





The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 31.

REV. N. V. HULL, D. D., - - - EDITOR.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

BADLY MIXED.

The following items are so many paragraphs taken from the Baptist Banner of July 23d. They appear there as editorial matter, and we offer some thoughts upon them, prefacing them with the remark that the Banner professes to plead for calling Bible institutions by Bible names. Let us then see how it will apply in this case.

"The Lord's day is either worthy of respect, or it is not. That it is, the great body of Christians and Christian literature declares. The same sentiment is engrained into the laws of our country."

The phrase, "Lord's day," occurs in Rev. 1: 10 thus, "I was in the Spirit on the Lord's day," but is not mentioned as any day of the week, month, or year. It is not said that any respect is due it. Nor is its nature or character described. If by this phrase any day of the week is meant, it is the seventh day, which in Isaiah 58: 13 is called Jehovah's holy day, and of this Christ says he is Lord. But the phrase Lord's day may mean the day of Judgment, as in 1 Thess. 5: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." But it may mean the day of Christ's manifestation and reign on the earth, as in John 8: 56, "Your father Abraham rejoiced to see my day: and he saw it and was glad." If the phrase "Lord's day" means the day of the weekly rest, then it refers to the seventh day, and we fear the Banner does not respect upon it any particular "bestow," as we are confident the "great body of Christians" do not, nor do the "laws of our country."

"And yet how frequently are we compelled to witness descriptions of the holy day. Men not only attend to work on the day, but make some apparent excuse, but they make it a day of business and worldly pleasure."

"We never believed in making people religious by laws; but the keeping of a rest day is a necessity of man's physical, as well as spiritual nature, and hence may be a matter of legal enactment on that ground."

"Nor do we see how people can be made 'religious by laws,' supposing that only the grace of God could do that. That the 'keeping of a day of rest' is a necessity for man's physical nature," we believe, and the law of God recognizes this principle when it says, "Remember the Sabbath day to keep it holy." Ex. 20: 8.

"Besides, sincere Christians, like other men, have rights which the law ought to protect. Among these is the right to congregational worship God unobscured. Anything, therefore, which molests Christian worship ought to be suppressed."

"We also believe both in the rights of conscience and the duty of government to protect men when they are assembled for the worship of God, whether on the Sabbath or on any other day of the week."

"But we may not look alone to the world for Sabbath desecration. It often pollutes the church of the living God. Brethren in the Lord are found whose avarice drives them to work at secular employment, on the Lord's day."

"We are sorry that 'Sabbath desecration' does 'pollute the church of the living God,' and that 'avarice' has much to do with this. We have the most convincing evidence before us that large numbers of Christian people do not 'remember the Sabbath day to keep it holy,' but engage in those secular employments, which are forbidden by the divine law when it says, 'Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' We are sorry that so many prefer to follow their 'secular employments' rather than to 'remember the Sabbath day to keep it holy.'"

"It has not been long since we heard of prominent Christians moving down their fields of grain on Sunday. Of course they claim they were right on the plea of necessity, but such an excuse is certainly rather 'thin.'"

"We are glad that 'prominent Christians' in the community do not either move 'down their fields of grain' or grass on the Sabbath, but 'Sunday' they work, following both the example and commandment of their Maker."

"A man might make the same excuse for plowing on the Lord's day."

"Men ought not to plow on the Sabbath, because it is said, 'In it thou shalt not do any work;' but on the first day men may plow, because it is one of the 'six days' on which they are commanded to work. 'Six days shalt thou labor and do all thy work.' Ex. 20: 9."

"He might plead necessity, and say that his corn was rotting for want of work. People would hardly regard such a plea as worth much. They would certainly regard the man who would thus do as no Christian."

"The following passage, we think, fairly covers this ground. Ex. 34: 21-'Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and harvest thou shalt rest.'"

"The church and Christian generally need waking up on this 'Sabbath question.' The keeping of the Lord's day ought to be considered as much a Christian duty as attending church or visiting the afflicted."

With the sentiment that "Christians generally need waking up on this Sabbath question," we heartily agree. It is lamentable that all over the land Christians are disregarding the Sabbath of Jehovah. It is the busiest day of all the week. Will not the Banner lead off in this matter? We suggest that it put the fourth commandment, as standing matter, leading its editorials.

"Let the man who violates its sanctity be subject to discipline."

Would not this be rather hard on the Banner, for as we understand it it violates every Sabbath in the year?

If the Banner means to recommend the enforcement of church discipline for working on the first day of the week, we would like to see the passage of Scripture justifying it. Does not the Banner know that it is not sinful to work on the first day of the week, "commonly called Sunday?" We invite it to quote the passage from the Bible making it sinful to work on the first day of the week. Or does the Banner propose to establish another rule of Christian conduct than the Bible?

IN MEMORIAM.

