

The Sabbath Recorder

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THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.

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WESTERLY, R. I., FIFTH-DAY, AUGUST 31, 1865.

WHOLE NO. 1075.

The Sabbath Recorder.

RESTING IN GOD.

TRANSLATED FROM THE GERMAN.

Since by Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
Trust in more.

Know his love, in full completeness,
Fill the measure of thy weakness;
If he would thy spirit save,
Trust in more.

Without murmur, uncomplaining,
In his hand
Lay whatever things thou canst not
Understand.

Though the world thy folly asperseth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
That thou canst stand;
Childlike, proudly pushing back
The offered hand;

Courage soon in children's case,
Brightly does the darkness appear;
In his love thou art made,
Lying still.

Fearst sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not.

Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years,
Than thy fears.

Therefore, whatsoever betideth,
Night or day,
Know his love for thee provideth,
Good away.

Grown of sorrow's deadly take,
Grievous were thy for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Saviour giveth
Daily strength;
To each troubled soul that lyeth,
Peace at length.

Weakest lambs have largest share
Of thy tender Shepherd's care;
Ask him not, then, "When?" or "How?"
Only bow.

For the Sabbath Recorder.

NATURE AND DESTINY OF MAN.

Dear Brother Cottrell,—Your

parry, in the opening of your answer

to my fifth letter, is well enough

executed, I suppose; and I fall to see

the necessity of asserting your belief

in the doctrine you advocate.

Do you believe you are right?

I believe you are wrong. But what

has either this or that to do with our

argument?

Your denigrating the doctrine I

defend as "Spiritualism," is, to say

the least of it, disingenuous. The

term defines in popular phrase a form

of belief upon the subject of spiri-

tual conditions and agencies en-

tirely aside from anything I have

said or believe, and I am at a loss to

account for your assertion, that the

whole infidel world are embracing

my views, as rebels against "high

Heaven," and in this their "last

ditch" entreaching themselves. That

the Christian and heathen worlds, at

least the great mass of them, believe

with me, that the spirit does not die

with the body, is true; but that they

are "coming" to that belief, is not

true, for they have always held it.

Whether a hundred thousand persons

in the United States have within

the last twenty years embraced your

faith in this respect, I know not;

but that the remnant smacks a little

of boasting, no one, I think,

would deny. So far as infidels are

concerned, they of course, at least

as many of them, will have little

object to that part of your faith

which asserts that the "whole man

becomes unconscious at death," but

that any Christian should be led this

far astray, is truly a matter of sur-

prise. Nevertheless, we are told

that seducers will "wax worse and

worse," and I suppose we may ex-

pect that, as time advances, new er-

rors will be introduced, and old ones

reproduced. Yours is an old one

reproduced. Ensigns says (Eccl. Hist.,

page 253, chap. 37) translated by

G. F. Cruise, A. M., and published

by T. Mason and G. Lane, 1839.)

"But about this time also other men

sprang up in Arabia as the propa-

gators of false opinions. These as-

serted that the human soul, as long

as the present state of the world con-

sisted, perished at death, and died

with the body, but that it would be

raised again with the body, at the

time of the resurrection. And as a

considerable council was held on ac-

count of this, Origen being again

regarded, likewise here dissen-

sed the point in question, with so

much force that those who had been

before led astray completely changed

their opinions." So yours is not a

new error, as it dates from the days

of Origen, who was born 185.

You have no need of writing to

convince me that eternal life is the

gift of God. That I believe as firmly

and joyfully as you. Where you

and I differ, is that you make con-

tinued existence and eternal life the

same. I do not. I hold that eternal

life, in Scripture phrase, is the same

as eternal blessedness. One may

exist eternally without being eter-

nally blessed, or having eternal life.

To say that Christ came to give con-

tinued being to men, calling that

eternal life, is so monstrous a per-

version, that I see not how any man

knowing the Scriptures can utter it.

That those who have eternal life will

also have continued existence, is

true; but that is not what is meant

by the judgment. What I have main-

tained, and do maintain, is, that the

spirit does not die with the body.

What may be the exact state be-

tween death and the resurrection, I

have not affirmed, nor do I take any

interest in the thousand and one va-

rieties advocated by the often sense-

less talkers and writers of the world,

whether heathen, Jewish, or Chris-

tian. That there must be a resurrec-

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WESTERLY, N. Y., FIFTH-DAY, AUG. 31, 1865.

Geo. B. Utter, Editor.

THE SABBATH.

