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The Catholic Archbishop of Milan, established a system of Sunday Schools throughout his diocese in Lombardy. In England the clergyman, in the seventeenth century, gave catechetical instruction in their parishes, and similar schools were established in some of the large cities on the continent. In America, the Pilgrim Fathers early took up the work and established a Sunday School at Roxbury, Mass., in 1674, fifty-four years after the landing on Plymouth Rock. Other schools were soon after begun in Massachusetts. The schools that were instituted from the beginning of the Reformation to the close of the seventeenth century, in no way resembled the Sabbath School of this day. True, it was the germ of the present movement; but the end to be attained was not so lofty; the civilization of that age was greatly inferior to this. Then were seen the first gray twilight glimmerings of the sun of knowledge, as it dispelled the darkness of that night of ignorance and superstition; now that sun is pouring its direct rays over us on this day of universal progress. The Sabbath School of this day aims to impart religious knowledge; then the object was to prepare the pupils to receive that knowledge. Luther's schools were instituted for those who could not attend the day schools, in order that they might learn to read the Scriptures. In the Catholic schools of Lombardy, reading and writing were taught with some religious instruction. These schools performed a work similar in many respects to that now done by the evening schools of our large cities; to impart Bible truths was the object. In the United States the Sabbath School movement, as it is called, was first introduced by the Rev. John H. Burdett, in 1781, at New York. It was first established in London in 1782. It is valuable as showing the state of the Sabbath argument at that time.

**THE MODERN SABBATH SCHOOL MOVEMENT.**

Read before the Sabbath School Institute held at Rock River, Wis., Feb. 21st, 1876, and published by request of the Institute.

BY FRED. D. ROGERS.

All great enterprises in the intellectual, moral, and religious world are plants springing from the soil of human nature. They have their periods of germination, growth, and blossoming. They do not, like the mushroom, spring into existence in a single night; but rather like the century plant, gather strength by almost imperceptible growth through long years, before the rainbow clouds of their petals expand to the light of day. They oftentimes undergo changes in their developments, new fields of action opening up, necessitating a modification of the original plan, until the primary idea is lost to view, and in its stead another one comes to the front. As does the butterfly from its chrysalis.

The Christian church has employed many aids in the propagation of itself. Some of these have originated within the church itself; others have come from without, having an independent origin, as the result of the civilization of the times. Of all the auxiliaries for the spread of the gospel, there are none which have contributed so much to the up-building of the church as the Sabbath School movement. It is the lofty portal through which the great body of believers pass to the temple of the church. As John the Baptist was the forerunner of Christ to "prepare the way of the Lord," so the Sabbath School, by teaching the truths of the Bible, prepares the way of the Lord.

When the first Sabbath School was begun we do not know. Nearly four thousand years ago the Lord said of the patriarch Abraham: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord." (Gen. 18:19) Moses rehearsing the law to the children of Israel just before his death, said: "Hear, O Israel, these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children." (Deut. 6: 7.) In this we see the care shown, that the rising generation should be instructed in the doctrines and precepts of the law. Thus, in those far-off times the Sabbath School principle is clearly foreshadowed. The Christian church early felt the need of teaching its youth and converts the doctrine which it proclaimed. From the first establishment of the church, those who were not fully instructed in its system were called catechumens; about A. D. 180, in order to check the defection of its converts, established catechetical schools for the systematic religious training of its children and youth. These schools proved of great value and were universally established. They continued to flourish for several centuries, and finally disappeared in the twilight of the dark ages. In the dawn of the Reformation in the sixteenth century, the Sabbath School idea is again seen. Martin Luther established his celebrated Sunday Schools in the year 1527, at Wittenberg. Thirty-three years after, in 1560, John Knox instituted the Sunday Schools of Scotland, "with readers." In 1580, Borromeo,

that would help to supply this need if brought to the light and utilized. It seems to me that missionary work is needed for this purpose, and might not one of our Sabbath School songs do still greater service, by being changed so that we might sing:

Gather them in, gather them in,  
Gather the old folks in,  
And let me exhort all in sympathy with this movement, to identify themselves with the band of Sabbath School workers, and in so doing be doubly blessed.