ELVIRA STILLMAN COON, A. M., daughter of Maxson and Lydia Stillman, was born July 27th, 1824, at Berlin, N. Y. Her parents moved to Alfred, N. Y., when she was in her second year. During the revival in the Winter of 1835-6, under the preaching of the Rev. Alexander Campbell, she made a profession of religion, and was baptized by him, and united with the First Alfred Church, of which she was a member at her death. She was a pupil in the select school, the germ of Alfred University, in the Winter of 1836-7. Beginning to teach at the age of sixteen, she attended the Academy as she could with working at home and teaching Summers, until 1846; her health failing while teaching at Andover, she went to East Hampton, Mass., hoping that a change of climate might be a benefit, where she attended Williston Seminary during the school year of 1846-7. In the Fall of 1847, she returned to Alfred, and presented her studies as best she could, while taking care of an invalid mother, till, in 1849, she graduated from the Academy, having for her graduation theme "The Burial of Mrs. Judson."

On the completion of her studies, she became, in 1850, at the solicitation of the Rev. W. B. Gillette, Preceptress of the Ladies' Department of the school at New Market, N. J. In 1851, she accepted the position of Preceptress of the Plainfield Free School. She was married Nov. 21st, 1851, to Henry C. Coon, Rev. W. B. Gillette officiating, with whom she had become acquainted while at New Market. In 1852, her husband entering into business at West Edmeston, N. Y., his native place, she taught one term in the Brookfield Academy. Returning for a time to New Market, though not teaching, she was active in all the enterprises of the school and community, leading in the organization of a literary society, before which she delivered a lecture entitled, "Make Your Mark," which was published in one of the New York Magazines. In the Fall of 1855, she moved with her husband to Walworth, Wis. In the Winter of 1855 and Summer of 1856, we find her teaching the public school of the place, and the Winter of 1856-7, in connection with her husband, taught a select school. In the Winter of 1857-8, the Walworth Academy was started, of which she became Preceptress, holding the position for three years, teaching Mathematics, French, and Latin. In the Fall of 1860, she was chosen Preceptress of Hopkinton Academy, R. L., Rev. J. W. Morton being Principal, and her husband an associate teacher. She remained here till the Spring of 1865, when her husband, then being Principal, seeing the necessity of a higher and broader culture, and by her advice and inspiration, gave up the school to complete a course of study in Alfred University, she teaching a select school at Lebanon, Conn., during the Spring, and joining her husband at Alfred in the Fall. Here, keeping house, teaching in the University, studying, and sacrificing, she assisted in bearing the burdens of school life till her husband graduated in 1868. In the Fall of 1868, she was chosen Preceptress of DeRayter Institute, her husband being elected Professor of Natural Science and Greek. Here she taught French, German, Botany, and Mathematics for three years, till the school was abandoned by the Central Association. Her husband having completed a course of medicine, was, in 1872, elected Professor of Physical Science and Chemistry in Alfred University, the remainder of her life she taught but occasional classes in the University, her time being taken up with other work.

She was one of the earliest members of the Didaskalian Association, a teachers' society in connection with Alfred Academy, also of the Ladies' Literary Society, afterwards taking the name of Alfredian, by which it is now known. At its Anniversary Session of 1874, she gave the annual lecture, choosing for her theme "Work," in which she embodied her ideas learned by a life-experience of overwork, and forcibly impressed by the feeling of her waning life-force. She was one of the constituent members of the Women's Auxiliary Tract Society

Her life was everywhere and always consistent, conscientious. This was manifest in all the relations of life; in her home, among her pupils, with her companions, in all the friendships of life, her influence was pure, elevating, refining, ennobling. She was ever ready to bestow unselfishly on others her labor and her restings. Her home was a place of rest, of peace, and of joy for those she loved, and her influence full of inspiration to earnest endeavor and noble living.

Always diffident, she was not one to often speak of her religion, but she loved and labored for the cause of Christ wherever opportunity offered. While at Walworth, the death of her sister Hannah made a deep impression upon her, and produced a dread of death, and surrounded the grave with a gloom which she could never relieve her mind of, till just before her own death. She said such was her natural temper that she could not make the unseen world seem as real to her as it did to many. During the last months of her sickness she found great comfort in reading the Bible, of which she said, "How precious are its promises!" She had prepared to live much longer, and do much more; especially had she hoped to be the stay and consolation of her aged parents through the remaining years of their pilgrimage. What she wrote of others may with great appropriateness be applied to her, "While, only living to expand into the richest blossom of the finer and rarer virtues, giving promise of what the fruit might be, her dying bloom has filled the circle of her friendship with the sweetest fragrance, and, shedding itself even on the desert places of life, cheering and encouraging many a weary traveler on the same path, her influence will continue to live long after her passing away."

How to make the Sabbath-school most efficient.

An Essay read by appointment, before the Seventh-day Baptist Central Association, at Leonardville, N. Y., June 12th, 1879, and a copy requested for publication in the SABBATH RECORDER.

BY S. C. MAXSON, M. D.

