

## The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

VOLUME XXXV.—NO. 38. ALFRED CENTRE, N. Y., FIFTH DAY, SEPTEMBER 18, 1879.

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## THE BIBLE SCHOLAR.

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ALFRED CENTRE, N. Y.

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This statute does discriminate

against at least two distinct re-

ligious establishments, and favors

all who differ with them in the dis-

pute as to which is the true Sabbath.

The Jews and Seventh-day Baptists

believe they keep the Sabbath, which

was given to man by his Maker to be

kept as such. When First-day

people ask them to observe the first

day of the week as the Sabbath,

they reply by saying: "We obey

the command by keeping the seventh

day of the week as the Sabbath.

No other has ever been given us to

keep, and no competent authority

has ever changed it. The seventh

day is the Sabbath; not the first,

and we have a right to keep our

Sabbath as you have yours under

the Constitution of this State and

the United States. You have no

scripture for observing the first

day instead of the seventh for the

Sabbath. No law should be made

to compel us to keep the first day

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## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth day, Sept. 18.

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

PUBLISHED FOR THE PROPRIETOR, BY THE SABBATH RECORDER, ALFRED CENTRE, ALLEGANY CO., N. Y.

## THE BAPTIST BANNER ON THE SABBATH AGAIN.

The *Sabbath Recorder* of Aug. 21st, 1879, reprints our article on Sabbath desecration, and then, after speaking a good word for the *Banner*, and undertaking to show Bible authority for Saturday observance, proceeds to speak as follows: "The *Banner* teaches that it is sinful to work on the first day of the week, and John says, 'in the transgression of law.' Where, then, is the law thus transgressed? Is there any commandment requiring the observance of the first day of the week, or in any manner? If so, we have never seen it. Can the *Banner* point it out?"

"But if the *Banner* will bear with us, we wish to go a little further, and inquire if the Bible does not declare it sinful to work on the first day of the week, and the *Banner* does, does it not violate the command which says, 'They shall not bear false witness against their neighbor?' Does the *Banner* hold it to be sinful to violate the command which is directed against the law of God? The Bible says the seventh day is the Sabbath, but the church says the first day is. Which of them shall we believe? We answer: 'The festival of Sunday was always only a human ordinance,' and he is right."

The Bible does teach that it is sinful to work at secular labor on the first day of the week. The fourth commandment positively enjoins that we shall rest one day in seven, and the New Testament fixes the day. From among all the days of the week it selects the first, and makes it a day of special observance.

The old law of commandments contained in ordinances, enjoined Saturday; but when it was blotted out, Saturday observance as a matter of law, ceased. The New Testament instead of re-enjoining Saturday, set apart the first day of the week. It was the day of Christ's resurrection, and hence, an appropriate day for gladness and rejoicing. It was the day on which the early Christians met for worship. It was a day set apart for deeds of charity.

These facts when taken in connection with two other facts, first, that the Decalogue enjoins a Sabbath, and, second, that Sunday is the only day the New Testament specially designates from among other days, fully prove that the first day of the week is the Lord's day. The other six are ours. Hence, it is sinful to work at secular labor on Sunday.

We are glad that the *Banner* is disposed to define its position on the Sabbath question, and to tell why it believes it to be sinful to attend to business on the first day of the week; and we should be pleased if it would transfer to its columns our brief review of its statements.

The *Banner* is a Baptist paper, and is, therefore, strongly committed to the Scriptures as our guide-book on the subject of religious belief and duty, and it is by these that we propose to try some of its statements in the article above. It says,

"The Bible does teach that it is sinful to work at secular labor on the first day of the week." This is a broad and unqualified statement, and requires direct proof. Mere assertions will not do. What, then, is the proof offered? The following: "The fourth commandment positively enjoins that we shall rest one day in seven, and the New Testament fixes the day." Is this so? We do not charge the *Banner* with making a false statement purposely or knowingly. It errs, "not knowing the Scriptures." The fourth commandment "positively" enjoins the keeping of the "seventh day," which is a very different thing from enjoining the keeping of "one day in seven." It says "Remember the Sabbath day to keep it holy; . . . but the seventh day is the Sabbath, in it thou shalt do no work." This "fixes the day," and that is the seventh, and not the first day.