**VANITY OUBURN.**

BY LILLIE E. BARK.

Gladiolus the bells so musical and loud,  
Solemn the court, splendid the gleaming floor,  
Luxuriously set the cushioned stalls  
And costly carpet, where the footstep falls,  
The air perfumed, the music soft and low,  
The lights glowed upon the oiled show,  
O Christ, they come to praise thee! Dost thou not hear?  
For the poor brain rings out its sweet and clear,  
And silk-robed beauty bends the graceful neck,  
And wealth doth suffer thy meek company,  
Content to pay with self-remembering ken,  
"Thanks, Lord, that we are not as other men."  
O vainest prayer! unheard beyond the skies  
For woe's wails, and orphan's bitter cries,  
For hunger's calls, and the cold freezing  
Of dying souls unended and alone.  
Shall they have answer then? Alas! I fear not.  
They shall have answer—on the Judgment Day.

**ORATION AND REVELATION.**

The world exists; its modifications are matters of experience and observation. Of its existence and its modifications we have the most perfect consciousness in constant unceasing experience; but the cosmogony of the world is not a matter of experience; it is a matter of science and of revelation. Where there is harmony, the conclusions may be received as maxims; for example, revelation, science, history, and observation all agree in the conclusion that the world is subject to great modifications. It is not now just as it has been. We know but little of its internal state, and that little is very imperfectly known. Less than a five hundredth part of the solid depth of the earth has ever been discovered. Allowing the diameter of the earth to be 8,000 miles, and that by means of mountain elevations and volcanic eruptions, some knowledge to a depth of eight miles into the crust of the earth has been attained, what do we know of the 3,992 miles that intervene between the discoveries made and the central lode, on which all the other layers which lie, layer upon layer, to the surface strata, of which geology treats? We do not know of what either of them is composed. Indeed, it is a disputed theory that the earth is solid throughout. Some very eminent men have maintained that it is a hollow sphere, some that it is igneous; some that it is aqueous. These are matters of sheer theory, without a particle of evidence of their truth or untruth, for science cannot penetrate them, and God has given no account of them. If we knew them, it is difficult to see to what practical purpose we could apply them; for no mechanical power within the compass of human control could be made to reach the central point, whether it be in a solid, or in a hollow cavity; nor if there were a passage way to it, could human nature endure the gases through which it must pass. What God said to Job, "Gird up now thy loins like a man, for I will demand of thee, and answer thou me!" Where wast thou when I laid the foundations of the earth? I declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof?" Job 38: 3-6. Here is a challenge from the Almighty Architect to tell how it was done! This, with many other wonderful things, manifestly the work of God, beyond the compass of human power or ingenuity, are brought forward to teach men humility, and to show how vain a thing it is to contend with God, as if any one could instruct him, or add aught that is important to the testimony that God has given concerning his works and ways in the earth.