In approaching a subject of so much importance, I do so with much hesitation, for the reason that I am aware that this subject is engaging the attention of some of the best and purest minds of our day. But believing from the selection made by your committee on essays that they and you do not expect an epitome of knowledge obtained by others, but simply my own opinion, I will endeavor to mention a few of the ways by which the Sabbath-school may contribute to the glory of God. In all mechanical arts, where much labor is to be performed, we have to seek first for the motive power. We may have an abundance of the best of machinery to perform any certain labor, but if the force to move this machinery is wanting, out will be in vain. We believe that the Sabbath-school work is God's work; that it is a divinely-appointed means of grace to bring people, and especially children, to a saving knowledge of God's truth. This, then, is the great object of Sabbath-school work. To accomplish such a work, what kind of force do we require? The answer is, our motive power must be the Holy Spirit. Like all other Christian labor that has for its object the conversion of men, and the development of Christian character, we must, like the disciples of our Lord, seek to be induced with power from God. Whenever a church or people are thus prepared for Christian work, and truly possess the missionary spirit, earnestly desiring the conversion of the young and old about them; it will not be a hard matter to organize an efficient Sabbath-school. We will suppose, then, that we have a community or church possessing the necessary spiritual power for efficient Christian labor? Ist. We must have an organization; for God's work, above all others, requires system in order to efficiency. We must have, therefore, a presiding officer or superintendent. Now the question will arise, who in this model church will be our superintendent? We should choose the most earnest Christian we have, whose daily life is an example of uprightness, not only for the children, but for all who come in contact with him. When a church thus imbued with the Spirit of God have selected their superintendent, do not let him say, as is too often the case, "Pray have me excused." He will doubtless feel his unworthiness, but his very weakness and humility will bring him closer to God, from whom cometh strength. We believe he should possess a good degree of general information, and the ability to please and interest children. Let me say right here, that in my opinion all business relating to organization, purchasing of supplies, &c., should be done at some other time than the Sabbath. We all recognize the importance and permanency of early impressions. We believe that the future strength and moral power of our people depends largely on the underlying principles which govern and control our children. These principles are the outgrowth of the examples placed before them in childhood. Let us therefore reverse the law of God, not only by word, but by example, thereby impressing upon our children the importance and sacredness of God's holy Sabbath.

Should we have a Secretary? Yes, and the person accepting this place

should remember that it is not simply an honorary position, but that it means active work.

2d. What are the necessary qualifications for a good teacher? First, he or she should have a heart full of love for God and love for his or her class. They should come to their classes fully-informed on all the points of the lesson, and be sure to impress at least one point. They should never lose sight of the great object of their labor, namely, the conversion of the children. They should seek, by personal interviews, to ascertain the spiritual condition of each member of the class. Another necessity in a teacher is to make all reasonable efforts to be present at every session of the Sabbath school. I know of no cause that will so rapidly deplete a class as carelessness on the part of a teacher in this particular.

There seems to me to be one source of great weakness in our Sabbath-school work. I refer to the fact that in many of our churches but few of the adult membership attend the Sabbath-school. Why is this so? I believe it is the duty of every church member to make it their habit to be present at this service. If they are so well informed in Bible lore as not to require instruction or study, they should come by all means, to help their less fortunate brethren. If they are not thus informed, they should come for their own benefit. If the law of God is our delight, we shall find pleasure in its study. There are a few of our worthy members who believe that the Sabbath-school is of no importance, and that Sabbath-school scholars are harder to reach in reference to those who have not had such opportunities. But I believe that the history of church revivals will bear me out in the statement, that although Sabbath-school scholars may not be so readily reached by excitement, that when they once become members of churches, they are much more likely to remain faithful and earnest Christians than those who have not had such instruction.

Shall we have Sabbath-school music? By all means, and plenty of it; for it is not only a pleasing, but profitable service. The children enjoy it, and who can estimate the power for good of properly selected and purest minds of our day. But believing from the selection made by your committee on essays that they and you do not expect an epitome of knowledge obtained by others, but simply my own opinion, I will endeavor to mention a few of the ways by which the Sabbath-school may contribute to the glory of God. In all mechanical arts, where much labor is to be performed, we have to seek first for the motive power. We may have an abundance of the best of machinery to perform any certain labor, but if the force to move this machinery is wanting, out will be in vain. We believe that the Sabbath-school work is God's work; that it is a divinely-appointed means of grace to bring people, and especially children, to a saving knowledge of God's truth. This, then, is the great object of Sabbath-school work. To accomplish such a work, what kind of force do we require? The answer is, our motive power must be the Holy Spirit. Like all other Christian labor that has for its object the conversion of men, and the development of Christian character, we must, like the disciples of our Lord, seek to be induced with power from God. Whenever a church or people are thus prepared for Christian work, and truly possess the missionary spirit, earnestly desiring the conversion of the young and old about them; it will not be a hard matter to organize an efficient Sabbath-school. We will suppose, then, that we have a community or church possessing the necessary spiritual power for efficient Christian labor? Ist. We must have an organization; for God's work, above all others, requires system in order to efficiency. We must have, therefore, a presiding officer or superintendent. Now the question will arise, who in this model church will be our superintendent? We should choose the most earnest Christian we have, whose daily life is an example of uprightness, not only for the children, but for all who come in contact with him. When a church thus imbued with the Spirit of God have selected their superintendent, do not let him say, as is too often the case, "Pray have me excused." He will doubtless feel his unworthiness, but his very weakness and humility will bring him closer to God, from whom cometh strength. We believe he should possess a good degree of general information, and the ability to please and interest children. Let me say right here, that in my opinion all business relating to organization, purchasing of supplies, &c., should be done at some other time than the Sabbath. We all recognize the importance and permanency of early impressions. We believe that the future strength and moral power of our people depends largely on the underlying principles which govern and control our children. These principles are the outgrowth of the examples placed before them in childhood. Let us therefore reverse the law of God, not only by word, but by example, thereby impressing upon our children the importance and sacredness of God's holy Sabbath.