The New Testament, from first to last, speaks of the seventh day, and not the first, as the Sabbath; not by way of "fixing" the "day" to be observed, but in conformity with what had already been "fixed" from the beginning, for even then God "rested on, blessed, and sanctified the seventh day."

The *Banner* further says, "The old law of commandments contained in ordinances, enjoined Saturday; but when it was blotted out, Saturday, as a matter of law, ceased." The *Banner* mistakes. The weekly Sabbath was not a commandment of the law constituting the "middle wall of partition" between the Jews and Gentiles, but was a precept of the Decalogue or "royal law." The "law of commandments contained in ordinances" enjoined the keeping of certain annual sabbaths, and these, of course, were abolished when the Jewish system came to an end. "The New Testament, instead of re-enjoining Saturday, set apart the first day of the week." The New Testament "re-enjoined" nothing, but accepted the precepts of the moral law already given. This "re-enjoining" of laws is a thing unknown to the New Testament.

Of its own, the Christian dispensation has two, and only two, ordinances—baptism and the Lord's Supper. These cover the whole ground.

"It was the day of Christ's resurrection." Perhaps so, but the Scriptures nowhere enjoin keeping the day of Christ's resurrection. The fact of his resurrection is always declared when one is immersed in the name of Christ. In this ordinance, the time of Christ's deliverance

from the grave is not referred to, but the fact is most impressively brought to mind. "It was the day which the Lord made, and hence an appropriate day of rejoicing." The Lord made all days, and to the Christian these are days of rejoicing. Indeed, Paul enjoined it upon the Thessalonians to "rejoice evermore."

"It was the day on which the early Christians met for worship." Not a single instance is named in which the "early Christians met for worship," in the day time, on the first day of the week. In Acts 20: 7-12, we have an account of the brethren at Troas on the occasion of Paul's leaving them, holding a meeting which continued all night, the breaking of bread occurring after midnight. This meeting was held in the night, and not in the day time.

"It was a day set apart for deeds of charity." Paul did indeed order the Corinthians, as he had the Galatians on a certain occasion, to lay by themselves at home certain benefactions for a limited period of time, but no public meeting was ordered or had, in so far as the record shows. All the supposed facts on which the *Banner's* summing up is based failing, it also fails. The difficulty, then, is this, the *Banner* asserts much, but proves nothing. The statements made are delusive and misleading. Why did not the *Banner* quote its proof texts?

## IMAGINARY.

The Christian Sabbath Typical.

The Christian Sabbath is a far-reaching prophecy and symbol of the glory and rest of the eternal ages.

The seventh day was appointed in the law, (1), as a memorial; (2), as a rest for man and beast; (3), as a specific time for holy uses; (4), as a sign of the covenant God made with Israel at Sinai. If it had any significance as prophecy it was only traditional, and as such typified the seventh one thousand years, or the millennium. The tradition is quite plausible, but not proven. We will admit it *pro tempore*; but it is evident that at the end of the thousand years the prophecy will be spent; and a thousand years is a brief period compared with the six thousand years of labor and sorrow which preceded it—only thirty-one years longer than the patriarch Methuselah lived. A thousand years only takes us back to the gathering assembly of the dark ages. A. D. 878. Should the millennium commence at A. D. 1878, the time would be its own limitation in 2880, and the prophecy alone. And what then? Is that all? If that is all what becomes of the prophetic promise of the Most High, "The saints shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7: 18. Or where is the infinite promise of our divine Lord, "I give unto my sheep eternal life, and they shall never perish?" John 10: 27, 28.

Does the seventh millennium limit the infinite grace of the glory of the eternal ages left without a type, token, or prefiguration? Neither.

The Christian Sabbath (or rest day) is a far-reaching prophecy and pledge of eternal rest, for it pertains to the time when the Sabbath will be fully observed, and the blue count—a series which counts over the seventh day on "the morrow after" (Lev. 23: 11), viz, the eighth; and over the seven successive sabbaths (or 49 days) on to "the morrow after," or pentecost, i.e., the fiftieth day, and over the seven years (seven years, 49 years) on to the year after, viz, the fiftieth year, or jubilee—a great, unfilled type, identified alike with the sacrificial system in the law, and with the prophetic period of Daniel, with Peter's "times of restitution" of which God had spoken by all his holy prophets since the world began; and finally with Paul's "dispensation of the fullness of times, when God will gather together in one, all things in Christ both which are in heaven and which are on earth."