PART II.—HISTORY. CHAPTER XIII.—CONTINUED. The Sabbath in Armenia.

"That the present Armenian Church is a Sabbath-keeping one, we have proof equally strong and direct. Stanley says (page 92):

"The Armenians are by far the most powerful, and the most widely diffused, in the group of purely Oriental Churches, of which we are now speaking, and as such exercise a general influence over all of them. Their home is in the mountain tract that encloses Ararat. But, though distinct from the surrounding nations, they are yet scattered far and wide through the whole Levant, extending their episcopate, and carrying on at the same time the chief trade of Asia. A race, a church, of merchant princes, they are in quietness, in wealth, in steadiness, the 'Quakers' of the East, the 'Jews,' if one may so call them, of the Oriental Church."

On page 583, the same author tells us that this Church was founded A. D. 303. It was the great center of Christianity in Asia, and pushed its missionary efforts through India, even to China, during its early history. In the fifth century, an alphabet and a translation of the Bible was introduced. Buchanan, in his "Christian Researches in Asia," page 307, says:

"The history of the Armenian Church is very interesting. Of all the Christians in Central Asia, they have preserved themselves most free from Mahomedan and Papal occupations. The Pope, assailed them for a time with great violence, but with little effect. The Churches in lesser Armenia indeed consented to a union, which did not long continue; but those in Persian Armenia maintained their independence, and they retain their ancient Scriptures, doctrines, and worship to this day. . . . The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed, by competent judges of the language, to be a most faithful translation. La Croze calls it the 'Queen of Versions.' This Bible has ever remained in the possession of the Armenian people, and many illustrious instances of genuine and enlightened piety occur in their history. . . . The Armenians in Hindoostan are our own subjects. They acknowledge our government in India, as they do that of Sophi in Persia, and they are entitled to our regard. They have preserved the Bible in its purity, and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire on the Seventh-day; and they have as many spies pointing to heaven among the Hindoos as ourselves."

The above is from page 308 of a Boston edition of 1811. It will not be found in some, if any, of the later editions, from which it has been expunged. It shows distinctly, that the Asiatic as well as the African Churches, which originated before, or about the time of Constantine, and which did not submit to the civil rule established by him over the Church, and were not tainted by his heathen notions concerning the Sunday, did then, and have ever, continued to observe the Sabbath, while the Sunday remains in its place as a festival of the Church.

Yates, in his "East India Church History," (page 120,) as quoted by Andrews, says:

"Amongst them, Saturday is a festival day, agreeable to the ancient practice of the Church."

Again he suggests the same when he says, (page 134):

"The inquisition was set up at Goa in the Indies at the instance of Francis Xavier, who signified by letters to Pope John the Third, Nov. 10, 1545, that the Jewish wickedness spread every day more and more in the parts of the East Indies subject to the kingdom of Portugal, and therefore he earnestly besought the said king, that to cure so great an evil, he would take care to send the office of the inquisition into those countries."

We say again, too great importance can scarcely be attached to these facts. Aside from the direct statements of the standard historians, as given in Chapter Eighth, these facts alone prove the observance of the Sabbath in the Church generally at the opening of the fourth century, and also that no part of the Church has ever ignored the Sabbath, and accepted the Sunday in its place, except through the medium, and because of Constantine's heathen edict in favor of it as a heathen day. The tenacity, too, with which they cling to it, shows it to be held as a prominent truth, and not as a non-essential, or a dying ceremony. This is the arrogant claim that the observance of the Sabbath ceased with the resurrection, or was retained only by converts from Judaism, so often made by ignorant or prejudiced men, shown to be without foundation. GLAZIER.

EMERSON SOUTHWARD.—Correspondents of the daily papers give in-

teresting facts in regard to the tide of emigration which is now starting southward from the Northern and Western States along the Mississippi river valley. Many Northern and North-western men of enterprise and means have bought cotton and sugar plantations, and design commencing agricultural operations on them as soon as possible. Among these are officers who have served in the national army throughout the war. The general opinion among these gentlemen is, that the negro will work well enough under the free labor system, and that they will have no occasion to call for white laborers from the North and from Europe.

EYES WEST—NO. 7.

SEVENTH-DAY BAPTISTS IN KANSAS.

The Seventh-day Baptists of Kansas are located near the borders of civilization, and far remote from the body of our churches, so that they are not represented in any of our deliberative bodies. Most of them are in limited worldly circumstances, so that they seldom visit the East. Lying west of Missouri, Kansas has been difficult of access, especially during the war. Our Kansas brethren have thus been almost shut out from our intercourse. The cessation of the war is likely to renew the intercourse with them—it may be to their profit.