Should we have a Secretary? Yes, and the person accepting this place

L. C. Rogers reported for salary and expenses, \$84 08.

The following account was taken: Voted, that a copy of the SABBATH RECORDER be sent to Bro. Rogers and Clarke while engaged in tent labor.

Voted, that A. H. Lewis be invited to preach the Annual Sermon at the next Anniversary of the Society, and that J. L. Huffman be siter note.

The subject of a reduction in the subscription price of the RECORDER having been under consideration by the Board, it was voted, that at the commencement of the next volume, in January next, the subscription price be \$2 per annum, to all subscribers.

Voted, that all financial matters connected with such reduction be left to a committee consisting of Stephen Burdick, J. B. Clarke, and D. R. Stillman, to report recommendations to the Board at the next meeting.

We have examined the reports of the General and Publishing Agent, and find them correct. We find there is due J. B. Clarke for stationery and postage, \$2 69; that there is due L. C. Rogers for salary and expenses, \$84 08.

RESOLUTIONS. R. T. STILLMAN, Auditor.

Orders were voted on the treasury for the accounts audited.

On motion, the Board adjourned to meet at Leonardville, N. Y., on the call of the Vice President.

E. WHITFORD, Rec. Sec.

OUR EUROPEAN LETTER.

Glimpses of Parisian life and manners—The French a failure as pedestrians—A novel and good way to collect the debts—How an artist did it—Sensational contrasts—Strawberries and halliartans—To Africa, you expressed!

(From a Regular Correspondent.)

Paris, France, July 30th, 1879.

It need to be supposed—the theory is, I believe, now exploded—that a little hand, with tapering fingers, and a small, narrow foot, were signs of aristocratic breeding and blue blood. "La Petit Capote," it is related, used to have but one personal vanity—his small white hands. But in this age of tramps and professional "walkists," of Alpine climbers, and ladies who perambulate the Tyrol and the Apennines, with alpen-stock in one hand and sketch-book in the other, a good-sized foot is not to be despised or looked upon with disfavor. We newspaper men walk constantly—partly because we pick up a deal of information thereby, partly because we carry light pocket books, which do not burden us on our journeys. I wish that Edward Payson Weston, or O'Leary, or that imbecile idiot who is perpetually carrying the glorious Star spangled Banner from Maine to Texas, and always coming back where he isn't wanted, would come over to La Belle France, and teach the natives how to walk. There are two things which the French can learn profitably from "those dreadful Americans"—how to dance and how to walk. The French do not yet know which side of the walk to take when they meet one another. If it rains and they have no umbrellas, of course they hug the wall. If it is clear and they meet you in a narrow place, they seem undecided whether to take the inside or the outside, and after confusing you for some seconds, they end usually by squeezing in between you and the house front. If you are walking with a companion, many males seem to imagine that the correct thing is to rush in between you and your friend. This might be called the "golden mean" between the two extremes. But it's a mean thing to do, however. Much as I admire the French ladies, I think their pace lacks that grace which Virgil ascribes to Venus, in the first book of the *Æneid*, where he says: "Thus having said, she turned, and made Her neck refragant and dishevelled hair, Which, flowing from her shoulders, And widely spread ambrosial scenes In length of train descends her sweeping gown, And by her graceful walk the Queen of Love is known."

You see that the great Latin poet not only admired a beautiful neck, and locks flowing rich and free, but he had an artistic eye to the way in which his beauties stepped out. Virgil liked a "good stepper," it is evident. But how aggravated he would have been to get alongside one of our modern charmers, and to have to adapt his pace to the pigeon-steps of the fair one. I don't like a stride, a "tip-toe," a "teeter," or a pigeon-step, but give me a good, firm, graceful walk, with not too much agitation of the "sweeping gown."

Ochre, of the "Sketching Club," told me a very good story the other day about how Wirtz painted a portrait of a certain Russian princess. You recollect Wirtz, the crazy artist, who did those astonishing pictures which are exposed in the Wirtz Gallery at Brussels. A Russian princess came to him many years ago, and gave him two sittings for her portrait. When finished, the lady came to look at it. It did not please her; she thought it did not look like her. She left, however, without finding any fault with it, and the next day, her valet de chambre came to take the picture home, and brought with him 5,000 francs to pay for it, which his mistress supposed to be the usual price charged by Wirtz. The valet asked the artist how much was his charge. "Ten thousand francs! Why, my mistress gave me but 5,000 francs." "Well, go back directly to your mistress, and tell her that my price is 10,000 francs." This was done, and the valet returned, saying that

the princess was much displeased with the portrait, and thought 5,000 francs quite as much as it was worth, since it did not look like her. Wirtz, coolly replied: "Oh! don't let the Princess X. *deranger* herself. I'll keep the portrait!" He did so, and painting across the face some iron bars, exposed it the next day in one of the principal shops of Brussels, with this *legende* underneath: "*Za prison pour dette!*" Among the thousands who saw it were some of the friends of princess, who told her they had seen her portrait in such a plight, and assured her that "it certainly looked like you, at least!" The next day Wirtz received his 10,000 francs, and the princess withdrew her portrait from the public gaze.

