapids. Bro. Pearsall had written several very urgent requests for some of the brethren to come there and hold meetings. Bro. Case finally went, and undertook to have meetings in Br. Pearsall's house, but could not get one hearer. An acquaintance of Bro. Pearsall asked him why he did not hire a hall and put up notices, if he wanted to have meeting, and then the people would come out to hear, but that they would not go to a meeting held within a private house. Bro's Pearsall and Case conferred together about it, and concluded to go to a Printer and see what it would cost to get 20 hand-bills printed. They found it would cost \$1. Bro. Case asked what one thousand would cost.—The Printer told him \$4. Bro. Pearsall asked him if he would take the pay in his work; he (the Printer) said he would, excepting the cost of paper and ink, thus taking Bro. Pearsall's work in payment for his own. Bro. Case asked what the paper and ink for 1000 would cost; and he was told it would cost about one dollar. Bro. Case then told Br. Pearsall that he would pay the one dollar, if Bro. P. would have them struck off, and that he would leave a few of them with him (Br. P.) to use as they were needed, and the rest would be convenient for Bro. C. to carry with him, to post up when he wanted to lecture. They accordingly had 1000 printed; hired a hall, posted bills, and had several meetings. At the close of the last meeting a contribution was taken up and presented to Bro. Case.—While he and Br. Pearsall were on their way home, he having noticed that Bro. Pearsall did not appear as free as at first asked him how much of the contribution he should give him. He remarked that about two dollars would defray the expenses of lights &c. Bro. Case told him there were only two dollars and a very few cents collected. Bro. P. then told him that he would take about \$1 and would make no charge for board.

The foregoing are among the most weighty charges that were brought against him. Bro. Cranson proposed withdrawing the hand of fellowship from him. Bro. Lyon thought it was rather hasty, and in reply to a question from Brother Fitch, said he had no fellowship for him. It was then thought right to withdraw the hand of fellowship from him. They accordingly did so, and sent a committee to inform him of his disfellowshipment and to get his horse, harness and buggy, which he let them have after they had paid him \$35, which he invested in them. The next day after he was disfellowshipped, Bro. Holland went to Bro. Russell and told him that he was satisfied Bro. Case was a very bad man, and that there were a hundred charges bro't against him, among the worst of which was covetousness. These remarks were extorted from him, on being pressed to name one of the *worst* charges brought against him.

About the 9th of April last, brother Bates held a Conference in Sylvan.—There were some brethren and sisters present from Rochester Mich., who were dissatisfied with the manner in which brother Case had been treated. Conse-

quently a special meeting was appointed for the purpose of setting his wrongs before them. At this meeting, brethren were freely invited to testify against him. All the old charges they could rake up were again brought out, and dwelt upon. While brother Cornell was setting him out at a high rate, representing that he had made very bad work in the west and injured the cause there very much, without telling a single thing that he had done, Bro. Bates said,

"Bro. Cornell supposing you tell us some things that he has done, seeing you have excited our curiosity."

This was a difficult position for poor brother Cornell. He had great difficulty in thinking of anything, and made such stammering work of it before he could make out much, that I felt sorry for him, and was really afraid he would not be able to think of anything wrong that brother Case had done while at the West.

But, if I rightly remember, he finally thought of his marrying a couple illegally, in Illinois while on a tour to the west. He also stated that brother Case had told a falsehood in saying that brother Cornell had told him that he, (brother Cornell,) believed he must go down to Rochester and give brother White a talking to. 'Just as though I,' said brother Cornell, 'should think of going to Rochester to talk to brother White.'

Bro. Brown of Locke, then said there could be enough brought against him in the band at Locke, to disfellowship him; yet he did not tell what it was.

In regard to brother Cornell's going to Rochester, I learn that he made the same statement at brother Drew's, and they say they are confident brother Case never got his statement from them. Now if brother Cornell said it there, it is not improbable that he also made the assertion to brother Case. The meeting at Sylvan was held the evening after the first day; at the end of the same week, they held another meeting in Henrietta where they occupied most of the night in dwelling upon this same subject; and even went back and brought up things that had transpired ten years previous.—When brother Cornell brought up these old matters, brother Smith told him he ought not mention them, as they had taken place before brother Case came into the Sabbath. Bro. Cornell replied that he wanted it all to come out. Br'n Lusk and Servis from Goodrich, Mich., were present, and noted the testimony down as it was given; and when they came to sum it all up, they said, 'It did not all amount to a row of pins.'

Last July, brethren Case and Russell went to Eagle Lake to attend a Conference; and when they arrived they found brother Cornell there, trying to prejudice the minds of the brethren against them. In the meeting he said the visions were not, and never had been made a test of fellowship. His main weapon against them was that they had been disfellowshipped. Said he, (referring to brethren Case, Russell and Pickett,) 'What can these three disfellowshipped brethren do against from five to seven thousand, all perfectly united.' When he had finished brother Case said to him, 'Brother Cornell I want to ask you one question: do you remember Francis Bezzo, when at the trial at brother Glover's last fall, asking if you made those visions a test of fellowship, and your replying that you did in case of Messengers, and brother Frisbie saying you did in brother Case's trial, because he professed to believe the visions?' Bro. Cornell at first made an attempt to evade the point, but upon being pressed by br'n Lusk and Servis for an answer, he confessed that it was so. From this, it will be seen that to save the visions he made statements which he afterwards was obliged to retract. And this, I understand to be the predicament of nearly all who make it their business to uphold the visions.

"The Lord doth on their efforts frown; And he will make their folly known. "The God who hath for Israel wrought, Will bring their evil work to nought."