Nearly all of our brethren who have removed from East to West have done so for the sake of getting homes where land is cheap. Most of these have nearly or quite exhausted their means in removing and securing a title to new lands. They have been obliged to cultivate their lands and support their families by hard toil, and have had little or no opportunity for anything else. Their circumstances have been unfavorable to development, in most all desirable interests. Hence, many have become disheartened, and have failed to see all they had hoped to gather around them. Nevertheless, there has been a measure of success in some places, that has given hope of permanence and prosperity. Judicious aid, timely furnished, might have helped other societies till they could help themselves. This want of timely help has been, at least, the occasion of waning interest, and apatiasia.

PARDEE.

Pardee is located in Atchison County, twelve miles south-west of the city of Atchison. The land is a high rolling prairie. The soil is fertile, and ordinarily produces good crops of grass. The country here, as in all Kansas, is rather more subject to drought than in the East, so that a good crop is not sure every year. The society at Pardee consists of fourteen families. These are compactly located, and as yet have no disturbing elements to mar their harmony. Eld. A. A. F. Randolph, under the patronage, in part, of the Missionary Board, is located here, and generally ministers to them on the Sabbath. They maintain, beside this, a prayer-meeting and a Sabbath-school. We spent a Sabbath with them on our outward route, and also on our return. They received us and our ministrations most cordially, and furnished us the means of journeying to and from Fremont gratuitously. This church, though small, have hopeful prospects, and seem destined to increase and prosper. May no disturbing element enter to their damage. Lands can be had in the vicinity at a cost of from five to ten dollars per acre. Wood-land is scarce. When hedges are secured, there will be sufficient wood and coal for fuel. Those living here are satisfied with the country and their location, and are prospering in worldly interests. Living on the border of the State, near the Missouri river, they suffered somewhat from border ruffian invasions. They have also suffered from the war. These circumstances have, as is natural, interrupted, in a measure, the cultivation of the warmer affections of the heart, and the higher experiences of a spiritual life. In this respect, they are like most of our churches.

Dea. D. Sanders, one of the first settlers here, acted a Christian part, during the year of drought and famine, by exhausting his own resources to help the needy, and then received over seven hundred dollars from eastern friends, which he used in the same way. These acts of his raised the name of Seventh-day Baptists, with very many scattered south and west through the State. It is our desire that peace and prosperity may attend this church.

FREMONT.

The Church at Fremont is located one hundred miles southwest from Atchison, near the center of Lyon County, and has some most estimable families in it. The soil here is fertile. The climate is generally healthy. Timber here is scarce. Coal can be obtained twenty-five miles from here. It is said that good crops can be made four years out of five. Agriculture, in the form of tilling the

land, is not, however, the best means of securing a living, or making wealth. Stock-raising, in some of its forms, is the surest and best means of prosperity. This requires more capital than a poor man can control. Hence some have become discouraged and left. The society is now small, consisting of seven families. They nevertheless hold their Sabbath meetings and their Sabbath-school, and are visited occasionally by the missionary of the Board located at Pardee. Proper labors, in time, might have made a flourishing church here. Death and removals, with the war, have taken away more than half of the families that once located here. Many more, who have purchased lands here, have never come to them, and probably will not. Several of the brethren here have held important offices in the State. One has been member of the Legislative Assembly, and also Senator, and would have been State Auditor, if he would sanction certain political intrigues and intrigues. Another has been County Superintendent of Public Instruction; and another Clerk of the District Court.

SCATTERING.

The society here are all anxious for church privileges, and when hope of enjoying them here fails, most of them will seek them elsewhere. Eld. T. E. Babcock was located here as missionary for a year; but his impaired health compelled him to leave his labors. What will be done, is not yet determined. They at least demand the prayers of the churches, and help from missionaries. We have seldom spent a pleasanter, and we hope, more profitable season, than with this church. May the Lord give them increase and prosperity here, or a pleasant home in some other church and locality.

SMALL SOCIETY.

A small society is located at Manhattan, but we could not visit them. We therefore know nothing by observation of their condition; but were informed that but two families, save some Adventists, are keeping the Sabbath there. The small settlement in Coffee County, we learned, is entirely broken up by removals. One or more families reside at Lawrence; another at Gardner, and perhaps some scattered elsewhere, without church privileges or prospects. We also learned that one of the Kaw Indians, who was a farmer of some repute, living near the Kaw or Kansas river, became a Christian, and from the study of the Bible, saw that the Seventh Day was the Sabbath for Christians, and kept it till his death, and took much pleasure in talking upon the subject with those who visited him.