With the coming of the sunny days, the strawberries, and the cherries, begins the usual invasion of Paris by the tourists from beyond La Manche. Little bred covered Bedekers and Murrays are as plentiful as sands on the strand, and white veils streaming from manly hats begin to lend an Oriental-Anglo aspect to 'our Boulevards. I wonder why it is that Britannia keeps all her pretty girls at home. Is she afraid to trust them out of her sight? I'm sure I saw plenty of the loveliest, sweetest of faces, with fine, clear complexions, beautiful eyes, and most kissable mouths, when I was last on Regent Street and on Hyde Park. But they don't come over here—hardly ever.

Winter has begun astonishingly early this year. We had a couple of hail storms the other day, and there fell ice-pellets as large as walnuts—that is to say, dwarf walnuts. (I don't like to lie too violently about the matter for fear the editor will not publish my valuable meteorological reports hereafter.) Of this sort of thing is going to continue, I shall have to emigrate to Africa, as Victor Hugo is urging the oppressed people of Europe to do. You know he has promised us such a farm down there. I'm not sure about the "male" though. But he certainly said at a banquet the other day, "Go, ye peoples, go take the land. Cultivate it, be fruitful and multiply, and take my blessing with you," or words to that effect. And as I've sold my overcoat to a *mercantile* *habits* to save the necessary funds to provide a ticket for the "Grand Prix de Paris," I shall have to get away from this Arctic region for a sunnier clime.

EDWARD.

WASHINGTON CORRESPONDENCE.

JULY 18th, 1879.

It was fortunate for the politicians that active operations did not commence in Maine and Ohio prior to the "heated term" now upon us. "Stump" speaking with the thermometer at 100° or more, is not a luxury, nor is it likely that any but the best of speakers would have "paying" audiences. The heat does not prevent everybody from feeling considerable interest in the result in Maine, however, especially as it must materially affect the votes in other States. Both parties will have good speakers there, Sec'y Sherman opening for the Republicans on the 23d inst., at Portland. It is believed, also, that Sec'y Everts and Senator Conkling will go there. On the Democratic side, less conspicuous men are mentioned, but as the campaign warms up, and its importance becomes better appreciated, no doubt the best conservative speakers in the country will go there.

If the American Banking Association shall, as its annual meeting, make of its annual meeting at Saratoga, on the 6th, 7th, and 8th of August, a meeting at which men represent the business as well as the money of the country, can be heard, they will act wisely, and perhaps also more materially than they otherwise could to enlighten the ignorant, and benefit the people generally.

There is now but one public officer of prominence here who entered upon his duties so early as 1861. That is Hon. E. B. French, Second Auditor of the Treasury. Hon. S. J. W. Tabor, Fourth Auditor, who was appointed by Mr. Lincoln in 1861, has just resigned. Both these gentlemen have earned the confidence of their superior officers and the regard of all who have had business with their offices.

About \$10,000,000 of the sum voted for the arrears of pensions have already been disbursed, and the operations of the Pension Office are now so conducted that, if the money is furnished fast enough by the Treasury, the whole amount can be paid out by the last of August.

I have before mentioned that this District is governed by three men appointed by the President. Elections are not known here. From the act of the three Governors there is no appeal, and the citizen has no possible relief except by such change of officials as the President may choose to make. One of the results of absolute power in this, as in all other cases, is to make the holders of it tyrannical. The form of government should be blotted out. It is not in accordance with the spirit of our institutions or the letter of the Constitution. WHITNEY.

SMALL FOX AT ALFRED CENTRE.

President Allen has so far recovered from his sickness that his physician has dismissed him, and the Town Board has discharged the nurse employed to take care of him. Up to this date, July 25th, no other case has appeared, and as sixteen days have passed since the case was thoroughly quarantined, all fears of its spread have passed away. The

building occupied by the President while sick will, besides being thoroughly cleaned, be closed, so that no evil can happen to any one.

Our exchanges, especially those which have referred to this matter, will confer a favor by copying the above.

LINES.

In Memory of Mrs. Parmilla Davis, Wife of Rev. John Davis.

Go to the grave in peace,  
Thy work on earth is done;  
Thy toils and sufferings all are o'er,  
Thy crown of victory won.

Go to the grave in peace,  
Our tears embalm thy dust,  
But breaking through them brightly beams  
The bow of hope and trust.

Go to the grave in peace,  
A heap of fall-ribs corn  
Hath bowed before the reaper's blade—  
Why, therefore, should we mourn?

