

VOLUME XXXI—NO. 35. ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 26, 1875.

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The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, Aug. 26. N. V. HULL, EDITOR.

CONFERENCE AND THE ERIE RAILWAY.

Excursion Tickets, to attend the General Conference at Alfred, have been offered by John N. Abbott, Esq., General Passenger Agent of the Erie Railway, on the following terms: For 100 tickets or over, from New York to Alfred and return, \$10 each; for 50, and less than 100, \$13 each; from Binghamton to Alfred and return, \$5 each.

Friends wishing to avail themselves of these very generous offers should report at as early a day as possible, that no disappointment may occur. Let each society be thoroughly canvassed at once, and the number that will attend from each, and no more, be reported to this office, that all may be notified through the Recorder what terms may be depended on, and the Agent of the Railway will be informed of the number of tickets wanted, both at New York and Binghamton.

SEVENTH-DAY ADVENTIST GENERAL CONFERENCE.

We arrived at Battle Creek on the 13th of August, and found our Advent friends were, with matters of business, uniting a camp meeting, which had then been of several days continuance. We were received with every mark of respect, and this seemed really to ripen into affection, so that not a few tears were shed when we bade each other farewell. This was as true of the leaders as of the membership in general. On our arrival, Eld. White took us under his care, and from then to our parting showed us every attention possible, in which service Mrs. White heartily joined, nor was their care scarcely more unremitting than that of the entire edifice.

There were on the grounds ninety-one family tents, and the average attendance of Sabbath-keepers was supposed to be about fifteen hundred. There were generally three sermons a day, one by Eld. White, one by Mrs. White, and one by Eld. Smith. Besides these, several social meetings were held each day by the congregation at large, and also prayer meetings were held in several or all of the tents. Some of these were very spirited and refreshing. Of the sermons preached, several were designed to win converts to the Seventh-day Advent faith, and to strengthen the confidence of the membership. These discourses were able and seemed greatly to encourage the brethren. The discourses, however, of Mrs. White were exceedingly earnest in favor of reform, and the necessity of a true Christian life, such as any one might hear with profit.

On First-day, the congregation became very large, numbering, it was supposed, some five thousand, but the weather was stifling, alternating between sunshine and rain, so as to largely interrupt the order of the exercises, and yet we cannot but hope that much good was done. In the evening, we spoke to a congregation of about twenty-five hundred, who listened with absorbing interest and solemnity, and we are comforted with the hope that not a little good was done.

On Second-day morning, the General Conference was opened, Eld. White, the presiding officer being in the Chair; the regular order of business being pursued until noon, when the Conference adjourned to the call of the President, its business being nearly completed. By the kindness of Eld. White, attended by a number of prominent brethren, we were now shown the public buildings of our Advent brethren located at Battle Creek. Of these, three are connected with their publishing interests. These are of brick, and all built after the same model. The third of these is just built, and as yet no business has been done in it, but it is to be immediately occupied. In these buildings, several tons of printed matter, in the form of books and tracts, are awaiting distribution. Their meeting house is an excellent building, but already demands enlargement on account of the rapid increase of the congregation.

After partaking of refreshments, we were shown through their scarcely finished school building, a noble structure, built of brick, and in the most substantial manner. Also, its location, the grounds, and everything around it, are of the most inviting character. In this movement we bid our Advent brethren a hearty "God speed," firmly believing that to them it will be a well-spring of life.

Attention should at least be called to one more of these noble enterprises, which is their Health Institute, into which are already gathered some sixty invalids. The success attending their endeavors in this department of their labors is most hopeful.

One thing more should be noticed in this connection, which is that the most beautiful portion of the city of Battle Creek is occupied by these public buildings, and these are surrounded by a strong and earnest body of Sabbath-keepers.

These interesting rambles being ended, we left to meet other en-

gagements on our journey home, while our kind attendants returned to the camp ground, where a sermon was to be preached, and the ordinance of baptism administered to several candidates. On the next morning, a farewell meeting was to be held, and then was to come the great separation.

Besides what the Seventh-day Adventists are doing this side the Rocky Mountains, they are making themselves felt on the Pacific coast, where there are already one thousand Sabbath-keepers. Here they are showing the same energy that they have in the East, having just sent on one of Cottrell & Babcock's excellent presses to Oakland, from where they are to send, out by the millions their papers, tracts, and books. In San Francisco, they are about to erect a house of worship at a cost of some sixteen thousand dollars. In the Walla Walla valley, they have a growing church with a good meeting house. Their mission in Europe, under the care of Eld. J. N. Andrews, also promises to be a success.