MAY THE LORD PROSPER HIS PEOPLE IN KANSAS, AS HE PROSPERS HIS TRUTH.

JAMES BAILEY.

OUR MISSIONARY SOCIETY.

WHETHER ARE WE DROPPING?

Another series of associational anniversaries has passed, and their record is now a part of the history of them, and the denomination which they represent. Doubtless much has been done at those conventions, which is for the furtherance of God's cause, and which will meet the approval of the great Head of the Church. The attempt, however, to absorb all our missionary movements into one central organization, to work out all our missionary enterprises, to the exclusion of every other organization, seems to me not only unwise, but is subversive of our fundamental church polity, that is, our congregationalism.

OUR MISSIONARY SOCIETY.

Our Missionary Society is too much a pet institution with me, for me to be willing to have it spoiled by an obsequious worship, or by giving it prerogatives which do not properly belong to it, or passing by errors which are derogatory to its success, in its own legitimate work. It is a noticeable fact, that our Missionary Board, two years ago, at our anniversary at Adams, brought up this project of absorption, and the Society rejected it, and where Associations this year have recommended the new order of things, members of the Board have been present, and aided in carrying the measure through; but whether their important aid was given to the North-Western Association, where it failed, I do not know. The movement has a look of discountenance of every missionary enterprise outside of the Seventh-day Baptist Missionary Society, instead of bidding God-speed to the earnest efforts of those who would do good, but prefer other channels through which to act. Whether this is the design or not, it is no less than an indirect attack on church independence and individual responsibility, as understood (and I think properly so) by all Seventh-day Baptists in former years.

THE STATEMENT ABOVE MAY SEEM TO SWEEPING, FOR IT APPEARS THAT THE LABORS OF BRO. BAILEY AND HIS "YOKEL" ARE NOT FROWNED UPON BY THE MISSIONARY BOARD.

Bro. Bailey, in his first communication, "Eyes West," in the Sabbath Recorder of July 20th, 1865, says of himself and

his companion, "We are the Society, and Board of Officers, and Missionaries, of this enterprise, and are following what we believe to be the promptings of the Spirit of God in carrying the gospel to the scattered." Very good—a reason sufficient to justify the movement, and should satisfy all. But Bro. B. proceeds and says, "We have the endorsement of the Missionary Board in this labor, and hope, under the blessing of God, it will not be in vain." This remark undoubtedly satisfies all those sticklers for having all our missionary operations conducted by one Missionary Society. But our good brother does not inform us that he has the "endorsement" of any of the churches, not even the church to which he and his "yoke fellow" belong, or that he has sought any such "endorsement." Yet it is a fact, that those brethren have the "endorsement" of the Missionary Board, for we have the statement of Bro. Bailey to that effect, whose veracity is undoubted, and the Board has not denied it, which it would have done if it were not so, if it is as consistent as it is truthful. This worthy and Christian enterprise is called an Independent Mission, but this remark of Bro. B. indicates an almost absolute dependence on the Missionary Board. Such obsequious deference to prerogative, where no prerogative exists, is really humiliating, if not disgusting, and indicates the direction we are drifting.

I am quite willing that brother Bailey and his companion in labor should have the approval of the Missionary Board, but when it becomes necessary to obtain such "endorsement," and publish it, to show that the labor is orthodox, and to give it character, whether the churches do it or not, we have come very near to having, if we have not already got, a Power outside of and superior to the churches, that will dictate what may or may not be done, and who may and who may not do it—not benefiting the churches at all, and destroying its own efficiency for good.

ONE THING MORE.

I hope, at the coming anniversary of the Missionary Society, some one will move an amendment to the constitution, and have it passed, recognizing the equality of the Board and Missionaries; making it understood, that they are only brethren, and fellow laborers in the missionary work. Could this be effected, and the Board relieved from the responsibility of holding the foreign missionary by leading strings, an important, if not an insuperable obstacle to obtaining suitable candidates for the Foreign Missions would be removed. VOLTT.

SCOTT, N. Y., August, 1865.