Go to the grave in peace,  
It hath no gloom for thee;  
Its portal is the gate of heaven,  
Where the bound soul goes free.

ESCHATOLOGY.—No. 2.

BY S. C. MAXSON.

The parousia, or the coming or presence of the Lord, commonly called the second coming or advent of Christ.

Few events foretold by the apostles have awakened more interest during the history of the church than the second advent or coming of Christ, or the supposed return of Christ, in bodily person, to this earth. This belief underlies the various theories of ancient Christians, ancient and modern Millenarians, both Pre- and Post Irvingites, Millerites, Mormonites, the Church of Latter Day Saints, Adventists, both First- and Seventh-day. It is also the general belief of nearly all the so-called orthodox denominations in the world.

A belief in the literal return of Christ to this earth, and his subsequent reign here, has been quite general, although rather quiescent in the main, yet has had its times of bursting forth, as in the days of Edward Irving, Wm. Miller, and others, sweeping the church like the tornado of the tropics, or the sirocco of the desert, leaving in its track as ruin the destruction of churches, the destruction of faith in the Scriptures by multitudes, thus opening wide the flood-gates of scepticism, infidelity, and atheism, while its advocates have shielded themselves in their mistaken view of Scripture that they erred only as Timothei.

But we now propose to show from the Scriptures that the fundamental error of all Second Adventists, whether Chiliasm, Millenarians, Fifth-Monarchy Men, Mormonites, Latter Day Saints, Millerites, or orthodox Christians of the popular denomination, holding to the belief of Christ's literal return to this earth, that their fundamental error lies not in setting the time, but in the fact itself, that neither Christ nor the apostles taught or intended to teach such a fact.

The parousia, or the coming of the Lord. Why this is called the second coming, rather than the third, fourth, fifth, or sixth, is a question of no great importance, perhaps, as Christ came, and appeared to his disciples quite a number of times after his resurrection, and to Paul after his ascension. If taken from Heb. 9: 28, his coming would be limited to those who look for him. "To those who look for him shall he appear the second time." Perhaps it is called the second coming because of the supposed literal return of Christ to this earth, here to live again, something like a second incarnation of the deity nature, which is a gross absurdity. The popular phrase, second coming of Christ, is unscriptural; it misleads; it presupposes a first coming. But the birth and earth life of Christ is never called the parousia, hence the Scriptures never speak of "second" parousia, and yet how often and proudly we hear of "second advent," and "second coming." The parousia, whatever it was or is, was a coming or presence, unique in its nature, having never occurred before, nor is it to be repeated. It was an epiphany, presence, or manifestation, preceded by no qualifying word except the Greek article, the parousia, or presence of Christ.

Let us now examine the passages of Scripture where the Greek phrase, the parousia, occurs, and ascertain its meaning. Matt. 24: 3. What shall be the sign of thy coming (thy parousia). 27. So shall also the coming (parousia) of the Son of Man be. 37. So shall also the coming (parousia) of the Son of Man be. 38. So shall also the coming (parousia) of the Son of Man be. The coming here spoken of has the idea of presence, manifestation, rather than of motion from one place to another. As the lightning flashes fill the wide expanse of the heavens, and as the deluge surprised the world in the midst of its business and its pleasure, so was the parousia of the Son of Man to be.

Is it not quite significant that the term, the parousia, was never used before here, as applied to Christ, either in the Old or New Testaments? Was not this word, therefore, especially selected by the divine Spirit as the best word to convey the best idea of the fact intended?

If such be the case, and if the parousia does not refer to locomotion, a going or coming to or from one place to another, it follows that the above mentioned comings of the Son of Man do not refer to the popular belief of the second coming of Christ, as that has the idea of motion from one place to another, as the coming in the clouds of heaven, descending from heaven to earth, all

of which imply motion, change of place. Now, if the divine Spirit intended to teach the removal of Christ from a heavenly locality to a place here on this earth, would it not have selected a word in common use, signifying locomotion, rather than presence, manifestation? For if the term parousia was then, for the first time, applied to a coming of Christ, may it not be rightly inferred that it was so used for a special purpose, and that the coming, the parousia, of Christ there referred to was of nature so unlike any other coming that a new word must be used to the better represent what the coming was to be?

From the above, it is not intended that parousia was never used in the sense of locomotion, but that it was not the word commonly used for that purpose.

In the next we will further examine how the word was used by the New Testament writers.

WHAT IS TO BE WILL BE.