All the "exceeding great and precious promises" remaining unfulfilled at the opening of the Christian era are endorsed and prefigured by the Christian rest-day.

[The foregoing is from my lecture on "The claims of the Christian Sabbath."—B. D. Haskell.]

The above is an evidence of the power of the imagination, and also shows how the imagination is employed in matters purely Biblical. If you go to this book and search it carefully, no such thought as this author presents here is found in it. Its teachings are filtered through his imagination and so changed that they have none of their original thoughts in them.

This writer, like many others, starts out with the thought that they must make a case anyhow, and having no evidence in the Bible to support their theory, draw their supply from their overstocked imagination. No such thing as the "Christian Sabbath" is known in the Scriptures; therefore they can not possibly teach that it is typical of anything.

The writer of the book of Hebrews, however, makes the rest of God, in Gen. 2: 3, typical of the Christian's rest in heaven, and perhaps the day on which he rested shared in this typical character. This seems the most natural conclusion, as everywhere the rest of God on this day, and the day are so put together as to be inseparable. Beyond this, we are not warranted in going, and this makes the Sabbath day typical of heaven.

GOOD COMPANY.—As announced last month, *Good Company* takes the place, and fills it too, of *Sunday Afternoon*. The number for September gives ninety-six double-column pages of choice reading matter, by such authors as Chas. Dudley Warner, William H. Rice, Harriet Beecher Stowe, Lucy Larcom, and many others, equally popular. It is well worthy the patronage of every lover of pure literature. Now is the time to subscribe. Price \$3.

All communications should be addressed to "Good Company," Springfield, Mass.

## ESCHATOLOGY.—No. 9.

BY A. A. CRUICKSHANK.

The Parousia—time when—continued.

The testimony of Paul concerning the *parousia*, or the coming of the Lord, in his epistles to the Thessalonians, is deserving of special notice, as that event was the chief theme of his correspondence. In the seventeenth chapter of Acts, we have the account of the introduction of the gospel in Thessalonica. Pursuing his missionary tour, after passing through Amphipolis and Apollonia, Paul and his companions in travel came to Thessalonica, and finding a synagogue of the Jews, commenced preaching the gospel to his brethren, "opening and alleging that this Jesus whom I preach unto you is Christ" (v. 3), the Messiah, Anointed One, and hence a King. This aroused the wrath of the Jews, and they assaulted the house of Jason (where the apostle was being entertained, probably sequestered), and brought him and certain others before the magistrates. Now mind the charge which was preferred against Paul and Silas: "These have turned the world upside down as come hither also. For they all do contrary to the decrees of Caesar, saying, There is another King, one Jesus." v. 5-9. The same charge that was made against Jesus himself, and by the same class of Jews. John 10: 12, 15.

The point is this: Paul in his preaching to the Thessalonians evidently had referred to the coming of the Lord as a king, and it was this fact that the unbelieving Jews took advantage of to stir up and prejudice the people; just as they did against Christ himself. That such was the fact is evident from Paul's first letter to that church.

1 Thess. 1: 9, 10: And how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven. Thus, in three weeks, Paul sowed the seed from which sprang up a church, in the full belief of the coming of the Lord in a very short time, a belief that fired them with the zeal, courage, and heroism of martyrs, and won from the apostle a most honorable commendation, as was known throughout Greece. Says Alfred: "The great burden of his (Paul's) message was the approaching, coming, and kingdom of the Lord Jesus Christ." Says Howson: "If we were asked for the distinguishing characteristic of the first Christians of Thessalonica, we should point to their overwhelming sense of the nearness of the second advent." Keeping in mind the fact that Paul had expressly taught the Thessalonians that Jesus was the Messianic King, who was soon to come from the heavenly regions, to establish his kingdom, defend and deliver his subjects, and destroy his enemies, and the imagery or costume used by the apostle when speaking of the coming of the Lord, can easily be reconciled to the fact that the *parousia* was not any bodily appearance of the Lord, but a presence, a glorious appearing of the great God and Savior Jesus Christ, like similar descriptions of the coming of Jehovah as described in the Old Testament.