We have thus in a general way put before our people the present condition of this body of Christians, in whom we, as Seventh-day Baptists, have a deep interest. They are true to the doctrine of the Sabbath, and wherever they go are earnest and able defenders of God's law.

It is also due to them and to us to say that they earnestly desire peace with our people. They unfeignedly regret any occurrences, the tendency of which has been to alienation. They understand the points of doctrine in which we differ from them, and their leaders advise that their evangelists do not seek to propagate them among us, but that they occupy in their discourses ground common to us both. For ourself we believe that the operations of time will after a series of years bring the two bodies into such accord as to cause dissensions to cease. On the question of the Sabbath we are one as we are one in the love of God; and in the defense of God's disordered law we have not only to occupy common ground, but in the strife we are to stand side by side. This we can do without any sacrifice of principle on either side. We sincerely regret and even deplore some of the doctrines held by our Seventh-day Adventist friends, believing them unsound, but live in the belief that time will essentially modify them. God be thanked for raising up this earnest body of Sabbath reformers, and greatly increase their numbers and strength, and also stimulate us with a zeal like theirs, that shall alike harness us for the coming battle!

"PERILS OF OUR YOUTH."

At the National Sunday School Assembly lately held at Fair Point, Rev. Dr. Hatfield of Philadelphia, in an address on the "Perils of our youth," said: "Skepticism was another source of peril, and still others were low views and loose practices with regard to the Christian Sabbath. People had no business to pursue secular work on Sunday. They had no more right to do so than to lie on Monday, steal on Tuesday, and commit adultery on Wednesday." We have always known that Doctors of Divinity, as well as some other men, could, when excited, say very foolish and unwise things, and the quotation above fully justifies our position. Now the duty of resting or working on a given day of the week is determined by an appointment of God, and is made known to us by the Scriptures. No natural law determines a matter like this. It is only sinful then to work on the first day because God has forbidden it. If he has forbidden it, where is the inhibition written? There is a commandment forbidding the doing of work on the seventh day, but we never read one forbidding it on the first day. Now is it supposable that he does not, what business has he to attempt to instruct a convention like this? We work on the first day of the week because God has appointed, resting on the seventh according to the commandment." If Dr. H. can show that it is sinful to work on the first day, then by our own confession we are guilty. If he can not, then he is guilty of bearing false witness against his neighbor, and that too in the name of God!

"THE SABBATH QUESTION."

Under the above caption, the Elgin Courant of July 16th, reports our lectures on the previous evening: "Last night, the Rev. W. M. Jones of London, and the Rev. N. W. Gardner of Illinois, lectured on the 'Sabbath Question' in the Concert Hall. Both gentlemen went into lengthy arguments to substantiate what they believed, viz., that the Seventh-day is not the 'First-day' of the week in the Sabbath of divine appointment. The speaking lasted two hours and a half, and the conclusion, considerable impatience was exhibited, which was resorted to by the lecturers, who were far from independent, having come from London to Elgin of their own good will, and bearing their own expenses. At the termination of the addresses, questions regarding the points under discussion were put by Dr. Whyte, Mr. James S. C. of Stouffville, and Mr. Norris, shoemaker. Most of these questions the reverend gentlemen refused to answer, but expressed their willingness to communicate with parties, and allow the correspondence to be published. The hall was well filled. The meeting was opened and closed with prayer."

All the direct questions were answered. Those of an impertinent and personal nature were not answered. The reporter omitted to state that owing to frequent interruptions, the meeting lasted two hours and a half; and that from the opposite end of the hall, we received some sound advice on attending to our proper business, and of going "into all the world, [verily we are in a fair way of going over a good deal of it,] and preaching the gospel to every creature." From the appearance and manner of our advisor (!) we judged him to be sound—himself, and therefore we had nothing to say. W. M. J.

THE NATIONAL SUNDAY SCHOOL ASSEMBLY.

The second session of the Assembly commenced Aug. 3d, 1875, at Fair Point, Chautauque Co., N. Y. Fair Point is reached by steamers from the villages of Jamestown and Lakeview, on the Atlantic and Great Western Railroad, distant respectively twenty and sixteen miles.