This statement is often used to justify what happens, whether right or wrong. This may be true, but does not prove that what does take place is justifiable, or that the actor is without sin. Neither does it prove that what does take place is necessary. God has created the world, and placed man in it to occupy it. The result comes of how mankind uses the things committed to his charge. In the nature of things we know that certain acts will bring about certain results; but this does not prove that what does, must necessarily take place. The laws of most of our States make the crime of murder an offense punishable by death, but no man is required to murder in order that this law may go into effect; yet men murder and are executed. This comes of free moral agency, not from necessity. The foreknowledge of God does not bring the necessity for the act. God knew that man would fall into temptation before he created him, and devised the plan for his redemption; but that did not make it necessary that man should sin, or take away his moral agency. If man had no will in the matter he would not be accountable. Sometimes people wonder when God allows affliction and suffering, and conclude that it could not have been otherwise, and perhaps quote the text, "all things work together for good to them that love God," and assume that they have done nothing wrong to cause this result; that these things were to be, and consequently must be, and hear them as burdens under the providence of God, for good. Persons may draw consolation from this kind of reasoning, and it may be the best they can do after getting into trouble; but God never afflicts without a cause. Afflictions may be the only means of bringing us to repentance. Individuals without affliction come often to think their lives independent of their Maker, and forget their accountability and responsibility to God and their brother man. The charge comes to such, "Let him that thinketh he standeth take heed lest he fall."

Let us take this text for an example, and see how it comes out in its results: "Be not unequally yoked together with unbelievers." Doubtless, disregard of this command has brought much spiritual weakness into the world. As a denomination we profess to take the Word of God as our rule of life; and the command seems clear, that the seventh day is the Sabbath, and there would seem to be no difficulty in making our children understand it; yet many yoke themselves in matrimony with unbelievers in this respect, and are, in most cases, lost to the cause once so dearly loved. Is this God ordained? Must it be so because what is most necessarily be? Certainly not. This has come of doing in the first place what never should have been done, and is only the result of the first wrong. When will children and parents learn wisdom in this matter. Parents are often in error by not warning their children against forming such associations before it is too late. But this is not the only way in which God's cause suffers by a disregard of this instruction. Entering associations and partnerships with wicked men and Sabbath-breakers, is a source of leanness of soul and death to the cause. Such associations are formed only for worldly gain, and may be financially successful, but what of their influence in the church and their families? The higher position such men hold in church and society, the greater their influence for evil, for the young look to such as guides, and seldom raise their standard of life above theirs, and are quite likely to drop it far below if they do not







The Bible Service.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. THIRD QUARTER. July 5. Peace with God. Rom. 5: 1-10. July 12. The Security of Believers. Rom. 8: 28-39. July 19. Christian Love. 1 Cor. 13: 1-13. July 26. Victory over Death. 1 Cor. 15: 50-58. Aug. 2. Ministry of Reconciliation. 2 Cor. 5: 18-21. Aug. 9. The Fruit of the Spirit. Gal. 5: 22-23. Aug. 16. The Christian Armor. Eph. 6: 10-24. Aug. 23. The Mind of Christ. Phil. 2: 1-13. Aug. 30. Practical Religion. Col. 3: 1-25. Sept. 6. The Coming of the Lord. 1 Thes. 4: 13-18. Sept. 13. The Christian in the World. 1 Tim. 4: 1-10. Sept. 20. The Christian Citizen. Titus 2: 1-10. Sept. 27. Review.

For Sabbath Day, August 9. GALATIANS 5: 22-23: 1-9. 22. But the fruit of the Spirit is, love, peace, longanimity, gentleness, goodness, faith, meekness, temperance, against such there is no law. 23. And they that are Christ's have crucified the flesh with its affections and lusts. 1-9. We live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another to envy and jealousy. Brethren, if I have not a fault, why should I boast? considering thyself, lest thou also be tempted. I have been crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live with the Spirit, and desire to please him. But every man prove his own work, and his own fire, which shall try him. For every man shall bear his own burden. He that soweth to the flesh shall also reap the flesh. He that soweth to the Spirit shall also reap the Spirit. Let us not be weary in well-doing: for we shall also reap. For as we have loved him, who has loved us, and has given himself for us, that he might redeem us from all iniquity, and to himself purify to himself a peculiar people, zealous of good works. But ye also, as ye have obeyed, so obey ye from the heart, as to the Lord, and not to men. For ye know that ye shall receive the Lord your Saviour, who will save you from all unrighteousness, unto which ye have consented, unto which ye have consented, unto which ye have consented.

TOPIC—The Christian Life. DAILY READINGS. 1. Conditions of fruit-bearing. John 15: 1-17. 2. The fruit of the Spirit. Gal. 5: 22-23. 3. Crucified with Christ. Rom. 6: 6. 4. The Christian's life. 1 Cor. 13: 1-13. 5. Humility. Phil. 2: 1-13. 6. The harvest. 1 Cor. 9: 10-11. 7. The harvest. 1 Cor. 9: 10-11. GOLDEN TEXT. "Be not deceived; God is not mocked; for whatsoever a man sows, that shall he also reap." Gal. 6: 7. CENTRAL TRUTH—The harvest is inevitable. DISEASE—Probably the disease of A. D. 70. SABBATH—Probably the "sabbath" of Col. 3: 17. PLACE—Written from Corinth to the churches in Galatia's province of Asia Minor. PERSONS—St. Paul; Titus; in Judea; Arrippa II, in Galilee. OUTLINE. I. The fruit of the Spirit. v. 22-23. II. The test of character. v. 25 and 14. III. The spiritual harvest. v. 7-9. QUESTIONS. Introduction—Whereas Galatia? By what name was it known? Who founded the churches there? When? Had he visited them since? What had he done for them? What was Paul's test of their doctrine? What did Paul teach in the preceding chapters about ceremonialism? From what did Christ free them? Of what works does Paul speak just before the lesson of today. v. 1-9. 22-23. What is the fruit of the Spirit? How many are here mentioned? Name them. Which is greatest? Why? 1 Cor. 13: 1-13. Why should I boast? What is the meaning of "I have been crucified with Christ"? How many are mentioned? Name them. What was Paul's test of their doctrine? What did Paul teach in the preceding chapters about ceremonialism? From what did Christ free them? Of what works does Paul speak just before the lesson of today.