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if science could tell exactly the periods requisite to form the several strata that are accessible to scientific investigation, how would scientists tell us the time requisite to form the 499 parts that lie as yet beyond the reach of human observation? And what if we knew them? Would such knowledge avail anything for the practical arts of society? Would it solve any moral problem? Has God based any religious institution upon it? Or is any moral obligation depending upon the truth or untruth of all this solid globe being composed of atoms by untold ages of aggregation or evolution? It is said that "Sir Isaac Newton regarded the Supreme Being as the first physical, no less than the first moral principle of the universe;" and to me, it appears no less reasonable to reason, and no less harmonious with revelation, that the beginning of creation was by such atomic evolution, than it does to say that "God made all things out of nothing." Neither sentiment can be sustained by existing revelation. The apostle Paul is represented as saying: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen have not sprung from things that appear." Heb. 11: 3. And God himself asked Job if he knew the process by which the foundations of the earth were laid according to measures made with a line laid upon them, when they were fastened with a corner stone, (Job 38: 5, 6) all which implies a process under the direction of Almighty wisdom and power, in past time unknown to men. In brief words, the sum of the matter is this, viz: modern scientists have failed, and must fail, to intelligently account on their principles for the formation of 499 parts of the globe we inhabit, even allowing that their theories are correct as far as they go. If it required several epochs of thousands, or even of millions of years duration, for the formation of each of these strata, how many billions of years must have been required for the formation of the 499 parts of undiscovered substances lying between the central point and the discovered strata? Imagination fails to grasp the great aggregate of past ages in the eternity gone by. The Bedang Shaster of the Hindoo Brahma, and the myths of the sect of Po, of the Buddhists of Thibet, Birmah, Siam, China, Japan, contain nothing more fabulous than the modern evolution scheme of the geologists of the present day! If I must surrender my understanding to the incomprehensible, I prefer to surrender it with devout reverence to that Infinite Intelligence that speaks and observes all agree in the conclusion that the world is subject to great modifications. It is not now just as it has been. We know but little of its internal state, and that little is very imperfectly known. Less than a five hundredth part of the solid depth of the earth has ever been discovered. Allowing the diameter of the earth to be 8,000 miles, and that by means of mountain elevations and volcanic eruptions, some knowledge to a depth of eight miles into the crust of the earth has been attained, what do we know of the 3,992 miles that intervene between the discoveries made and the central lode, on which all the other layers which lie, layer upon layer, to the surface strata, of which geology treats? We do not know of what either of them is composed. Indeed, it is a disputed theory that the earth is solid throughout. Some very eminent men have maintained that it is a hollow sphere, some that it is igneous; some that it is aqueous. These are matters of sheer theory, without a particle of evidence of their truth or untruth, for science cannot penetrate them, and God has given no account of them. If we knew them, it is difficult to see to what practical purpose we could apply them; for no mechanical power within the compass of human control could be made to reach the central point, whether it be in a solid, or in a hollow cavity; nor if there were a passage way to it, could human nature endure the gases through which it must pass. What God said to Job, "Gird up now thy loins like a man, for I will demand of thee, and answer thou me!" Where wast thou when I laid the foundations of the earth? I declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof?" Job 38: 3-6. Here is a challenge from the Almighty Architect to tell how it was done! This, with many other wonderful things, manifestly the work of God, beyond the compass of human power or ingenuity, are brought forward to teach men humility, and to show how vain a thing it is to contend with God, as if any one could instruct him, or add aught that is important to the testimony that God has given concerning his works and ways in the earth.

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The world exists; its modifications are matters of experience and observation. Of its existence and its modifications we have the most perfect consciousness in constant unceasing experience; but the cosmogony of the world is not a matter of experience; it is a matter of science and of revelation. Where there is harmony, the conclusions may be received as maxims; for example, revelation, science, history, and observation all agree in the conclusion that the world is subject to great modifications. It is not now just as it has been. We know but little of its internal state, and that little is very imperfectly known. Less than a five hundredth part of the solid depth of the earth has ever been discovered. Allowing the diameter of the earth to be 8,000 miles, and that by means of mountain elevations and volcanic eruptions, some knowledge to a depth of eight miles into the crust of the earth has been attained, what do we know of the 3,992 miles that intervene between the discoveries made and the central lode, on which all the other layers which lie, layer upon layer, to the surface strata, of which geology treats? We do not know of what either of them is composed. Indeed, it is a disputed theory that the earth is solid throughout. Some very eminent men have maintained that it is a hollow sphere, some that it is igneous; some that it is aqueous. These are matters of sheer theory, without a particle of evidence of their truth or untruth, for science cannot penetrate them, and God has given no account of them. If we knew them, it is difficult to see to what practical purpose we could apply them; for no mechanical power within the compass of human control could be made to reach the central point, whether it be in a solid, or in a hollow cavity; nor if there were a passage way to it, could human nature endure the gases through which it must pass. What God said to Job, "Gird up now thy loins like a man, for I will demand of thee, and answer thou me!" Where wast thou when I laid the foundations of the earth? I declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof?" Job 38: 3-6. Here is a challenge from the Almighty Architect to tell how it was done! This, with many other wonderful things, manifestly the work of God, beyond the compass of human power or ingenuity, are brought forward to teach men humility, and to show how vain a thing it is to contend with God, as if any one could instruct him, or add aught that is important to the testimony that God has given concerning his works and ways in the earth.