As the object of the writer is to indicate, as well as he may be able in a single article, the work contemplated and performed by the Assembly itself, no attempt will be made to describe the scenery along the river and lake to the place of meeting, other than to say that doubtless, like much other American scenery, it compares favorably with that of other lands. The work of the Assembly commenced Tuesday evening, Aug. 3d, with a vesper service, led by J. H. Vincent, D. D., Superintendent of Instruction. This kind of service, together with Bible readings, was frequently held during the entire session, and formed a very important and impressive part of the Assembly's work. After this opening, several speakers were called to the platform, among whom I noticed Dr. Hodges, Edward Eggleston, Lewis Miller, President of the Association, and O. F. Presbury of Washington. The object of the gathering and various features of the Sunday School work were presented by the speakers of the evening.

No better idea of the work contemplated and performed can be given than by noting the more essential parts of a single day's programme. I select from that of Thursday, Aug. 5th. At 6.45 A. M., morning prayers in five tents; at 8 o'clock, a meeting for prayer and praise; 8.50, what were termed the "working hours," and they were really such. The Assembly was divided into four sections, the lesson the same in all. This was the regular normal class drill; teachers selected from among those known to be efficient in such work. The subjects for this hour were: 1st. The divine origin and mission of the Bible; 2d. Classification and design of the several books. The method of study was in from the following order: 1. Man made for God—a religious being. 2. Man separated from God, and is a sinful creature. 3. God a kind Father. 4. Hence a special revelation reasonably expected, both from God's goodness and man's necessities.

II. Argument from science. 1. It destroys the credibility of the sacred books of other religions. 2. Leaves the Scriptures intact, and gives them the weight of its authority. III. Miracles. 1. By the character of the deeds performed. 2. Testified to by credible eye witnesses. 3. Had reference to the glory of God, and the good of men. IV. From history. Language, monuments, MS. versions, secular history, geography, manners and customs of the people. V. Prophecies already fulfilled. Concerning the Jews, Tyre, Nineveh, Babylon, Chaldea, Medo-Persian, Grecian, and Roman empires; concerning Christ.

At 11 o'clock, addresses on church training, and work in the Sunday School by Rev. G. A. Poltz of Newark, N. J., and on country schools by J. M. Freeman, D. D., of Philadelphia. At 2.15 P. M., a lecture on the International Lesson system by Warren Randolph, D. D., of Philadelphia. At 3.30, normal class conducted by J. H. Vincent. At 7.30, praise service, with solos, duets, choruses, &c. At 9.15, stereopticon exhibition—wonders of Canada.

This programme was varied each day; normal classes, however, were assigned for each meeting. No part of the Assembly's work contributed more to its real worth than these normal class drills, and right well were they appreciated, judging from the numbers attending them, and the interest manifested in the various subjects investigated.

While it is true that the ground occupied was owned and controlled by the Methodist Camp Meeting Association, yet it was also true, that as the name indicates, it was a National Assembly of Sunday School workers, though it did come near being international, as there were two or three representatives from Canada, and Rev. Oscar Littlewood from Bath, England; and was from the established church. The working force seemed to have been made up without respect to denominational lines. Among the representatives from the different denominations were Drs. Theodore L. Cuyler, Justin D. Filton, and Edward Eggleston of Brooklyn, N. Y., Drs. C. F. Deems of the Church of the Strangers, New York, and J. M. Reid of the same city, Drs. H. M. Hatfield, Richard Newton, and Warren Randolph of Philadelphia, Rev.

C. H. Fowler, LL.D., of North-Western University, Evanston, Ill.

Our women authors and lecturers were represented by Mrs. Emily Huntington Miller, who read a story entitled, "The Parish of Fair Haven." The reporters were asked to report this, as it was copyrighted, and about to be published. Those who are fortunate enough to obtain a copy of this work, will, I think, find the common objections to missionary labor as clearly and forcibly answered as are often found; an excellent book in my estimation for all Sabbath School libraries. Miss Frances E. Willard of Evanston, Ill., gave a lecture, showing the relationship which exists between Sunday Schools and temperance.

The limits of this article will not admit the mention of all the subjects treated upon, much less an attempt at a synopsis of the lectures and sermons themselves. It is enough to say that many of them were of a very high order, and in every way worthy of the men and the occasion. Dr. Vincent paid a very complimentary tribute to the Seventh-day Baptists as a Christian people, giving them the credit of being faithful students of the Bible, earnest, efficient teachers and defenders of the same. Bro. G. H. Babcock of Plainfield, N. J., was immediately upon his entering the grounds, selected by Dr. Vincent as a teacher in one of the normal classes; others I noticed among the teachers in the regular Sunday School on First-day.