Miscellaneous.

AT THE OLD FARM. Yes, 'tis true. The blinds are closed, and the front door streams with ease. Surely through the house last eve stole a page and a word of love. Dimly seen by only one—viewless, stoneless to the rest. Only one described the arrow ere its death-gang pierced his breast. Why, they say he kissed his wife! She was sitting by the door. With her patient hand she strove to soothe the pain of his wound. And the twilight wind stirred softly, as though it liked the pane. White petals bestrewing slowly homeward through the scented lane. "Ruth," he said, and touched her brow, gently as a lover might. "Do you think I am not still sitting there?" "No," she said, "no, dear wife. 'Tis I, my own 'tis I."

Full ten years or more had passed since he'd been in that house. Thoughtful, feeble, careworn, she could scarce believe she heard. Rightly now. They talk, you see, was not past, but a warning, making Butter, eggs, the new Alderney, making they meant no harm. Kindly, honest, Christian folk, both the season and his were evening skies. Only somehow they had lost all the romance out of life. And the love which they began with, like a flower o'ergrown with weeds, well, on earth for hallowed needs. Well, the night came on apace. All the usual chores had burning candles; and at midnight, lo! a call. Lucy the steps. One was taken, one was left. "You think I am not still sitting there?" "No," she said, "no, dear wife. 'Tis I, my own 'tis I."

THE RAGMUFFINS AND GENERAL WASHINGTON.

In the month of October, 1789, General George Washington, who had then been President of the United States, and who had just returned to his City, made a tour, attended by his Secretaries, Messrs. Lear and Jackson, to the States of Connecticut, Massachusetts, and New Hampshire. History tells us how in every part of the country, through which he passed, the citizens, in the ordinary way, opportunity then offered to testify their respect and even veneration for this man, in whose character whatever was great and good, whatever dignified and adorned human nature was so happily approached a town or village, the roads were lined with the inhabitants who had turned out to bid him welcome; and in many instances, he was escorted by local companies of militia from point to point. The whole country was in excitement in regard to the presence

of the distinguished visitor, and hardly anything else was talked of in the towns and villages through which he was to pass. Esquire Samuel Dunton came home from a trip to New-York to find his house besieged by a throng of well-to-do gentlemen, and among and almost hidden by the hills of eastern Connecticut, and set all the men, women, and children into a blaze of enthusiasm with the news that the Presidential party were to pass over the Hartford and Providence "turnpike," and would arrive at a point in the south part of Willington, near Mansfield, about eleven o'clock the next forenoon. The Willington folks immediately set about organizing a company to go down and join the Mansfield people in giving General Washington a suitable reception.

Of course there was a plenty of young girls and boys who wanted to go with the ragmuffins, and get a glimpse of the great man; but in those days children were taught that they were "to be seen and not heard," and on all important occasions were kept rather in the background. The October morning opened bright and beautiful, and the Preston family at the tannery were early astir, and with their neighbors, the Hols, the Westons, the Allens, the Sticks, and the Duntons, started in the early rays of the sun, occasionally straying down the Woody Mansfield road. A group of eager, active, bright-faced boys were gathered on the bridge to see them off. They watched the cavalcade, men and women all on horseback, each horse man having a woman beside him to bind him on a "pillion," and as the ragmuffins appeared in the gray mist rising over Fenton river. There were a few moments of silence, and the lugubrious faces of the ragmuffins were growing longer and longer, and the distance between them and Timothy Pearl, the oldest and most daring of the group, said: "I'll tell you what it is, boys, if General Washington is to pass so near us to-day, I intend to get a sight of him. Esquire Dunton said he would let me go down on the cross-roads about the hour of noon. I'm going to run away down to the turnpike. How many of you will go with me? If you go 'cross lots, and run down all the hills, and step lightly spry the rest of the way, then 'cross the bridge, we can get there in time to see him."

Half a dozen of the boys caught off their hats, and swinging them high in the air, gave three rousing cheers for General and President Washington. Timothy Pearl, the oldest and most daring of the group, said: "I'll tell you what it is, boys, if General Washington is to pass so near us to-day, I intend to get a sight of him. Esquire Dunton said he would let me go down on the cross-roads about the hour of noon. I'm going to run away down to the turnpike. How many of you will go with me? If you go 'cross lots, and run down all the hills, and step lightly spry the rest of the way, then 'cross the bridge, we can get there in time to see him."

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