1 Thess. 2: 19: What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming (his *parousia*)?

1 Thess. 3: 13: To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming (his *parousia*) of our Lord Jesus Christ with all his saints. Those to whom he wrote were to establish their hearts at the coming of their Lord Jesus Christ. The coming, then, must have been during their life time.

1 Thess. 4: 15: We which are alive and remain unto the coming (his *parousia*) of the Lord. Says Alfred: "Then beyond question he (Paul) himself expected to be alive, together with the majority of those to whom he was writing, at the Lord's coming." To what other conclusion can any one come with out doing violence to the language used by the apostle?

1 Thess. 4: 17: Then we which are alive and remain shall be caught up together with them in the clouds, &c. Here Paul reckons himself among those who would be living to witness the advent of Christ. The passage will be further considered under the head Resurrection.

1 Thess. 5: 2: Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. A thief approaches noiselessly, unware; so that event was approaching silently and unexpectedly.

1 Thess. 5: 23: I pray God your whole spirit and soul and body be preserved blameless unto the coming (his *parousia*) of our Lord Jesus Christ. How could the apostle's prayer be answered unless the *parousia* took place before their death?

2 Thess. 1: 7: And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven (Greek, in the apocalyptic, of the Lord Jesus from heaven).

2 Thess. 2: 1-10, considered in the sequel.

2 Thess. 3: 5: The Lord direct your hearts . . . into the patient waiting for Christ. Waiting intimates the event as near.

I have now given nearly all the passages which refer to the *parousia*, or coming of the Son of Man, or the coming of the Lord, the day of the Lord, and in no one is there any affirmation, scarcely an intima-

tion, that the *parousia* was distant, but that the event was near, even then at the door. Nearly twenty centuries have passed since Christ and the apostles declared the *parousia* then near, and yet, if we expect the Adventists, it is still far in the future, perhaps two thousand or two hundred thousand years distant, while the Scriptures affirm it to have been near during the apostolic age, and the primitive church held the same view.

The language in which the time of the *parousia* is mentioned is simple, plain. Let us recapitulate a few phrases. "Ye shall not have gone over the cities of Israel till the Son of Man be come." "Some standing here who shall not taste death till they see the Son of Man coming in his kingdom. . . with the glory of his Father, and the holy angels." "This generation shall not pass away till all these things be fulfilled." "The *parousia*, coming of the Lord, draweth nigh." "Come quickly." "The Lord is at hand." "The Judge standeth at the door." "In a little while he that shall come will come, and will not tarry." Could language be more explicit, or more definitely expressed, the time when the *parousia* was to take place? Those who heard Christ understood him to teach the near approach of the *parousia*, or his coming. And so they reaffirmed what they understood. Commentators of the present day nearly all concede the point. Permit me to add a few statements from them.

Prof. Stuart says: "Tholuck and most of the late commentators in Germany suppose that the apostles expected the speedy advent upon earth a second time."

Meyer: "The messianic kingdom begins by means of the second coming of Christ, which Paul regarded near."

Olshausen: "All the writers of the New Testament consider Christ's advent as near; in fact the whole doctrine would have the slightest practical significance unless the longing after the second coming of Christ were each moment alive, and therefore continually deemed possible."

Ebrard: "That St. John, like the other apostles, expected the coming of Christ as high at hand, is a certain fact."

Van Oosterzee: "All the apostolic exhortations and consolations are so clearly connected with the prospect of the personal return of the Lord, that whoever contradicts this last thereby takes away the roof and cornice from the structure of the apostolic theology."

Abenber: "Certainly the apostles do all of them express often enough the expectation of the coming as near—a living hope and longing expectation."

H. W. Beecher: "The primitive church were taught that Christ was at the door, and was coming in the life time, probably, of the very men that taught of him. For more than three hundred years men were told that Christ would come in their time and life. . . . The apostle Paul and other apostles believed that Christ stood at the door, and was likely to come in their day."