Several of our people were present during the whole or part of the time the Assembly was in session. Instruction was given in primary class teaching by Mrs. Geo. Partridge of St. Louis, Mrs. Dr. Knox of Elmira, and Mrs. S. W. Clark of Newark, N. J. Though they differed quite materially in their methods of conducting primary classes, yet all showed themselves perfectly at home in their respective departments of work. The kindergarten method of instruction was very ably represented by Madame and Miss Krieger, who gave lessons daily to select companies who desired instruction in that branch of education. The musical department was under the direction of Prof. P. P. Bliss of Chicago, W. H. Sherwin of Newark, and Eden Tourjee, Musical Director, of Boston. Of the ability of these gentlemen there is no need of speaking, as they have a well earned reputation as composers and musical directors. The Tennesseans, a troop of colored singers, were present about ten days, and no one thing would call the masses together sooner, or hold their attention closer, than the singing of this company, and with nothing was there a more universal expression of satisfaction. They sang mostly the plantation hymns of the South, that used to do so much to keep up the hearts of the negroes during the days of slavery, and also kept alive a somewhat correct religious sentiment among them. They are intending to travel through the country the coming Fall and Winter, giving concerts, the avails of which are to be used toward the building and furnishing the Central Tennessee College, a school for the education of their own race. Among the many advantages offered for the better qualifying of Sabbath School teachers, not the least is that of the outdoor miniature of Palestine, Jerusalem, and the Tabernacle. As the Chautauque Lake must be used for the Mediterranean Sea, and as it has the misfortune to lie on the wrong side of Palestine, of course it reverses the points of the compass, and unless care is taken, confusion is produced in the minds of the explorers, in regard to the direction of one place of interest from another. With the points of the compass well fixed in the mind, the cities, villages, mountains, as also the Sea of Galilee, River Jordan and Dead Sea appear in their proper positions. The Dead Sea is kept at a respectable and proper depression by the use of a steam pump, which is running most of the time. To Rev. W. W. Wythe, M. D., is due the credit, both for the conception and execution of this beautiful piece of sacred topography, though some who are inclined to give to Dr. Vincent the honor of everything connected with the Assembly, ascribe the conception at least to him.

It is said, I think in the Bible, that the Jordan did at stated periods overflow its banks, so of course our little Jordan, to be true to nature and the Bible, must do likewise, but as is often the case, such things are a little overdone, so it was in this instance, for during a heavy shower, not only did the river leave its bed and banks, but it completely submerged Jericho. Had Joshua appeared before the city at such a time with his army, he would have had no need of his trumpets of ram's horns, for the people would have been drowned, and not a soul could have escaped. It is said by former visitors that the grounds have been very much improved since last year, in general appearance. The New Jerusalem, as it is called, for the reason I suppose was not there last year, is very justly among the great attractions. It is laid out on a scale of one foot to three hundred, and it is said to be very accurate by those who have visited the modern city. Mr. Watson is the builder, and might frequently be seen giving explanations to large companies who were gathered near.

The Jewish Tabernacle and Egyptian pyramid are on the hill, some distance from Palestine, and both are interesting to Bible students. Upon the countenance of many who enter the tabernacle could be seen an expression of seriousness, and sometimes of awe, and especially so as they would carefully draw aside the veil to look at the mercy seat within the Holy of Holies, but occasionally one would take hold of the veil as though he would rend it, and in twain before its time. Lectures were given and explanations made, each day to such as cared to visit these miniature editions of the Holy Land and temple. An oriental house has also been erected, in which was kept a museum of curiosities, among which was an Egyptian mummy, who, during one of the many showers we had, was said to have suffered more from water than he had for the last three thousand years.

The number of people increased from the first day of the Assembly, ranging from three to twenty thousand, reaching the highest point on the twelfth, the day that welcome was given to President Grant and suit. They came upon the grounds about 5 o'clock P. M., remained till the next evening, spending Sunday with the Assembly, and quietly left, unobserved except by perhaps fifty or sixty persons who chanced to be near the boat landing, as interesting services were at the time going on at the stand. The want of space forbids the relating any of the many incidents that occurred while waiting for, and during the greeting of the Presidential party. President Grant made one of his characteristic speeches, the essential points of which I was unable to hear. It was rumored that Vice President Wilson and ex-Governor Benton were on the grounds, but this was probably a mistake; at all events, if they were preferred to remain in camp. The general arrangements for such a multitude transiently thrown together, were upon the whole very good, creditably executed; the Methodist doctrine of perfection, however, could hardly be set up for them. Dr. Vincent, who is the master spirit of the whole concern, certainly has great executive ability, as well as a manly, Christian disposition.