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The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, March 18, 1875.

For all communications, whether on business or for publication, should be addressed to the Editors, Alfred Centre, N. Y.

ATTENTION.—We would call attention to a former offer to the patrons of the Recorder, that those paying for the year, at the regular price, \$3 50, before the close of the first quarter, will receive their paper free of postage. Those delaying payment beyond that time will be charged twenty-five cents for postage. We hope all who can will avail themselves of this opportunity to save twenty-five cents.

BREAKING BREAD ON THE FIRST DAY OF THE WEEK.

"W. T.," in the Baptist Union of March 24, in an article advocating the weekly observance of the Lord's Supper, has the following on the time of such celebration:

The statement of Jesus, especially, is ever kept in view. For this purpose we find our blessed Lord on the night he was betrayed, instituting what is called the Lord's Supper. "Do this in remembrance of me." In obedience to this dying request of his divine Master, we find "breakfast bread" a prominent matter in the services of the church at Jerusalem. The time for its observance is indicated in Acts 20: 7, in these words: "And upon the first day of the week when the disciples came together to break bread." To commemorate the death and resurrection of Christ, was evidently the distinguishing object of the disciples' meeting on that day. We may further learn the importance the apostle placed on this occasion. Although intensely devoted to his work of preaching the gospel—at Ephesus, before he starts for Troas, we have a sketch of the extent of the ground he proposed to visit to preach the Word. "I will pass through Macedonia, and Achaia, to Jerusalem, and afterwards to Rome." (Acts 19: 21.)—with this extensive mission in hand he remained seven days at Troas that he might be with the disciples on the first day of the week when they came together to break bread, and immediately starting in haste next day at day break to pursue his great missionary work, he determined to sail by Ephesus, for he hastened if it were possible to be at Jerusalem on the day of Pentecost. And when the circumstances significantly show the value the apostle attached to meeting with the brethren for breaking bread on the first day of the week. Paul's visit to Troas was no solitary or exceptional case. What he did at Troas, he declares he practices in every church. He writes to the Corinthians, "I have sent unto you Timothy who is my beloved son and faithful in the Lord, who will bring you into my ways which he has learned in Christ, as I teach in every church." (1 Cor. 4: 17.) Nothing is here left doubtful as regards the command of God in reference to this great transaction to commemorate the resurrection of Jesus, and to remember his death.