L. Watts, D. D.: "The Christians of the first age did generally expect the second coming of Christ to judgment, and the resurrection of the dead in that very age wherein it was foretold."

Coneybeare: "The apostles themselves expected their Lord to come again in that very generation." Barnes, D. D.: "The earnest expectation of the Lord Jesus became one of the marks of early Christian piety."

But why seek to accumulate proof in regard to the time of the *parousia*, viz, the coming of the Son of Man, the coming of the Lord, popularly at present designated "the second coming of Christ," when Christ and his apostles have so positively and so definitely declared that it was an event ready, and hence warned all to be ready for it? This fact is admitted by all commentators, and is almost shocking what resorts have been made to evade its force.

Rev. A. Barnes says: "I do not know that the proper doctrine of inspiration suffers, if we admit that the apostles were ignorant of the exact time when the world would close; they might be in error." But if in error as to the time, may they not be in error as to the fact? In-judged error! But if the apostles were in error, what of Christ, who taught the same doctrine, and thus led them into the error? To what straits will error drive men! Others, that the apostles, and perhaps Christ, designedly spoke obscurely; others, that Paul in his old age changed his views upon that point. But if so, how shall we determine which of these views were right, his first or his second? Inspiration fallible and changeable! Others, that a double sense is contained in the prophetic teachings of Christ and the apostles on that subject. These and others are used to evade the direct teachings of the New Testament on the time of the *parousia*, which positively declares the time then as near. And so the Revelator says: "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." "Surely, I come quickly. Amen. Even so come, Lord Jesus." Therefore, "seal not the sayings of the prophecy of this book, for the time is at hand" (when he wrote, in the year 96).

Having thus ascertained when the time of the *parousia* was about to be,

viz, in the first age of the Christian dispensation, we will proceed to inquire respecting its scope or what it included, its nature or characteristics, its costume, clothing, or symbolic imagery.

## INCIDENTS OF TEXT WORK.

CINCINNATI, N. Y., Sept. 11th, 1879.

To the Editor of the Sabbath Recorder:

Good audiences have greeted us, thus far, and our hearts have been encouraged by the most cordial welcome received from the clergy and the attention paid us, even though at war with old established customs, and dealing heavy blows at the Pope's Sunday. We find, however, as in other places, bitter prejudice manifested on the part of some. We hope to overcome this in a measure by God's grace.

A son of one of the clergymen said to me, "Father and I have it about every day on this question. He don't find for me anything in the Bible to justify Sunday observance, and I believe the seventh day is the Sabbath. He did read something out of Clark's Commentary, but I told him my opinion was just as good as the author of Commentaries. I wanted the Bible for it."

Said an old resident of the town, "I have heard much sound Bible preaching in these two sermons [first two] than I ever heard in Cincinnati, and I was born here." Another, an aged gentleman, remarked to me, "I never before heard a sermon upon the Sabbath question, and it is the Bible truth."

At close of discourse, one evening, an aged and much respected citizen arose and asked a few questions, but before the speaker could finish his answer the gentleman took his hat and left the tent, greatly to the amusement of the audience.

One of the distinguished clergymen of the village who sat upon the platform, arose, by invitation, and after boasting of his desecration of the Sabbath just past, and telling of his weariness, remarked as follows: "Let not your heart be troubled." This Sabbath question, as presented by the speaker of the evening, is open to criticism, objection, or ridicule, if any choose thus to treat it. I freely say that we do not derive our authority for First-day observance from the Old Testament, and neither is First-day anywhere called the Sabbath in the New Testament.

You will all bear me witness that I never call it the Sabbath. It is called the Lord's day, however, in the Bible. My heart is not troubled by the evening's discourse. Whoever believeth in the Lord Jesus Christ shall be saved. The letter killeth, but the spirit giveth life. Again I say to you, 'Let not your heart be troubled.' The question is not worth a serious consideration. I would not take the time and trouble to discuss it. So 'Let not your heart be troubled.'

Again, upon another evening, after a most heart-searching discourse from Rev. 12: 17, this same minister, among many remarks, gave us the following: "I do not believe the remarks of the speaker to be true concerning this question, while upon many other topics I heartily agree with him. Now, we do not feel any convictions upon this subject. I can positively show more proof from the Bible maintaining our Sunday as the Sabbath, than can be given for the seventh day. I believe the Bible to be against you; I believe all science and geology to be against you."