It was perhaps a fault of the programme that it was so massive as to necessitate the rushing from one thing to another in such rapid succession as to endanger the mental equilibrium of such as attempted to absorb the whole, for there was no way that I could see for one to get the whole, but upon the principle of absorption. Much dissatisfaction was expressed with the ticket system; the issuing of tickets with coupons attached, the details of which I am unable to explain, only this was very clear, that it was intended to correct the abuse of family tickets, as practiced last year, when one such ticket would meet the actual necessities of a whole neighborhood. If one wished to stay within the enclosure the whole time, a fifty cent ticket was all that he needed; if otherwise minded, a coupon ticket was the thing to have, and I suspect that which caused the faultfinding was that these coupons interfered with the sharp practice of last year. I could not resist the impression that the sanitary department either was not thoroughly organized, or its regulations not well executed. Nothing but the brief stay of such a multitude together, in hot weather, could prevent the most serious results unless greater care should be taken in the disposition of the refuse matter that came from about one hundred and fifty cottages, and about twice that number of tents. The people in most of these were boarding themselves, with few conveniences for housekeeping, and the accumulations, in fearful proximity to many of them, were simply enormous as well as dangerous. It is to be hoped that more care will be exercised in this department another year, should the Assembly be held there. It is as I suppose intended to be a permanent thing, as the following resolution was understood to have been passed at a meeting of the trustees of the Camp Meeting Association:

Resolved, That we offer our charter, with its obligations and privileges, to the Executive Committee of the Sunday School Assembly, and if such proposition shall be entertained by said Assembly, secure such legislation as will transfer the said charter to the Assembly when properly organized.

SABBATH REFORM CORRESPONDENCE—FOREIGN.

51 West Regent St., Glasgow, July 29th, 1875. J. B. CLARKE, Cor. Sec'y American Sabbath Tract Society: You probably wonder that I have not written to you before. The reason is that I have not had sufficient quiet until now. On the 28th of June, I secured two furnished rooms, with attendance, at twenty-seven shillings per week including fire and gas, with a deduction of two shillings in case we occupied them a year; and we board ourselves. Mr. Willis thinks they are very cheap, considering the location in the heart of the city. On the 30th, I started for London, going through in ten and a half hours, passing among very beautiful scenery. Bro. Jones and wife, and Bro. Barber met me at the station.

The next day I passed the place where Joseph Davis accumulated most of his property, as a dry goods merchant, after his release from prison. Also passed the spot where John James was taken from his pulpit on the Sabbath, and where his head was raised on a pole in front of his chapel, after having been hung and quartered. Subsequently, I passed over the bridge where John Trask was led hither to a cart, and whipped the distance of a mile and three quarters, as near as I could calculate by counting my steps. His wife died in prison after fifteen years incarceration. While these noble men and women willing suffered thus out of love to Christ who shed his blood to magnify the law he proclaimed from Sinai, many of their degenerate children chose to cast it aside and trample it with his blood under their feet, to gain favor with men and the pleasures and profits of this world. How they can look Christ in the face and call him Lord is a marvel, since he has clearly declared that he will repudiate all who refuse to obey.

I preached three times in the Mill Yard chapel during my stay. The congregations seemed very small compared with those I had been accustomed to stand before. The membership of the church has increased some since Bro. Jones commenced his labors there. He is evidently doing a good work, especially in calling attention to the Sabbath question, in his Memorial, advertisements and correspondence. Having just completed a tour to the different places of interest, I am prepared to say that I consider the representations, respecting them in the past, mainly correct.

Bro. Barber of London is a young man, of few words, and apparently sound in judgment. He seems earnest and self-sacrificing in his work of Sabbath reform; poor in the things of this world, but appears rich in faith.