We are glad to have our readers posted on all sides of every important question; and therefore cheerfully make room for the foregoing communication. We must confess, however, that we are a little puzzled to decide what the writer wants. The impression made upon us, in reading his article, is, that there is something about the Missionary Board, or the Missionary Society, which he does not like; but precisely what it is, we are unable to tell. He certainly will not hold the Missionary Society responsible for the action of the Associations in favor of carrying on missionary operations through one organization instead of half a dozen. Nor should he hold the Missionary Society responsible for the opinions expressed on a question of policy by individual members of the Society or the Board. As to Bro. Bailey's statement, that his mission had the approval of the Board, we fail to see in it any indication of a rising "Power," or any onslaught upon the independence of the churches. The statement is no doubt true, and we have not a question that the Missionary Board would be glad to see any number of similar missions started and carried through in the same way. Finally, what does our correspondent mean by the "equality of the Board and the Missionaries?" The Missionary Board is simply a Committee, for the time being, to receive the contributions of the churches, "appoint missionaries, select their fields of labor, fix their salaries, give them instructions, and transact generally such business as may be necessary to secure the designs of the Society." Now what is meant by "equality" between such an organization and its missionaries? Does it mean that the missionaries shall likewise have authority to "select fields of labor, fix salaries, give instructions, &c.?" Of course, no thoughtful man would use the expression with such a meaning. We confess ourselves unable to discover in that oft-repeated expression any practical significance.

A SURPRISE.

On the evening of Aug. 9th, a company of about forty young people, and eight or ten older members of the society, unceremoniously assembled at the residence of Eld. James E. N. Backus, in Watson, for the purpose of making their pastor an evening visit. A bountiful supper was provided during the evening, of which all partook, and the occasion passed off very pleasantly to all, and very profitable to Eld. Backus, as the company did not leave until they had placed in his hands a substantial token of their regard for him. It is worthy of notice, that this

THE COMPANION.

"We are the Society, and Board of Officers, and Missionaries, of this enterprise, and are following what we believe to be the promptings of the Spirit of God in carrying the gospel to the scattered." Very good—a reason sufficient to justify the movement, and should satisfy all. But Bro. B. proceeds and says, "We have the endorsement of the Missionary Board in this labor, and hope, under the blessing of God, it will not be in vain." This remark undoubtedly satisfies all those sticklers for having all our missionary operations conducted by one Missionary Society. But our good brother does not inform us that he has the "endorsement" of any of the churches, not even the church to which he and his "yoke fellow" belong, or that he has sought any such "endorsement." Yet it is a fact, that those brethren have the "endorsement" of the Missionary Board, for we have the statement of Bro. Bailey to that effect, whose veracity is undoubted, and the Board has not denied it, which it would have done if it were not so, if it is as consistent as it is truthful. This worthy and Christian enterprise is called an Independent Mission, but this remark of Bro. B. indicates an almost absolute dependence on the Missionary Board. Such obsequious deference to prerogative, where no prerogative exists, is really humiliating, if not disgusting, and indicates the direction we are drifting.

THE COMPANION.

I am quite willing that brother Bailey and his companion in labor should have the approval of the Missionary Board, but when it becomes necessary to obtain such "endorsement," and publish it, to show that the labor is orthodox, and to give it character, whether the churches do it or not, we have come very near to having, if we have not already got, a Power outside of and superior to the churches, that will dictate what may or may not be done, and who may and who may not do it—not benefiting the churches at all, and destroying its own efficiency for good.

ONE THING MORE.

I hope, at the coming anniversary of the Missionary Society, some one will move an amendment to the constitution, and have it passed, recognizing the equality of the Board and Missionaries; making it understood, that they are only brethren, and fellow laborers in the missionary work. Could this be effected, and the Board relieved from the responsibility of holding the foreign missionary by leading strings, an important, if not an insuperable obstacle to obtaining suitable candidates for the Foreign Missions would be removed. VOLTT.

SCOTT, N. Y., August, 1865.

WE ARE GLAD TO HAVE OUR READERS POSTED ON ALL SIDES OF EVERY IMPORTANT QUESTION; AND THEREFORE CHEERFULLY MAKE ROOM FOR THE FOREGOING COMMUNICATION.