I have no other feelings than of pity toward those brethren who have been seduced by James and E. G. White, and who have been so diligent in hunting brother Case from 'pillar to post.' I think I know how to pity them, for, having been under their influence and the influence of the visions, I was with them in sympathy, and brought charges against brother Case, which look far different to me now. I frankly confess, that at the time of brother Case's trial at Sylvan last fall, I got under the influence of those brethren and the visions, and labored hand in hand with them against brother Case. I heartily *repent* it and hope that my sins may go to judgement beforehand and not follow after. That brother Case, has at times erred, I do not deny; but that he has been misused, these statements, which I am fully prepared to prove to be true, will clearly show. May the Lord convince and save those who have thus treated him in my prayer.

J. B. Bezzo.
Jackson, Mich., Nov., 1853.

COMMUNICATION.

From Bro. Hicks.

Bro. R. Hicks, writes from Providence R. I. Sept. 14, 1854:—"For some months past I have had correspondence with Bro. Nichols of Dorchester Mass., Author of a Pictorial illustration of the visions of Daniel and John." Our correspondence has been chiefly concerning the Geometric Diagram, which establishes the Vision of Daniel the same date (3d inst.) I wrote to you; I also wrote to him in reply to his last at that time. Now the Geometric Diagram, in establishing the Vision of Daniel produces nothing but Se Evident truths, which fact has been very bar (seemingly) for Bro. Nichols to understand though the work is of the simplest character. On the 3d inst, I merely intimated to him, that appeared that *self-evident* truths were comingals from another quarter, by the way of the *Messenger of Truth*. This intimation, I flung out not knowing how enamored he was with E. G. White's visions. To day I have received a letter from him, covering two sheets and a part of another very finely written, not much of it however, in reply to mine, but it was his turn to write, and I have got a letter, and such an one as I never got before. I cannot now even give you the outline. Suffice it to say, the main drift of his letter is not on the former subject, but he has turned to censuring me in sharp language, I assure you, for my unbelief in the visions (E. G. White's) and apparent sympathy with the Messenger of Truth!

It is but about one year and a half since I embraced the 3d Angel's message, and I have not had opportunity to be among the brethren abroad of the same faith, but very little since, and I was not aware until the Messenger of Truth came out that any were making the belief in those *unhallowed* visions a test of fellowship. But I am now satisfied that it is the fact, for Bro. Nichols' letter has fully confirmed it to my satisfaction.

Now I wish to be distinguished as standing disconnected with all people who make vain visions their rule of faith and practice as soon as possible. If we were in the Thyratins stage of the church, I should have no hesitancy in saying that "Jezebel" was amongst us. I have never been successful in any instance in opening the eye of my old Advent friends to the present truth when writing to them abroad, for it appears the all had a knowledge of the general character of E. G. White before ever I heard of her. An altho' I never said any thing about her, nor ever her husband yet my friends knew she was connected with the Sabbath question, and for that reason it appeared to be entirely useless for me to say any thing to them about the Sabbath.

I said in my communication to you, that I once saw her have a vision. That was last year when J. White and wife were establishing "Gospel Order" here in the East. At some future time I trust, soon, I will endeavor to give you a little sketch of their management at that time. Let us keep to the truth and God will take care of the rest; let us "Prove all things, and hold fast that which is good;" and depend upon it, it will be sufficient to trouble those who are guided by vain visions. Their house can not stand, it is evidently built upon the sand. I believe I have drawn out the true spirit of them at last. It is developed in Bro. Nichols' letter. But notwithstanding, there is still something somewhat mysterious, viz: these vision folks having the Sabbath truths, and as I have supposed, first, I know the third Angel's message is a truth of vital importance. And it appears that J. White and wife early embraced it. And if I am not mistaken, practised in visions, or mesmerism at the same time. But as I do not fully know about what I am now speaking, I drop the subject. I feel very anxious to know the minds of the brethren generally. I wish the paper was twice as large, that we might have a more general communication, but I am willing to wait God's time.

If Bro. Nichols is a specimen of the 'brotherhood here at the East, why then I think we shall find some opposition in defending the truth by the way of proving all things.

The insignificance of the Pope.

We have not seen the matter adverted to, but there is nothing which has more deeply impressed us, with the waning influence of Popery, than the utter insignificance of the Pope, in connection with the great struggle which seems now about to commence in Europe. The time was when in all the conflicts which were anticipated, he was the first of all to be consulted, and when his word was all-powerful in determining the course of action: when princes sought his favor, and emperors bowed before him humbly acknowledging his supremacy. History records scenes in which kings have exhibited the most abject and degraded submission to his authority, not daring to take one step in opposition to his expressed wishes.

What is the case now? Europe appears about to be convulsed with war. Almost every power even to that of the weakest state, is the subject of speculation as to its course in the coming strife; but we do not even hear the question proposed as to what may be the thoughts of the Pope.—He is left out of view entirely, and his intentions are no more seriously called in question than those of the Emperor of Hayti. To our minds this appears a most significant fact. It shows in an unquestionable form that the power of the papacy has passed away. The pope is now of no more account among the sovereigns of Europe, and what he may think or desire has really no more influence, than when he stood as a foot man, on the back of a carriage on his way out of Rome during the late revolution. It may be said that these remarks will apply only to the temporal power of the Pope, but his spiritual supremacy and influence have been in a great measure dependent upon the temporal. And when he once claimed to be the arbiter in all disputes between princes, and kings, and who often exercised his authority in the most haughty and domineering manner, becomes so insignificant that no one does him reverence; when the whole map of European war is laid out without consulting the Pope, or thinking of his wishes, it is a sure sign that the day of his power has passed.—M. Y. Observer.