After spending two weeks in London, and having our plans matured by consultation and correspondence, Bro. Jones and myself went to Great Grimsby on the 14th of July, and were met at the station by brethren Molyneux and Greenmitch, who took us to our hotel and spent the evening with us. Grimsby contains about 25,000 inhabitants. Mr. Greenmitch had been a Methodist, but through the agency of Mr. M. had just come to the decision to keep the Sabbath of the Lord, and be buried with him in baptism. They are both about thirty-five years old, and are engaged in the wholesale fish business, in which they are evidently prospering. They had secured the Temperance Hall for us to lecture in, and had advertised thoroughly both in the papers and by hand-bills, all at their own expense, to the amount of about 20 12s, so that our visit cost us only the railroad fare and hotel bills. As we were about to leave, Bro. Greenmitch signified to us that if he was successful in business we might each expect 25 sh year from him for the spread of Sabbath truth. Bro. Molyneux made no definite promise, but I inferred from his conversation that he had adopted the rule of dedicating one-tenth of his income to benevolent purposes; and as he is thoroughly earnest in this reform I trust a liberal share will be devoted to it. I was much pleased with the case to employ him a portion of the week regularly to work throughout that region. I have authorized him to do so, and I will be responsible for his pay until I get an answer from the Board. The interest excited there by our visit renders it more imperative that such special effort should now be put forth. Bro. Scott is studious and intelligent, and with experience he can do good I think as a lecturer. I hope the Board will take the matter under consideration. In a letter just received from him in reply to mine, in reference to his work, he says: "As to devoting myself to this Sabbath work, nothing would give me more pleasure. I will do the utmost in my power to make my work effective. I shall be glad to receive a note stating when my services shall be most favorable, and when and how I am to be paid, and to whom I shall report, and how often." I have just replied, requesting him to begin at once, and devote two days in each week to the cause, and report to me monthly, or often if the interest demands. And I have engaged to forward his pay monthly, less the amount he may collect on the field, until I hear from the Board in reference to the arrangement.

We are in usual health. Mrs. W. joins me in kind regards to all. Yours for God and his truth.

The letter referred to in the foregoing report, under date of Elgin, July 21st, says: "In reference to the too late to do any good; though we had made careful inquiry. The telegraph stations were closed, so we could not let them know why we did not appear. But the next morning we found Bro. S. waiting for us at the station. We immediately got new hand-bills printed, and secured their distribution, and the result was a congregation of nearly two hundred. I send a letter from Bro. Scott written the second day after we left, which will give you an idea of the impression made. There were two or three who seemed anxious to checkmate our influence, and draw attention away from the real issue. After we retired to our lodgings, a Baptist brother, who is a merchant, and had been investigating the subject for some time, came in and said to us, 'You have taken away every shadow of a foundation from us, and have left us nothing to stand upon.' I shall think it strange if he does not soon commence to practice according to his convictions. Elgin is a place of five or six thousand inhabitants. Sister Jones met her husband at Glasgow on his return, and she and Mrs. Wardner started with us on Fifth-day evening for Belfast. We arrived there at half past six the next morning. Bro. Chism, and wife and Miss Courtenay met us at the wharf. Bro. C. had advertised in nine daily papers and three hundred hand-bills, Sabbath lectures on Sabbath and Sunday at 4 P. M., in Victoria Hall. Bro. C. keeps a clothing store for seamen, and was once a seaman himself. He is about thirty years of age, an independent thinker of good abilities. He and his wife and Mrs. Courtenay and daughter keep the Sabbath strictly. Several others are convinced, and wish to keep it, but have not yet resolved to risk all for Christ and truth. At half past, two P. M., on Sabbath, we held a social religious meeting at Bro. Chism's, fourteen present in all. At 4.30, Bro. Jones lectured to about forty hearers, who gave good attention, and eagerly sought tracts and papers. We then retired again to Bro. Chism's, and organized the little company for work by appointing a chairman, secretary, and treasurer, and they all agreed to meet each Sabbath for worship and the study of the Scriptures. On First-day, the audience in the hall was estimated at from 250 to 300, who listened with close attention, and several took notes, and all save one accepted tracts and Memorials. Our friends there think the impression made was very favorable, and that the people are anxious to hear more. Miss Courtenay will probably give some account of the lectures and the impressions produced, in the SABBATH RECORDER. [It was published in the issue of Aug. 12th.]