Bro. Rogers asked him, among other questions: "Do you believe it to be a sin to do secular work upon Sunday?"

"Well, I may say no, and yes, and be correct in both."

"Very well, if 'yes,' where is the law forbidding such work upon that day? 'If sin,' as the divine record says, 'is the transgression of the law,' and it is in to do common secular labor upon Sunday, will you please quote that law?"

"If I were to fully explain my position I should need more time than would be allowed me here, for I must begin back a great way."

"Will you occupy this platform to-morrow evening and give us the light needed? You shall have this tent and platform and all the time necessary, and we will give the audience notice, so that the tent will be well filled to hear you."

"As I said on a former occasion, this subject is not worth a serious consideration, and I would not take the time and trouble to discuss it."

A friend then arose, saying, "I formerly kept the seventh day; I have never changed my belief respecting its divine claims; but I now keep Sunday, and if the brother who claims to have studied the question for twenty years, and asserts that the Bible gives more proof for Sunday observance as the Sabbath, than for the seventh day, I want to hear it; this audience wants to hear him, and we insist that it is his duty to take that platform and give us the light."

Another, a venerable brother, remarked: "I want to ask Bro. — a question. If you can, as you say, positively give us such proof, then will you give us the needed light and comply with our earnest request to satisfy us on this question? It is your duty as a minister of the gospel, to do this."

To all these appeals he would not consent to shed his light, but chose, rather, to hide it under the cloak of "unworthy of consideration."

I could not refrain from uttering the following remarks: "Our brother has led us to infer from his words that he and the people of this community are under no conviction whatever concerning the claims of

God's holy Sabbath. I am inclined to believe him mistaken. In your stores and places of business, and at your post office when you assemble for the daily mails you are heard to say among you, that 'The tent evangelist has told us more truth than our pastors dare utter.' 'He has advanced arguments that none can gainsay.' 'If the Bible is true, there is no other Sabbath than that appointed by God, and that is the seventh, and no other day.' 'The man is right, and we can not get around it.' 'It is Bible truth.' 'These and many such expressions you are heard to say. 'The law of the Lord is perfect, converting the soul,' says the Psalmist, and if that be true, there is convicting power in this truth, and men are under conviction and deeply moved by these words which he affirms do not trouble or convict him. Again, let me remark, that on this platform the other evening, the brother said 'he freely confessed that nowhere in the New Testament was the first day of the week called the Sabbath, and that his people would bear him witness that he never called it the Sabbath,' but this evening he remarks that 'he can positively show more proof from the Bible for observing the Sunday as the Sabbath, than can be found for the seventh day.' I want the brother to explain his contradictions."

He said the seeming contradictions were not contradictions, but if he should attempt to explain them, I could not understand him.

After close of meeting, in a private conversation he said, in substance, that his assertion, "that I could not understand him if he should explain," was not that he considered me devoid of brains or reasoning powers, "for even my brother, Rogers, who is much my superior in learning, could not understand me. These things are dark mysteries; every step we take is in the dark. Christ spoke thus to the intelligence of his age, even to Nicodemus the Ruler. His parables and life and so forth, more so and so, and preaching was foolishness to the learned Greeks. They could not understand these mysteries."

"But," I replied, "the unlearned fishermen were made to understand; but you are a 'mystery.' It's now you see it and now you don't see it with you. What are you trying to preach for, to bring souls to Christ?"

"Well, I should not word it like that, but we will say that's the object."

"Then if, as you say, you can not make any one, however intelligent, understand you, and all things are such mysteries which they can never comprehend, how do you expect to lead souls to faith and repentance? what kind of a man are you?"

"The Bible is the greatest book of contradictions known. But you are disturbing the peace and quiet of communities. I don't know that I object. I am not disturbed in the least. Never was more calm and undisturbed in all my life than during the discourse to-night; but you are disturbers of the peace."

"Yes," these that have turned the world upside down are come hither also. Why did Paul disturb the peace and quiet of those fellows? Why did Christ make such divisions among the people?"

"Yes, he came to make separations in families," said the reverend opposer.