We must confess, however, that we are a little puzzled to decide what the writer wants. The impression made upon us, in reading his article, is, that there is something about the Missionary Board, or the Missionary Society, which he does not like; but precisely what it is, we are unable to tell. He certainly will not hold the Missionary Society responsible for the action of the Associations in favor of carrying on missionary operations through one organization instead of half a dozen. Nor should he hold the Missionary Society responsible for the opinions expressed on a question of policy by individual members of the Society or the Board. As to Bro. Bailey's statement, that his mission had the approval of the Board, we fail to see in it any indication of a rising "Power," or any onslaught upon the independence of the churches. The statement is no doubt true, and we have not a question that the Missionary Board would be glad to see any number of similar missions started and carried through in the same way. Finally, what does our correspondent mean by the "equality of the Board and the Missionaries?" The Missionary Board is simply a Committee, for the time being, to receive the contributions of the churches, "appoint missionaries, select their fields of labor, fix their salaries, give them instructions, and transact generally such business as may be necessary to secure the designs of the Society." Now what is meant by "equality" between such an organization and its missionaries? Does it mean that the missionaries shall likewise have authority to "select fields of labor, fix salaries, give instructions, &c.?" Of course, no thoughtful man would use the expression with such a meaning. We confess ourselves unable to discover in that oft-repeated expression any practical significance.

A SURPRISE.

On the evening of Aug. 9th, a company of about forty young people, and eight or ten older members of the society, unceremoniously assembled at the residence of Eld. James E. N. Backus, in Watson, for the purpose of making their pastor an evening visit. A bountiful supper was provided during the evening, of which all partook, and the occasion passed off very pleasantly to all, and very profitable to Eld. Backus, as the company did not leave until they had placed in his hands a substantial token of their regard for him. It is worthy of notice, that this

affair was started and managed by those who have but recently returned from the field of battle; and thus it is that our brave boys, having faithfully served their country, now come home to enjoy the society of their friends, and aid in sustaining the preached word. May they all, and always, be valiant soldiers in the army of the Lord.

MARRIAGES AMONG FREEDMEN.

General Rufus Saxton has undertaken to establish regulations in relation to marriages among the late slaves. The order was issued at Beaufort, S. C., on the 11th of August. The fourth section determines the status of conjugal partners, etc., as follows:

First—The marriage of all parties living together as husband and wife at the time of obtaining their freedom, or solemnized since obtaining it, will be acknowledged as legal and binding.

Second—All parties whose marriage was only a mutual agreement between themselves, with no public form or ceremony, are required to have their marriage confirmed by a minister, and obtain a certificate of the same.

Third—No parties having agreed to enter the marriage relation will be allowed to live together as husband and wife until their marriage has been legally solemnized.

Fourth—All parties claiming to have been married, but separated by slavery, and having no certificate of their marriage, must obtain from some society or church a permit for their reunion, before they will be allowed to live together as husband and wife.

The same section also defines the relations of husbands to the wives had by them while in the state of slavery:

Fifth—A wife, when restored to freedom by her husband, if he be living with no other wife, shall be received by him as his lawful wife, except for moral causes.

Sixth—If a man living without a wife find two wives restored to him by freedom, the one having children by him and the other not, he shall take the mother of his children as his lawful wife, unless he show cause, as provided in section III, rule 4, first.

Seventh—If a man living without a wife shall refuse to renew the marriage relation with a former wife restored to freedom, who may desire such renewal, there being no moral or legal objection to the same proven by him, he shall be held responsible for the support of such wife, and also of all his children by her, so long as they remain minors.

Eighth—No man, failing for want of cause proven to obtain a release from renewing his marriage relations with a former wife, will be allowed to marry another woman so long as such wife may live, or until for just cause she shall have married another.

Ninth—Every man marrying a woman having children shall be responsible for their protection and support so long as they remain minors.

Tenth—A husband living with a wife, having no children by her, may be permitted to take a previous wife, provided:

First—He have children by such wife who are still minors.

Second—That such wife have no other husband known to be living.

Third—That his present wife assent to such change of their marriage relations.

Eleventh—If a former wife utterly refuse, upon application made by the husband, to renew her former marriage relations with him, he may notify some society or church of the fact of such refusal, and ask for a release from said wife. If, after due notice given by such society or church to the wife refusing, she fail to show any moral or legal objection, as provided for in these regulations, to the renewal of her former marriage relations with him, then the society or church acting in the case shall grant to the man a release from all his obligations to her as a husband and for the support of all his children by her.

The concluding remarks of the General declare that "the sacred institution of marriage lies at the very foundation of all civil society. It should be carefully guarded by all the agents of this Bureau. It is hoped these rules may do something to correct a monster evil, which meets us at the very threshold of our work."

MISSIONARY SEMINARY OF BAILE.