Belfast contains about 170,000 inhabitants, and is said to be the only city in Ireland that is growing. 'All our Sabbath-keepers over here are teetotalers.' You observe that in our tour we are taken to hotels for entertainment, and are thus on expense all the time. This is owing to the customs of society. Families seldom make provision for entertaining strangers except at their homes, since but few, except the aristocracy, own property; and being tenants, they are liable to be circumscribed in room and time of occupancy. There is therefore every inducement for them to limit their accommodations to the necessities of their own households. Thus it is more expensive going about here than in America, where people expect to entertain ministers and lecturers gratis. The friends here undoubtedly will do their part according to their ability in defraying the expenses of advertising, travel, hiring halls, etc. They have already manifested a generosity that is truly noble. Bro. Scott of Elgin seems to be an earnest man, winning in his manners, and highly respected. He is dependent upon his trade for a livelihood, and is about fifty-five years of age. He spends considerable time and money in distributing tracts and talking with the people. It would be advantageous to the cause to employ him a portion of the week regularly to work throughout that region. I have authorized him to do so, and I will be responsible for his pay until I get an answer from the Board. The interest excited there by our visit renders it more imperative that such special effort should now be put forth. Bro. Scott is studious and intelligent, and with experience he can do good I think as a lecturer. I hope the Board will take the matter under consideration. In a letter just received from him in reply to mine, in reference to his work, he says: "As to devoting myself to this Sabbath work, nothing would give me more pleasure. I will do the utmost in my power to make my work effective. I shall be glad to receive a note stating when my services shall be most favorable, and when and how I am to be paid, and to whom I shall report, and how often." I have just replied, requesting him to begin at once, and devote two days in each week to the cause, and report to me monthly, or often if the interest demands. And I have engaged to forward his pay monthly, less the amount he may collect on the field, until I hear from the Board in reference to the arrangement.

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We are in usual health. Mrs. W. joins me in kind regards to all. Yours for God and his truth.

The letter referred to in the foregoing report, under date of Elgin, July 21st, says: "In reference to the

impression produced by the lectures, I find that, with a very few exceptions, there is a frank admission of the truth. Some say that your statements were all that can be offered, and can not be overthrown. Others lament your departure so hurriedly, and inquire when you are coming back. . . . I gave them encouragement of your return perhaps this season. 'Courage, our Captain cries, who all our toll forewent, Toll we shall have, but he has overcome the world.' My prayer is, God bless you for Jesus' sake. JAMES SCOTT."

The above is simply an abstract. The letter was addressed to "Brothers Wardner and Jones," and is full of expressions of fraternal and Christian interest. Let us continue to pray that the cheering signs in the mother-country may increase a hundred fold. J. B. C.

THE KINGDOM OF GOD. Testimony from the New Testament. We have noticed some of the evidence found in the Old Testament, which was of a prophetic character, and arrived at the conclusion that it was to be set up at the first coming of Christ; but whether at the preaching of John the Baptist, or the birth or ministry of Christ, or the Pentecostal season is not pertinent to our inquiry. Let us now see what the New Testament teaches on this question. If the kingdom of God is to be set up after this dispensation, we will probably find that when the New Testament writers speak of it, they will invariably refer to the future for its introduction, and under no circumstances would we be likely to find it referred to as already introduced. The first statements in regard to this kingdom will be found in the language of John the Baptist, the forerunner of Christ. "For the kingdom of heaven is at hand." (Matt. 2: 1.) "Would John be likely to preach this if he thought the kingdom of heaven would not be introduced for two thousand years? I think not. When Christ commenced preaching he made the same announcement. "From this time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand." (Matt. 4: 17.) "Preaching the gospel of the kingdom." (4: 23) etc. These expressions are repeatedly used through the gospels, and more or less in the rest of the New Testament. Therefore, it must be a transaction soon to occur.

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he, that is least in the kingdom of heaven is greater than he." (Matt. 11: 11.) The present tense is used here as though the kingdom of God was already come. Perhaps the strongest passage in the New Testament to decide this question is Luke 17: 21. "Neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you." This is decisive in respect to whether the kingdom was set up at Christ's first or second coming. He could not say with any degree of reason that the kingdom of God was within you, and mean that it will not be until his second coming. There might be a question about the meaning of "within." It is susceptible of two interpretations. 1. That the kingdom of God is composed entirely of the hearts of men, in which kingdom Christ has supreme regal power, or in other words, that the text intends to teach that this kingdom is a spiritual one. 2. That the kingdom of God is among you, that is, that the disciples of Christ composed his literal kingdom. Barnes, in his notes on this passage, says: "Most critics at present incline to this latter interpretation. . . . The ancient versions chiefly follow the former." There is only one passage besides this which contains the Greek word here translated within, viz., *entos*, which is Matt. 23: 26: "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." This seems to favor the first definition of the word. The classical use of the word also favors the first definition. John the Baptist and Christ had said so much about the kingdom of God that the Pharisees were anxious to know when it would be exhibited, and he told them that it would not come with observation, that is, it would not be attended by wonderful martial achievements as they supposed it would, but that it was already in existence, yet they knew it not. They have had their followers in all ages. Some hold it in one form and some in another. It is no less Pharisaical if we believe that Christ will come in some future age with pomp and great splendor, and set up his kingdom in a physical sense. "For if the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14: 17.) This passage affords strong evidence that the kingdom was already set up when the apostle wrote this, and affords also proof that the character of it was spiritual rather than physical, which will be the next point to notice. It seems to me that I have amply proved that the New Testament teaches that the kingdom of God was set up at its first coming, of during the ministry of the apostles, which amounts to the same. It is not necessary for us to discuss the millennial question, as it is inconsistent with the position that the kingdom of God was set up at its first coming; and it is held under no such forms that it would re-

LETTER FROM ELGIN.