This, and much more, was said, very amusing to myself and a few who heard us. May the Lord bring him into perfect light, if possible, and cause him to give up his mysterious doctrines. If the blind lead the blind, shall they not both fall into the ditch? But he tells me that though an angel from heaven should tell us of these things, we could not understand them.

I will say that this reverend brother is a college educated man, is here in his first settlement where he has resided more than fifteen years, and his talents are much admired. It was very generally expected that he would openly and ably defend the Sunday side. In this there is a general feeling of disappointment, in which myself and Brother Rogers largely share.

Our meetings last First-day were so well attended that we could all most imagine ourselves in the large and busy city of Norwich. The tent was packed full, and the best of attention given. One of the Preston and DeWeyer friends had come some sixteen miles to gladden our hearts and bid us God-speed. Several had come seven miles to "hear this strange doctrine." The Rev. Mr. Beaman, pastor of the Baptist Church at Mt. Upton, N. Y., was present one evening, with whom I had a pleasant talk after the service.

In my last Norwich communication I forgot to mention a half-day's visit from Eld. B. L. Whitney, of Rome, N. Y., who came down on purpose to see our tent and us. We find him a pleasant man, whose heart is in this blessed Sabbath reform. He returned in the evening to meet an appointment at Earlville, in the Seventh-day Adventist tent. We extended him a hearty invitation to speak for us in the evening, but his previous engagement prevented.

H. D. CLARKE.

ALFRED UNIVERSITY.—The friends of Alfred University will be glad to learn that the Fall Term is opening prosperously, giving evidence of returning prosperity in financial matters, and of the strong hold this Institution has upon the public confidence. Had it not been for the small box scare, we think the number of students would have reached

and perhaps exceeded two hundred, which number it seems likely to nearly reach as it is. Many new students have come in, and, all things considered, the prospect for the future seems very promising.

## REPORT OF FRONTIER MISSIONS.

Nearly fifteen years since, I left an Eastern pastorate to engage in frontier missions. The experiences of that term of years convey important lessons, worthy of consideration by all interested in mission work as laborers, or contributors of material aid.

At the Conference of 1865, the Eastern, Central, and Western Associations reported an aggregate of fifty-two churches and 5,256 members. The North-Western Association reported fourteen churches and 1,473 members; or thirty-eight churches and 3,783 members less than the three other Associations.

In 1878, thirteen years later, the three Associations reported forty-eight churches and 5,848 members. This gives a loss of four churches, and an increase of 592 members. The North-Western Association is reported with thirty churches and 2,338 members, giving an increase of sixteen churches and 813 members. To this should be added five churches with fifty members, making, at this time, thirty-five churches and 2,338 members. This gives an increase of twenty-one churches and 833 members. The whole is a relative increase of twenty-six churches and 271 members over the other three Associations, since 1865. The returns of the Conference this year will vary these numbers some.

During this period I have been most of the time in labor in the frontier mission field. The time has been nearly equally divided between the Missionary Society, the Tract Society, and on my own responsibility and expense. My great desire to look up our scattered brethren and organize them, and make new centers around which to gather them, was the inspiration that first led me to this field. Very satisfactory results have been reached. Three churches were organized under the Missionary Society, and the foundation laid for another, which was organized when I could not be present. Three churches were also organized in labor for the Tract Society, and the material worked up for two more, which were organized while I was laid aside with disease and overwork. Three other churches I organized under laborers outside all societies. I have thus had connection with the organization of nine churches, and laid the foundation for three more.

In this labor I have traveled about 50,000 miles in the States and Territories, on both sides of the Mississippi and Missouri rivers, with the usual experiences and incidents of frontier travel and life. I have visited nearly every family of scattered Sabbath-keepers, in all the region of my labors, and have induced many to enter our churches who otherwise would have been lost to the Sabbath. While laboring under the same conditions, I have been able to induce nearly every family of scattered Sabbath-keepers, in all the region of my labors, and have induced many to enter our churches who otherwise would have been lost to the Sabbath. While laboring under the same conditions, I have been able to induce nearly every family of scattered Sabbath-keepers, in all the region of my labors, and have induced many to enter our churches who otherwise would have been lost to the Sabbath.

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