Acts 20: 7 is always employed as their sheet-anchor text by those who argue in the interest of Sunday as a day of weekly rest, but the peculiar character of the passage has forced upon those who employ it for this purpose the adoption of the sentiment that the Lord's Supper is to be celebrated each week on this day. This at any rate is a growing sentiment, but we propose to show in this article that this is a mistake. Our position is, that for the celebration of this rite no particular day in the week is required, and further, that the time employed in this service is in no sense sacred any more than is the time employed in administering the ordinance of baptism. For the performance of these rites, sacred hours are not required any more than for repentance and conversion. The gospel has appointed no sacred season for any purpose whatever, nor does the performance of gospel ordinances transfer a sacred character to the time employed in such performance. Nor, however interesting or important the events of Christ's birth, death, resurrection, or ascension, do these impart a sacred character to the time in which they occurred. To show that there is no set time for celebrating the Supper, we have only to note the history of its celebration, beginning with its appointment, which we are told was on that night in which he was betrayed. Of course no one will claim that it was on the first day of the week. From this time until after the day of Pentecost, the Supper was not celebrated. After Pentecost, this rite probably was celebrated daily, at least for a time. We have said "probably," because some have not felt certain that the Lord's Supper is referred to in the narrative. But it is fair to say that Commentators in general explain that it does refer to the communion. If the reader has it within his reach, please consult the interesting and instructive note of Hackett on Acts 2: 42, where he will find the question well stated. That in this instance the communion was celebrated only on the first day of the week no one will pretend, because it was of daily occurrence, showing clearly that the apostles had no idea of a weekly celebration at this time. Besides, its celebration was in connection with the common meal, and Hackett says, "Most scholars hold that this was the prevailing usage in the first centuries after Christ." Down to this time then, we find no weekly celebration of the Eucharist. From this to the twentieth chapter, a period of some twenty-seven years, the Lord's Supper is not mentioned, and we urge that it is reasonable to suppose that the custom prevailing immediately after the celebration of Pentecost concerning its observance still obtained. In the twentieth chapter we have an ac-

count of one celebration of the Supper, which of course does not indicate anything concerning an established custom as it regards the time of the celebration. But even if the church at Troas had for itself a fixed time for this service this would not bind another congregation in respect to its own practice, because each was at liberty to consult its own convenience in the matter. That such liberty was granted each congregation of believers, is shown by Paul's words, (1 Cor. 11: 26.) "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." On this Barnes says, "For as often;" and from ever you do this." "When all the historic circumstances connected with the Eucharist, whether in the New Testament or in church history, it is clear that its celebration uniformly as to time was not required, nor did it at any time obtain.

The effort to give character to the common practice of observing the first day of the week by quoting the circumstance narrated in this chapter is without a particle of force when subjected to a close scrutiny. It is true, that one observing that day and having from his childhood listened to the language commonly used in religious conversation, in preaching, in prayer, and in catechetical exercises concerning "the Christian Sabbath," "the resurrection day of our Lord," and "the work of redemption was finished on this day by Christ's resurrection," and many other sayings of the same kind, especially that "after Christ's resurrection he and his apostles held frequent meetings on this day," might think that this passage favored this view. But when one comes to learn that the Bible is as silent as death concerning a Christian Sabbath, or the work of redemption being completed on the first day of the week by Christ's resurrection, or the meeting of Christ and his apostles on this day for religious worship, it puts a different face on the matter.

Now we propose to show that the observance of the first day of the week, as a sacred day, gets no support from this passage whatever, and we will, for the convenience of the reader, quote the entire paragraph, commencing with the seventh verse and ending with the twelfth, as follows: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them till midnight, and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourself, for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, until break of day, so he departed. And they brought the young man alive, and were not a little comforted." The first thing to be noticed here is, that this meeting was held in the night. The word day is not expressed in the Greek text, and if admitted into the translation it must describe a period of twenty-four hours. That the meeting was held in the night is indisputable, because it is so described in the text. And further, it is not certain whether this meeting was held on the night following the seventh day or the night following the eighth day of the week. We think it was on the night following the seventh day, because the Jews reckoned their day from evening to evening, or from one going down of the sun to another, and if Luke recognized this law here the meeting was held on the night following the Sabbath, and the apostle's departure on his journey occurred on the following morning. This seems a much more natural interpretation than the one which makes the meeting occur on the night following the first day, which would really put the meeting on the second day of the week, which according to the Jewish mode of reckoning commenced at sunset on the first day.

If our position taken above is correct, then it follows that the meeting was held in the night part of the first day, and was therefore held on the first day of the week, while the light part of the day was employed by Paul in journeying to Asos. But the argument for the first day gains nothing by putting the meeting on the night following, because there is no hint in the passage that the day itself was spent as holy time. That this meeting was held in the night is certain, the Lord being broken after midnight. Nor does the idea of holy time enter into the service of breaking bread any more than into the service of baptism.

But it should be stated that we are not wholly alone in the opinion that this meeting was held on the night following the seventh day, as some of our most discriminating commentators admit the possibility of this. "Conybeare and Howson, in their 'Epistles of St. Paul,'" in this passage, say: "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." Hackett says, "The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening," and he further

states that "many commentators" suppose that this meeting was held on the night following the seventh day, and that therefore Paul went on his journey on the first day. This opinion we see no reason to dispute. We have dwelt thus long on this passage, because more has been made of it in the interest of the sacred character of the first day than from any other text in the New Testament, and we hope that we have shown conclusively that left to itself it teaches no such sentiment.

SPIRITUALISM.

Synopsis of Sermon No. 2.

By W. NARDNER.

1 Tim. 4: 1. "Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Lange says, "These seducing spirits are not the heretics themselves, but the evil spirits or powers which inspire them, and which are counted tools of the devil himself. This is evident too, from what immediately follows, 'and doctrines of devils.' These heresies have sprung from such demons—were inspired and spread by them." This passage seems like a literal description of spiritualism, as the following quotations from their most noted writers and standard works show. The correctness of the quotations are vouched for by Rev. J. H. Waggoner.

Andrew Jackson Davis says, "Nature is the true and only Bible." Here is deism. In all the spiritualists' books and papers you will find but little or nothing said that reflects upon Satan or his doings, but constant reproach and contempt thrown out against God and Christ, the authenticity of the Bible and its contents. Proving the applicability of what Christ said to the Pharisees, as belonging to them, "Ye are as your father the devil, and the lusts of your father ye will do." (John 8: 44.) In the Banner of Light of Nov. 4th, 1865, it is said, the question was asked through Mrs. Conant, a medium, "Do you know of any such spirit as a person we call the devil?" The spirit replied, "We certainly do; and yet this same devil is our God and our Father." Spiritualist lecturers sometimes open their exercises by prayer addressed to the devil. This was done by Miss Lizzie Dotan, and also by Wm. Cheney in California, in January, 1874, which is a fair specimen of the blasphemous spirit which seems to take possession of those who have given themselves up to that influence. Dr. Child says, "What is called the devil, is the Spirit of God in nature." "It is the mission of the devil, yet unthought of by men, to carry them through the hell of earth and prepare them for the heaven of the spirit world." (Better Views of Living, pp. 39, 40, and 45.)

Mr. Pope, in a late convention of spiritualists in Chicago, said, "As an individual I have learned within the experience of thirty years, what to me is an invaluable revelation, that I am a plant and not a creature made out of nothing, and that, as a plant I am subject to the conditions of growth." Here is the old heathen materialism. The Spiritual Telegraph says, "What is the meaning of Christ? 'Tis not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is a merely a fabulous tale." Here is antichristianism. "Who is a liar but he that denieth that Jesus is the Christ? He is an antichrist that denieth the Father and the Son." (1 John 2: 22.) Dr. Weiss says, "Testimonies received from advanced spirits show that Christ was a medium and reformer in Judea; that he now is an advanced spirit in the sixth sphere, but that he never claimed to be God and does not at present." When Rev. C. Hammond, medium, wrote the Pilgrimage of Thomas Paine, that noted libertine and blasphemer, was said to be in the seventh sphere. Thus they represent that Thomas Paine has risen one sphere higher in the spirit world since he died, only sixty-six years ago, than Christ has in more than eighteen hundred years. Mr. R. P. Wilson said in a lecture, "We believe that each soul of man is born with his or her Savior within them." In the "Healing of the Nations," by N. P. Talmage, p. 74, he says, "Man is his own savior, his own redeemer, his own judge, in his own scales will be weighed." What is this but atheism? In the Banner of Light of Feb. 3d, 1865, the controlling spirit is claimed to have said through Mrs. Conant, "It should be understood that there are as many gods to worship as there are minds needing gods to worship, not only one, two, or three, but many.... The noble forest trees, sun, moon and stars, all things are gods to us, for they minister unto the needs of our souls. It is vain to suppose you can all bow down to and truly serve one God.... We understand God to be life, simply life, that is everywhere, no more in one place than in another." Here is the essence of heathenism. Again he says, "Unto God there is no error; all is comparative good." A. J. Davis says, "The innate divinity of the spirit forbids the possibility of spiritual wickedness, or unrighteousness. It is impossible to transgress a law of God." (p. 413.) Rev. C. Hammond, medium, says the spirits said to Thomas Paine, in the spheres, "Your mind will judge you. All judgment is

with you. Each mind will judge itself, and not another. The judgment will be pure because purity resides in you. The judgment will be right because it is the judgment of light. The throne is within you. On that white throne determine your works. It is your inalienable prerogative. It belongs to no one else." A Mr. Robert of St. Joseph county, Mich., in a discussion in 1857, said, "The spirits sometimes assume the name of an individual belonging to the same church, to induce them to hear. This is necessary with some, who are so bigoted they would not believe unless a name was assumed which they respected." Joel Tiffany, an able speaker and publisher, in a discussion with President Mahan, in Cleveland, Ohio, said, "Persons have supposed that when they get correct answers they get tests. But when we come to understand that the spirits can come into rapport with the mind in the circle, we then discover that he can perceive his thoughts and get the answers as well as the questions from his mind, and that being in communication with the medium can answer all his questions and give him perfect answers, as to the deity, at the same time that he is far different spirit from what he purports to be." Hence, "The spirits." The Spiritual Telegraph of July 11th, 1857, says, "Spirits unquestionably can, and often do, personate other spirits, and that too, often with such perfection as for the time being to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but can relate such facts in the history of said spirits as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been in rapport.... The manifesting influence is that of a spirit, but we cannot ascertain what particular spirit.... From much experience and observation, we are satisfied that, after having received in all good faith, such messages directly from the spirit's friend whom it purports to be, we proceed to inquire about matters of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits, or prejudices of another spirit than the one with whom up to that time we have been talking, and then other spirits, who may be more nearly related to, or who may have more perfect control over the mediums, will most probably assume instantly the name and position of our friend, pushing the latter aside, and will set forth his own theories, fancies, and probably fallacies, using the name of our friend, and all the confidence we may have gained in the latter's identity by way of enforcing what he would have us believe. And we receive the communication, perhaps, with the utmost surprise that our friend in passing into the spirit world should have so soon changed his opinion on that particular subject!" A. J. Davis makes a statement similar to the above.

The testimony of Wm. B. Potter of New York city, is of great weight, as he not only gives the result of fifteen years' experience and observation, but gives it as a friend and advocate of spiritualism. He says, "Fifteen years of critical study of spiritualistic literature, an extensive acquaintance with the leading spiritualists, and a patient, systematic, and thorough investigation of the manifestations, for many years, enable us to speak from actual knowledge, definitely and positively, of spiritualism as it is. Spiritualistic literature is full of the most insidious and seductive doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness. We are told that we must have charity, that it is wrong to blame any one, that we must not expose iniquity, as it will harden the guilty, that none should be punished, that man is a machine and not to blame for his conduct; that there is no high, no low, no good, no bad, that sin is a lesser degree of righteousness, that nothing we can do can injure the soul or retard its progress, that those who act the worst will progress the fastest, that lying is right, slavery is right, murder is right, adultery is right, that whatever is right, whatever these things for the purpose of working a reform among them. Again he says, 'Hardly can you find a spiritualist book, paper, lecture, or communication that does not contain some of these pernicious doctrines in disguise, if not openly. Hundreds of families have been broken up, and many affectionate wives deserted by affinity seeking husbands. Many, once devoted wives, have been seduced, and left their husbands and tenderly loved children, to follow some higher attraction. Many well disposed but simple minded girls have been deluded by affinity notions, and led by affinity hunters, to be deserted in a few months, with blasted reputations, and to devote their more dark or criminal to hide their shame.'" Rev. T. L. Harris was once a noted medium, but renounced spiritualism in 1860 on account of its immoral tendency and lewdness. The following extracts are taken from a speech he made in London, and copied from the London Advertiser into the New York Tribune: "He held up to the eyes of the audience the system of spiritualism as the most hideous and horrible thing which had ever come from the nether world. He said that he himself was a living proof of the danger, mentally and physically, of cultivating the so-called science of spiritualism. He mentioned that only a few years ago he had taken so absurd a possession

of his mind and had obtained so complete a mastery over him, that he gave rigidity to the muscles of his face, and a terrible unearthly expression to his countenance. The spiritualists of America," he further stated, "are not only, as a body, pantheists, rejecting alike the idea of the Scriptures as a divine revelation, and of the existence of a God, but they are gross sensualists, and utterly immoral in their conduct in all the relations of life. That this was not only true of the transatlantic spiritualists as a body, but true of every nine hundred and ninety-nine out of a thousand of their number. Thousands of persons had died in America during the fifteen years that he had been a spiritualist, but had not notoriously the most immoral lives, and yet the spirits of every one of these persons affirmed that they were all perfectly happy. The spiritualist literature of America was, with one or two exceptions in a thousand cases, puerile, feeble, driveling, and almost idiotic. The spiritualists were utterly selfish, as well as sensual and grossly immoral. They were destitute of all human sympathy, and never were known to perform a single benevolent act. They were almost entirely ignorant of the state they would live the same conscientious lives as they had done on earth. The American spiritualists were in reality a body of pagans, worshipping, like the ancient pagans, obscene, and in every respect grossly immoral. They were ignorant of the spirits with whom they held communication, they resembled the sorcerers and demons who took possession of men and women in the days of Christ, and are so frightened by the power of a few words, that word which is the only foundation of our faith, and the only safe rule of our conduct."

I will make one extract more from the pen of "Brier" Potter, from whom it is said, spiritualism cracked the plates of heaven, drove from his door one of the loveliest of women, and a charming daughter; hurled him from a high position, and robbed him of his wealth. His experience is similar to that of hundreds of others. He says, "We have attended the meetings of spiritualism for years. Have given it much of time and weeks of thought. Have mixed with mediums, sat in circles, listened to wonderful things, seen strange sights, and started in my sleep. I do not know that we are one whit better, braver, and more honest, than before entering upon the investigation. The lessons learned in the lap of the good woman who taught us to be spiritualists, have not been in all the battles of life, and conducted with corruption, than has all the knowledge yet obtained through spiritualism. The Bible tells us to be pure, upright, virtuous, and united in faith with those who are better than we. It tells us to be as the walkers on the road of life. Spiritualism leads to free love, adultery, and infidelity. It is in and of itself a puzzle—an enigma—a mass of disintegrated rubbish—very much of the nature of the old-fashioned banks who stand at the head of the spiritualistic society of the United States. The truth and beauty there is in it is so wrapped up in free love, free love, free love, and nastiness, that he who believes in a God, and is next to godliness cannot touch the unclean thing and be in communion with its chief officers. Spiritualism claims several millions of followers in this country, and yet is not strong enough to elect a virtuous or responsible person as the head of its organization. It has no churches, no colleges other than houses of prostitution, where its priests and Woodhulls can study and startle the ignorant, but do not know that we are one whit better, braver, and more honest, than before entering upon the investigation. 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