In my last I promised again when I returned to Elgin I would close before I started for London. I was not to start before I even had our boxes and trunk seemed to be the case for such lectures. I had account of them to be forwarded for the return. Since our return we have been trying to redeem some of our friends in regard to what we have as yet been a part.

We can not yet see the extent of our lectures. Bro. Scott was on day after we left Elgin, so far as I know. I send Bro. Clarke. He says that the editor who had hand-bills, and who reported the substance of taking pay for it, has filled his agreement, and to refund, but at least he accepted for such is as might be expected could not give a true without endangering. We must expect that presentation of the truth will awaken our friends. The truth or misstatement of more powerful than has pledged that his veil, and it is prevailing. The other day, one of a city missionary, on professing to be a first of the perpetuity and unity of the seventh-day, originally instituted, and the utter absence of evidence of a change, sacred regard shown by Christ or any of his, or New Testament, and expressed the Sabbath would yet his heaven-appointed. This must be done. Jews would be destroyed, for in connection restoration. That their preservation, and other nations and people assurance that God will accomplish in regard to such a purpose as revealed. Such was of his remarks. He stated was called to the attention about twenty years in Canada, and Seventh-day Advent coming to Scotland. This place, he brought distributed in Glasgow, Edinburgh, and the land; speaking about in this country. Thus transient sowing has been and springing up; those few tracts have toward awakening the has lately come to light God only knows. However, that we should the day of small things the leaves is working, cealed from public view. When in Belfast, Bro. He said that when a man were nearing a port, he made were pointing the of the ship, and in coo spoke of Sunday, calling bath, when his know how he knew it was since it was nowhere on Bible? This led him the question, searching tures, questioning learned



The Bible Service.

CONDUCTED BY - REV. L. A. PLATT. INTERNATIONAL LESSONS, 1875. THIRD QUARTER; REV. S. R. WHEELER. LESSON XXXVI.—THE LIGHT OF THE WORLD.

IN JERUSALEM, A. D. 32. For Sabbath Day, September 4. JOHN 9: 1-11. I. And as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, saying: Master, who did this man or his parents, that he was born blind?

TOPIC.—God manifest in giving sight to the blind. LESSON TEXT.—"Open thine eyes, that I may behold thy face out of thy law."—Ps. 119: 18. OUTLINE. I. The blind man, and the cause of his blindness. II. Christ's work. III. Christ gives sight to the blind man. IV. Testimony of the man who had been blind.

Miscellaneous. WILLY'S WIFE. BY MARY B. DODGE. The road is long and rough, you see. Far stretching o'er the prairie; And his father's horse is weary. Must stay and mind the dairy.

BENNY'S RADISHES. It was late in summer, when Benny Towers found a large paper of radish seed that had been left over from the spring gardening.

ODDS AND ENDS. It is stated that the Mississippi State University has cost for the past four years \$240,000, "a sum," says the Jackson Clarion, "which would have boarded all the pupils at the Fifth Avenue hotel, New York city, and sent them to Columbia College."

YOUNG AMERICAN WONDERS.—I wonder what makes father tell those nice stories to visitors about his hiding his master's ratan when he went to school, and about his running away from the schoolmistress when she was going to whip him; and then shut me up all day in a dark room because I tried just once to be as smart as he was!

how the demon assailed the wretched drunkard, that a battle he had with the evil spirit. He had his feet burning, increasing in power and brilliancy through the efficient agency of the Word and the Holy Spirit of God. Ps. 119: 105; John 14: 17, 26.

NOTES AND COMMENTS. I. v. 1-3. The blind man, and the cause of his blindness. Jesus went up to Jerusalem at the time of the feast of tabernacles. 7: 2, 10. During this visit to the capital, the case of this blind man came up. The man was probably sitting in some public place, where he would attract the attention of the passers-by and receive their contributions.

QUESTIONS. I. v. 1. Who was Jesus? II. v. 2. What did the disciples think caused this man's blindness? III. v. 3. How was the light of the world first shed upon the blind man? IV. v. 4. What does Christ say he had refused to obey?

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