The "Missionary Institute" of Baile has been in operation a half century, and celebrated its fiftieth anniversary in July. Three of its graduates have recently taken orders in the Church, two of whom are connected with the African missions, and the other is under appointment for China. About eighty-eight have gone into the employ of the London Church Missionary Society, having received Episcopal ordination. The managers of the institute belong to the Lutheran and other Reformed Churches.

SOUTHERN EPISCOPALIANS.

The Episcopal Diocesan Convention of Georgia has been in session at Athens. A committee appointed to consider the subject of reunion with the church at the north submitted a report, which was adopted. It expresses a strong desire for reunion, and contains two resolutions, first, that the Diocese of Georgia will resume its old connections whenever the Bishop shall consider such course consistent with the good faith due to the Bishops in the late Confederate States, and secondly, that deputies

shall be elected to the General Council of the church in the southern States, with the understanding that if the Bishop thinks it necessary, they may represent the Diocese in the General Convention to be held in Philadelphia.

ANTIOCH COLLEGE.—The trustees of Antioch College, in Ohio, have invited Gov. Andrew of Massachusetts to become the President of that institution, and he will probably accept the invitation. If he does, he will be the third President contributed by Massachusetts to this Ohio College. What Horace Mann did for it, the world partly knew before he died, and has learned more fully from his life recently published. Within a few weeks after his death, Thomas Hill was chosen his successor, and continued his work until Antioch gave him back to Harvard. And now Ohio beckons again to Massachusetts. She took Horace Mann in 1852, just as he was about to become Governor of the State. She calls for John A. Andrew as he is leaving that post after five years of arduous service. And although Gov. Andrew is known most widely as a statesman of great abilities, there is probably no man, either in Massachusetts or out of it, who is better fitted than he for the peculiar work which the President of Antioch College has to do.

MISSION TO THE SHANS.

Mr. Bixby, under date of March 15th, sends a narrative of his fourth tour over the mountains, and expresses the purpose to make one more journey during the traveling season. He speaks of a church and school springing up in a new place, and the planting of another Shan settlement in the vicinity. The first Shan convert walks six miles, with his wife, to attend worship, on Sunday. A new chapel has been built by another heathen village. The Sankooos are still calling for teachers, and a native preacher has promised, if his present place can be supplied, to go to them. A young Geokho convert has recently died, "probably," says Mr. Bixby, "the first of his tribe among the blood-washed through."

WORKING OF PEW RENTS.

A correspondent of the Springfield Republican describes the working of the pew rents in an orthodox church. Expenses about \$1000. Income of renters, \$60,000, ranging from \$20,000 down. Highest rent, \$24. Single seats for factory girls, \$6. He says:

"Now, if the \$20,000 man paid in the same ratio with the factory girl, with her income of \$200, he would pay \$600; if she paid in the same ratio with him, she would pay 25 cents. If all paid an equal ratio of 2 per cent. per annum on their published incomes, the church would have enough to pay all its ordinary expenses, and \$200 besides."

CHRISTIANITY IN JAPAN.

Rev. G. F. Berbeck, an American missionary in Japan, writes that the prejudice against foreign influence among the Japanese is gradually disappearing. He says:

"This people are eager for foreign books, and it is my firm conviction that, but for the severe edicts against Christianity, the Bible itself, translated from the Chinese, would have been republished here before this day. The Japanese, with all their moral depravity and gross vices, are an inquiring race, with a good deal of common sense, and very apt to learn."

THE ATLANTIC MONTHLY, AND OUR YOUNG FOLKS.

Both have been furnished us by Ticknor & Fields. Our Young Folks is eagerly awaited every month by all the boys and girls who are fortunate enough to have it. The Atlantic has the following table of contents:

Goupon Bonds, I, by J. T. Trowbridge; Wilhelm Meister's Apprenticeship, by D. A. Wasson; Needle and Garden, IX; Scientific Farming, by Gail Hamilton; Dr. Johns, VIII; by Donald G. Mitchell; Natural History of the Peacock, by T. W. Parsons; Up the St. Johns River, by T. W. Higginson; A New Art Critic, by Eugene Henson; The Luck of Abel Steadman, by the author of "Life in the Iron Mill"; Sonnet, by T. B. Aldrich; The Capture of Jeff Davis; The Chimney Corner, IX, by Mrs. H. B. Stowe; A Visit to the Edgeworths, by Mrs. Farrar; On a Pair of Old Shoes, by Charles J. Sprague; Commemoration Ode, by J. R. Lowell; Our Militia System.

HARPER'S MAGAZINE FOR SEPTEMBER.

has been received. The contents are as follows:

September; A Trip to Bodie Bluff and the Dead Sea of the West; Love in a Hospital; Miss Pink's First Season; Sketches of Social Life in China; Tom Mallory's Revenge; Anesthesia; The Pond House; Milford; Armadale; The Helmsman; Street Education; Margaret Bronson; Hannah Fanthorpe's Sweetheart; Our Mutual Friend; Recollections of an Old Fogey; Monthly Record of Current Events; Editor's Easy Chair; Editor's Drawer.

WATERVILLE COLLEGE.

Hon. J. Warren Merrill, Mayor of Cambridge, Mass., has given \$10,000 to Waterville College, to endow the Professorship of Natural History and Chemistry. The trustees of the college have voted to name the professorship after the donor. Waterville College has received \$160,000 during the past year.

MADISON UNIVERSITY, AT HAMILTON, N. Y.

made three Doctors of Divinity, and one Doctor of Laws, at the recent anniversary.

Richmond and Massachusetts recently had a conference with the ministers of the white churches, in order to ascertain whether they could not harmoniously work together. The colored churches demanded equal rights in the General Association, and a fraternal relation to the Northern churches, in which they expressed the greatest confidence. These requests the white Baptists are unwilling to grant, and the colored churches will therefore effect an independent organization.

RELIGIOUS INTELLIGENCE.

The Southern bishops of the Protestant Episcopal Church are not agreed as to the expediency of reunion with the dioceses of the Northern States. While the Bishop and Diocesan Convention of Texas have resolved to re-connect themselves at once with the General Convention of the United States, Bishop Green is of an entirely different opinion, "his decided preference" being that the Churches, North and South, "remain two separate organizations."

As an argument in favor of negro suffrage, it was stated at a meeting in New York, that the census shows that the negroes in that city pay twenty thousand dollars more than the cost of their own poor; that in proportion to the population, thirty-seven of them went to the war to every twenty-five white men; and that the number who cannot read is only one in seven, while of the whites it is one in five.

The Minutes of the New School Presbyterian Church for 1865 have just been issued. The total membership of the body is given as 143,645, being an increase of 5571 over last year. The number of churches connected with the body is 1479, and the number of ministers 1694. Contributions last year to domestic missions, \$94,507; to foreign missions, \$119,395; to education, \$76,833; to publication cause, \$46,805; miscellaneous, \$501,141.

It is probable that the Society of Friends will be represented in the Commission appointed to meet the Cherokee, Chickasaw, and many other Indian tribes, in grand council, on the 1st of September. The object of the Government is to secure peace among them by improving their social condition and by removing as far as possible some of the causes which have heretofore provoked them to hostilities.

The Alumni of Washington and Jefferson College, Pa., have raised \$10,000, the interest of which is to be appropriated to the support of Rev. Wm. Smith, D. D., who was for more than forty years a Professor in that College, and who is left poor in his old age. After his death the principal goes to the endowment of the College.

Dr. Earle, of the Northampton Insane Asylum, Dr. A. W. Thompson, and other gentlemen in Northampton, propose to form a stock company with thirty \$1000 shares, to carry out the plan of erecting a desirable residence for invalids upon Mount Holyoke.

Rev. Wm. McCoun, pastor of the Congregational Church at Tonica, Ill., was recently killed by a railroad accident, while on the way to the bedside of his dying mother, and his remains arrived at her residence in Cambridge, Ohio, in season to be buried at the same hour with hers.

After a Springfield pastor had married a couple, the other day, the bridegroom asked if there was anything to pay. The minister having stated that the law allowed him \$125, the happy fellow informed him that though he had not a cent with him, he would send him down \$250 by stage.

The National Congregational Council adopted a report, stating that it is desirable to establish a Congregational house, costing \$100,000, in Boston. It is supposed that \$50,000 of this amount can be raised in that city—the remainder in all New England.

Rev. Dr. Magoon and wife, of Albany, N. Y., on the twenty-fifth anniversary of their marriage, July 17th, had a "visitation," with a present of a superb table set of twenty-five pieces, solid silver, elegantly inscribed.

A convention of preachers, deacons, elders, and other religious teachers of Missouri, was called in St. Louis on the 25th of August, to consult in regard to their duty in connection with the oath they are required to take by the new State Constitution.

Mr. Daniel Drew, of New York, has built a Methodist Church at Carmel, Putnam Co., N. Y., at a cost of \$7,000. A marble tablet has been placed upon the front of the church, bearing the inscription:

