

The Sabbath Recorder.

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

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For the SABBATH RECORDER,
THE CASTLE SOMETIME.

BY L. V. P. COTTRELL.

Out in the far-off somewhere,
Nearer fairer skies than ours,
There stands a grim old castle
With pure white massive towers;
Its Jasper walls are grander
Than mortal hand hath known,
And over its shining portals
Is a halo of glory thrown.

In the blue, bent arch above it
No cloud is ever seen;
And warmed by an endless summer
Its forests are forever green;
And leaving its borders, a river
Flows onward, bright and free,
Through a fairy land of flowers,
Down to a nameless sea.

'Tis the grand old Castle Sometime!
Our heart-hopes center there,
And our spirits go forth in their wanderings,
To those gardens, so wondrously fair;
And often when chill shadows gather
We look to that refuge for woes
To that happy—that beautiful castle,
And long for its peaceful repose.

O wonderful Castle of Sometime!
In the far-flowing current of years!
In these may the spirit find refuge,
In these may we quiet our fears?
When we cross o'er thy shining threshold,
And gaze on thy glories within,
Shall we still wear the deep scars of battle
Still groan near the bondage of sin?

Thou'rt standing in mystical beauty
In the infinite after of time—
And, waking or sleeping, our visions
Cluster close round thy towers sublime;
And with out-stretched arms toward thy glories,
We draw near that river unseen
That flows on—restless, unceasing—
Us and thy borders between.

WEST HALLOCK, ILL., June 14, 1886.

SHALL WE HAVE A CATECHISM?

An essay read before the ministerial Conference, at Albion, Wis., Feb. 26, 1886, and requested by the Conference for publication in the SABBATH RECORDER.

Question, "Ought we, as a people, to have a catechism, unfolding the leading doctrines of the Bible, for use in our Sabbath-schools?"

Catechisms have their advantages and disadvantages, which may be grouped under different heads.

1. It enables the writer to bring out points of doctrine and facts of Scripture more simply, clearly and forcibly than by any other method, and so it enables him to make a stronger and deeper impression. It would enable him also to put them in a form to be more easily remembered, being in the form of conversation, or dialogue. It facilitates giving a summary of Scripture facts and doctrines in a concise and systematic form, with brief proof texts; and thus it may become valuable for old and young, as a book of reference on points of doctrine, and proofs therefor.

2. It may be made especially advantageous to children who are not able to comprehend, or remember abstruse or extended expositions of Bible doctrines. Many Sabbath-school teachers feel compelled to lay themselves out, chiefly to amuse by stories, and thus hold the attention of the children without imparting much useful knowledge. Without some such concentrated, simplified form of statement, children are quite apt, with any teacher, to get a mere confused idea of Scripture doctrines and history, and therefore soon lose interest in the Bible if they do not come to even loathe it, and lose all relish for such studies.

On the other hand, there may be a fear that such catechisms, like the Westminster catechism, may be adopted as a sort of iron bedstead of dogmatic theology, requiring acceptance on pain of being denounced as heretics.

But the time of such danger may have passed, since everything, in religious doctrines, is now challenged for proof.

Dogmatism was rank when the Westminster catechism was composed, and probably would have been as much so without as with such catechism. The sentiments of its authors were all settled and fixed before they were put into that form, and would have been as rigidly insisted upon had they been put into any other form; and their errors might have been put into a shape more difficult to meet and refute. The more clearly and definitely a sentiment is stated, the more glaring does an error stand out to view, and the more easily can it be met and refuted.

Definiteness of statement removes the difficulty of understanding, exactly, what is intended to be taught. Much of the difficulty of refuting an error is overcome when its sentiment is unmistakably comprehended and admitted by both parties. If a doctrine sharply and clearly stated, as it must be, in a catechism, cannot be refuted, it is thus proven to be incontrovertible, and an important point is gained and settled. The fact that the Westminster catechism has been so powerful in molding the opinions of the religious world, is a strong argument in favor of putting truth into such form, and of having a catechism that teaches the whole truth as it is. The form in which truth can be stated most clearly and forcibly, is the best form in which error may be corrected.

Again, it may be thought that it will tend to curtail the spirit of enlarged investigation. But how a comprehensive outline of Bible truth and history could weaken a desire to know the whole contents, is difficult to see. Authors, generally, give a synopsis of the contents of their books to excite interest in reading, or studying them. Generally, the more completely the outline of teaching in a worthy book is given, the greater desire is awakened to become master of its contents. A thorough knowledge of the axioms of mathematics, is not apt to lessen the student's interest in knowing how to apply these axioms in solving hard problems; while, without such knowledge of them, the study of mathematics would become so difficult and confusing as to greatly weaken if not destroy all love for them and ability to comprehend them.

Another objection may be, that a chance is given the writer of such catechism to put forth his peculiar views in so forcible a way as strongly to mold the minds of scholars into such views, and thus a personal creed may be palmed off upon the young instead of the real teachings of God's word. But does not the same liability exist in regard to any other form of lesson helps? Does it not exist, still more, in teaching without any such guide, when teachers are liable to go before their classes with crude ideas of the lesson, taken for granted, perhaps, because put forth by some one else with as little investigation?

A catechism is in a form to be easily criticized and corrected, if wrong, while crude, oral teaching may make false impressions that can never be corrected.

A catechism, also furnishes a synopsis of Bible truths and facts upon which a teacher may enlarge as his capacity, and that of his pupils may warrant.

Another objection may be, that it will give an opportunity, and furnish a plausible excuse for teachers to simply ask the questions put down, and for the scholars to repeat the answers and so make the recitations dull and parrot-like. There is force in this objection; yet, does it not stand with equal force against the use of the present system of lesson helps? Teachers who would thus use a catechism will be inefficient any way, and it would be better to have sensible and important questions and answers to be repeated than to fill the mind with shallow, disjointed and perverting questions and answers.

On the whole, my opinion is, that a well digested, well written catechism, might be profitably shut in our Sabbath-schools, and might shut out much erroneous twaddle now constantly creeping in from Romish and heathen traditions.

LIFE vs. PROFESSION.

BY REV. W. C. DALAND.

As Christians it is our duty and privilege to carry the gospel message to dying sinners. We realize this, and to a certain limited extent we do it. Ministers preach the gospel; Sabbath-school teachers teach it; the public services and the sound of the church bell on the Sabbath proclaim the glad news. But how meager the results! Why? The reason is that the example of Christians effectually neutralizes their doctrine. Unconverted persons are not far wrong when they incredulously say: "Christians don't believe half of what they pretend to, or they would not do differently." The Bible is open. Sinners know what is there written. They see plainly that Christians' lives, and their conduct with regard to their friends and relatives out of Christ, give the direct lie to their profession; and what is the wonder

that they are not affected by the truths of religion? Were the question about the loss of life or property instead of the soul, how differently would we behave! We would leave our pleasures and amusements, we would let our meals lie untouched, we would neglect our business to save our friend's house from a conflagration or his life from a situation of imminent peril; but to save his soul from eternal death we do not turn our hand. Can we then blame the world for doubting the reality of our confidence in the teachings of the Scripture? If we would have any effect on the unconverted by our teaching, or through the medium of our church and Sabbath-school influence, we must, by our example, by our godly, serious, earnest lives, by our self-sacrificing devotion to the interests of religion, by our heed to the claims of God, show them that we do believe what we as Christians confess to believe.

As Seventh-day Baptists it is our duty and privilege to let our light shine in carrying the truth about God's Sabbath to those who disregard it, or who are in darkness concerning it. We profess to believe that the seventh day is the Sabbath and that it ought to be kept. We pretend to regard it as an important matter, else why our separation from other confessed believers in Christ? We plant our churches here and there, we scatter our publications far and wide, we preach the doctrine of the Bible on this subject. But how meager the results! Why? As in the other case our example proves that we do not believe half—nay, we do not believe the smallest fraction of what we say. We disregard the Sabbath we preach. We cut off both ends in the most unconcerned manner. We go to the post-office for our mail on the Sabbath. We patronize railroads, steamboats, and other public institutions on the Sabbath—for other purposes than to go to and from the house of God. We arrange for evening entertainments to be held Saturday evening, and spend half the Sabbath in preparations therefor, and even if we do not actually break the Sabbath thus with our hands, we do so with our minds. During the Sabbath hours we think more of the approaching concert or festival than of God and spiritual things. We engage openly in partnerships with men who do not keep the Sabbath, conveniently forgetting to stipulate that the business must not be carried on upon the Sabbath. But we have no heart for these harrowing details. This state of affairs is too well known to us all. Of what avail are all our arguments, all our sermons, all our denominational organizations, while our example is so at variance with what we falsely pretend to believe. Yes, falsely pretend; for what else is it than pretense to talk in the most solemn and awful manner about God's Sabbath, God's law, etc., to call Christians every whit as good as we are, pagans, sun-worshippers, Baal-worshippers, worshippers of Venus and what not, and then show them by the condition of things in the most of our churches that we do not keep the Sabbath as well as they do Sunday when they do what they do with a good conscience and probably know nothing about the history of the things thus ungenerously charged upon them. Let us tell the plain truth—the plainer the better—but let us back it up by our own consistent lives; and let us forbear using such harsh terms unless we are prepared for the most thorough scrutiny of our Sabbath-keeping, even to the most minute detail.

An honored brother said in a recent Association that all this is due to a lack of "Sabbath conscience" among our people. Yes, verily! But it is broader than that. It is only the outward evidence, the fruitage, of a deep lack of conscience as to religious duties in general. It is because the church does not believe in God and Jesus Christ that Christians disregard the claims of religion. In this the Seventh-day Baptists are just as delinquent as others, in spite of their boasted adherence to God's law. What we need is a real and genuine belief in God, a true fear of God. We are a great deal more afraid of the shrugs of our neighbors' shoulders, we are more afraid of suffering pecuniary loss or even personal inconvenience, than we are of transgressing the laws of the eternal Jehovah, and thus meriting the pangs of Gehenna.

May the Lord help us to realize his truth and to act accordingly.

NORTH-WESTERN ASSOCIATION.

On June 24th, this Association convened at Garwin, Iowa. Eld. E. M. Dunn preached the Introductory Sermon, from John 8: 31, 32, "Continue ye in my word, then are ye my disciples indeed," etc. His discourse was earnest and practical, and seemed to make a good impression, inspiring many with desires for the freedom that is gained only through obedience to the truth.

Eld. J. T. Davis served as Moderator, and Elds. G. M. Cottrell and A. G. Crofoot were chosen Secretaries. The session of Fifth-day afternoon was occupied chiefly with business matters, which were dispatched with much harmony and promptness. Eld. J. W. Morton read an essay on "The Second Coming of Christ," in which he showed that the Scriptures teach his coming with great positiveness, and strongly confirm all the promises concerning it; and also that his coming will be literal. Acts 1: 11. His ascension was literal, and "so in like manner he will come again." Luke 24: 50, 51, Acts 1: 9. The resurrection and ascension being literal, the promised coming is treated as just as certainly literal. The prophecy of his coming unequivocally speaks of it as a literal fact—a personal appearance. He noticed at length the objections to this view, and swept them away with a strong argument drawn from the words of the Lord. May there not be a third literal and personal coming of Christ—the second when he shall reign a thousand years over the righteous, and the third when he shall bring all into judgment? And thus the essay closed with a solemn reference to the great day of trial that awaits all the human family.

On Fifth-day evening the session was devoted to a missionary conference, conducted by J. W. Morton. Interesting addresses were given: by G. J. Crandall, on the Nebraska field, showing its demands and prospects; by A. G. Crofoot and H. B. Lewis, on the Minnesota field, its extent and outlook, giving some facts indicating the progress of our cause; and by J. L. Huffman, on the field at large, urging care for the feeble churches, and more consecration of pastors and churches to the work of spreading the gospel. The consideration of missionary matters was continued through a part of the session next day, when O. D. Sherman spoke of the China mission and the need of reinforcements to insure its more successful and permanent prosecution.

A letter from Miss Mary F. Bailey, Association Secretary of the Woman's Board, was read by E. M. Dunn, urging that the women of the North-west unite in efforts to carry forward the missionary operations of our denomination. The reasons for such action were clearly stated, in terms convincing and persuasive, and it is hoped they may be effective in enlisting the sisters in the work which they need to do for their own spiritual growth, for the good of others and for the glory of their Lord.

Sermons were preached by G. J. Crandall and H. D. Clarke, and formed an important part of Sixth-day's proceedings. After the sermon by the latter, the ordinance of baptism was administered to two candidates, one of whom, a young lady, came from Grand Junction, Iowa, a distance of 100 miles, to receive baptism at the hands of a Sabbath-keeping minister. This unusual service at the Association kindles many hearts anew.

The session, which closed on First-day evening last, has seemed to be full of blessing, both to delegates and to the people of the vicinity. The latter have been in constant attendance, and have done nobly in this respect, as well as in entertaining all from abroad with a most generous hospitality. They have prized the privileges brought to them, and have made the most of them by planning their business so as to attend every meeting. The interest kept rising until at the close, several persons declared their purpose to seek Christ, and requested prayer.

More time than usual had been given for prayer and conference in connection with the earnest sermons preached, and to this and the baptisms of Sabbath-day, the breaking out of the spirit of revival is doubtless to be attributed. The last night Bro. H. B. Lewis preached an effective sermon which

was followed with a farewell conference, and the interest was so great that it was deemed best to make an appointment for the next evening. Nearly a full house listened to an appropriate sermon by Bro. A. G. Crofoot, which was requested for publication. This was followed by confessions and exhortations to a late hour, when the congregation voted to continue the meetings. Some have found hope, and will probably be baptized next Sabbath. Many hearts have felt the presence of the Spirit, and great joy in view of its manifestations in the awakening of the impenitent. May the good work become wide-spread, and bring blessings to Garwin which shall abide here for all time.

Among the fruits of the session is the organization of a Woman's Auxiliary Missionary Society, of 28 members. This was secured by the inspiring words and assistance of Mrs. G. M. Cottrell from West Hallock, Ill., whom the ladies here will not soon forget for the interest she has taken in their welfare. This movement has an auspicious opening, and if it shall do as well hereafter it will win success.

The discussion of the denominational affairs has been profitable and stirring. One immediate result is seen in the increase of subscribers to the RECORDER, so that it is more than doubled at this office.

The church here is looking for a pastor, and there is much prayer that they may find some one who shall serve them faithfully and maintain well the cause of truth on this important field. They have a well built and pleasant house of worship at the village, and have sufficient families to make a good congregation. They would welcome any that might think best to cast their lot among them by purchasing farms in this neighborhood. There are some offered by First-day people, which might be bought advantageously for stock raising. There is a chance here still for men with capital to do general merchandising, and the day is not far distant when a bank will be one of the necessities of the place. Any looking for homes in the West would do well to make this place a visit. Any one wishing information of the place may address L. H. Babcock, editor of the Garwin News, who will gladly respond.

The town has a hotel, several stores of various kinds, harness, wagon and other shops, a printing office and graded school. The cars of a branch of the North-western Railroad run through it, and, with one of the richest farming regions for many miles on every side, it is destined to see a prosperous future, unless it shall be blighted by forgetfulness of God, and the curse of iniquity. Let our brethren stay by these splendid farms and obey and trust God, seeking first his kingdom, and they will find enough to afford them abundant happiness, and hope of heaven. J. B. C. GARWIN, Iowa, June 29, 1886.

AFTER THE ASSOCIATION.

Though this Association was held this year somewhat on the border land, and the delegation, outside of the ministry, was small, yet two grand results were accomplished. A woman's society was organized, consisting of about thirty members, and last evening, as a result of the meetings which are being continued by a few of the brethren, through the week, ten of the young people came forward and offered themselves for baptism and membership with the church. These will be baptized this week, and it is probable that others will be added to the number. The Lord be praised for this manifestation of his goodness, and continue to bless the little church at Garwin. They hope soon to secure a pastor. G. M. C. DODER CENTER, Minn., July 7, 1886.

One of the most remarkable changes in the recent educational life of Germany is the rapid increase of theological students in the universities. The following figures speak for themselves: "This year there are 2,552 men studying theology in the Prussian universities alone. Of these 726 are at Berlin, 583 at Halle, 800 at Grieswalden, 241 at Konigsberg, 235 at Getttingen, 159 at Breslau, 159 at Marburg, 98 at Bonn and 81 at Kiel. Last year at these universities the entire number was 2,325; in 1883-4, 1,900; in 1882-3, 1,690, and in 1881-2 only 1,300. Thus four years have witnessed an increase of 1,252 or 93.9 per cent."

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Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

OUTLOOK CORRESPONDENCE.

The following letters, from points widely separated, indicate different phases of the work in which we are engaged. It is important that we recognize the fact that truth makes its way by finding faithful hearts, scattered here and there, throughout the world. It is equally important, to remember that those who, from any cause, reject the truth, are often embittered by their own action. Remember also, that the only argument some men are capable of using, is derision.

The following from Fernandina, Fla., will be read with interest:

FERNANDINA, Fla., May 28, 1886.

Editors of the Outlook,
Kind Sirs.—Have you ever attempted to establish a Seventh-day Baptist Church in this place? The house of the regular Baptist Church burned about three years ago. They are collecting money to build again. I am a member of that church, but since the church has been without a pastor, or meetings, I have become persuaded that Saturday is the day that God desires us to keep holy.

MRS. S. L. PEER.

Not unlike the foregoing is the next on the list:

LONG PINE, Neb., May 4, 1886.

Dear Brother,—At last I have begun what my heart's desire has been since the first of your *Light of Home* came. I then determined to try and get subscribers for it; but I am one of the stay-at-homes, and settlers on these new claims, like myself, are poor. May God's blessing rest on your efforts. I wish very much to know more of you, and that you would enter more into details in your little paper about the Lord's Sabbath. Does the world know positively which day it truly is? If, as one of your papers claims, Christ was not crucified on the Friday as we claim, how can we be certain of any day? I do feel that we should observe God's Sabbath, though my attention was never drawn to it particularly before, only by a few Adventists, and they also believe in soul-sleeping, and I was always taught to believe the soul received its reward immediately after death.

If the few should be convinced of the right Sabbath, how could we observe it, if the families were divided, and no general observance of it? It is a difficult problem to solve, brother. You also say the government should not meddle with it, to enforce a Sunday observance; in one sense that seems right, but it seems that the law should enforce a day of rest. Did not our forefathers enforce by law the observance of the moral laws, and fix a penalty for even profanity? I have often thought they were extremes. We are in these days as lax as they were extreme.

Pardon my intrusion. Enclosed is the subscription price of your good paper. God bless you all. Amen.

Your sister in the blessed cause of Christ,
MRS. O. COONRADT.

Returning to the sunny clime, we have the following note:

CALLAHAN, Fla., May 19, 1886.

To the Outlook, Alfred Centre, N. Y.
Sirs:—Please find enclosed fifty cents. For twenty-five cents please send the Outlook to Mrs. Sarah Green, Saltville Bluff, Camden Co., Ga., and for the other twenty-five cents send the Outlook to my address as above.

If I can be of any benefit to the Outlook, I stand ready to do what I can. I have become more interested in it than ever.

Yours truly, in Christ,
REV. THOS. BUTLER.

Our readers will find a certain degree of satisfaction in the next letter, and especially in that it is so good an illustration of the very thing of which it so much complains—"crankiness."

ITHACA, N. Y., April 30, 1886.

Editors of Outlook,
Sirs:—There is no reason why I should not treat every one with courtesy, even if he be a "crank." Certain persons are born incapable of understanding plain common sense; and their only use in the world is to exhibit the pitiablestness of imbecility. Just think of the inability of a man whose mental power he is able to use only to the injury of himself, and the cause he advocates.

I lay down a text for you to discuss in the following object:

1st. *The object of the death of Christ, was to establish a sect, or church, founded on the immersion of its members.*

Now go on and prove that the Lord of Glory was so small-minded a human being that his death, atonement, whole object of coming into the world could not be attained without immersion, and you prove the labors of "crank No. 1" justified, and an useful thing. But deny "crank No. 1," that this was his object, in his death to save men, and immersion becomes a question of no consequence, and the business of "crank No. 1" is gone.

Christ did not die to establish immersion, but he did die to save sinners. And he is a mental imbecile who cannot see that it was no part of his death to establish baptism. The immersionist is no lover of religion, and hinders the cause of Christ, and yet too often is such an imbecile crank as to be ignorant of how useless is his life.

2d. The Sabbatarian crank. In like manner of a worse type of imbecility is the weak-minded man who makes it his useless idol, to bow down his knees and worship his one-sided ideas on Saturday, as both the Mosaic and the Christian holy day, or Sabbath.

Moses did not hear the laws to promulgate that the divine law was made for exactly one special day; but he says, a day being selected, the seventh day thereafter is the Sabbath. He nowhere fixes that day, nor does God by him.

Christ did not die to re-establish the Mosaic day, and were he alive he would say, keep on, observe the established day—Mosaic or any other day, Sunday is as good a day as Saturday. My law is not servility to a day, but that a Sabbath day of rest be observed.

But cranks must exist and waste their strength in the hopeless task of your paper you call the Outlook. So keep on, waste your strength, and remain ignorant that Christ died to save men, not to enslave them to the Mosaic day.

By your keeping on your insane, unreasonable course, you will aid the skepticism of the world, and hinder the salvation of men.

But this I say, send me no more of your papers. I will hereafter burn them unread, because I have no love for this useless, unchristian reading. Respectfully,
S. T. PARKER.

The next note is in such strong contrast with the foregoing that it is like sunshine in the midst of midnight.

BRICK CHURCH (Orange), N. J., April 23, 1886.
THE REVEREND A. H. LEWIS, D. D.

Dear Brother,—Allow me to express thanks for copies of the Outlook which you have kindly sent me.

Not entering now on the field of argument or opinion, I can freely say that I find your historical investigations valuable and instructive, and shall be pleased if you will enter my name as a subscriber for 1886—subscription running to 1887, Jan. 1. I enclose what I suppose to be the proper sum. Sincerely yours,
RICHARD G. GREENE.

The next letter gives us a glimpse of German no-Sabbathism. Such theories have borne the fruitage of holidayism in Europe, and being wide-spread in America, make the same fruitage certain here.

EFINGTON, Minn., May 17, 1886.

Gentlemen,—Having received a call from here I accepted it, and moved here April 28th. I have received the Outlook sent to La Crescent, Minn. In regard to the doctrines of the Outlook to keep the seventh day of the week as the Sabbath, I have to say, that it is not according to the Scripture.

In the New Testament the Sabbath is abolished, as the Apostle Paul says, Col. 2: 16, "Let no man, therefore, judge you in . . . respect of a holy day, or of the new moon, or of the sabbath days." In Greek it says, *sabbaths*. Therefore, all kinds of sabbaths are abolished: sabbath day or days, sabbath months, sabbath years, etc. We shall "hear the Word of God and keep it" (Luke 11: 28), but on which day God did not command. As he did not give a commandment to assemble at a certain place to hear the Word of God, so he did not give a commandment on which day we shall hear it. If we hear it on the first, fourth, or seventh day, it is all the same. The day (the first day of the week) is chosen by Christian freedom. To keep the fourth or fifth day in the week, would be just the same. But if you say, it is a divine commandment, to keep the seventh day, I answer according to Scripture, it is not.

Respectfully yours,
J. H. KOEHLER,
German Evangelical Lutheran Minister.

The following notes belong to a class which represent the thoughtful and investigating tendency through which much good is hoped for.

GEORGETOWN, S. C., May 22, 1886.

Gentlemen,—Please accept my sincere thanks for the Outlook, which I love to read. I am an Elder in the M. E. Church of U. S. of A., but health has so far failed me that I had to give up active work since last August.

In your July number of 1885, I see a notice of a letter printed in pamphlet form which you offer to send to any one who asks for it, please send me one if I am not too late, which I hope not. The letter is written by Mr. E. Ronayne.

Yours in Christ,
J. TUNNO HARRISON.

TRINITY CHURCH,
Russellville, Ky., May 26, 1886.

Dear Sir,—I have been reading your April number of the Outlook. On page 252 you mention a book for sale. Is it such as you would recommend me, or have you something more recent? The question is interesting.

Yours truly,
A. T. DELEARSY.

ONLY HALF WAY OUT.

The Baptist Flag says: "The Protestant branches of the Church of Rome, to be consistent, must go back to their mother Rome, or come out to the Baptists. Which will they do?" We will not presume to answer the question; but we would like to ask the Flag why it concludes that those who do not become Baptists must, to be consistent, go back to the Romish Church. The answer, which is implied, will be that infant "baptism" and sprinkling rest solely on the authority of the Church of Rome, and not at all on the Bible, which demands immersion. Very good; we agree. But here is another thing. There is not a line or a syllable in the Bible to uphold the keeping of Sunday.

The Bible declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The sole authority for Sunday-observance is the Roman Catholic Church, which claims the right to appoint holy days and to change laws and ordinances. The keeping of Sunday is a legacy which the Protestant churches have received from Rome; and the keeping of Sunday is a virtual acknowledgment that the church of Rome has power to make laws for Christians. Homage to Rome is shown no less by Sunday-observance than it is by sprinkling and so-called infant baptism. And so after the Protestant churches have become Baptist, they must take another step and become Sabbath-keepers, if they would cut loose from Rome. How is it? Will the Baptists show their consistency by returning to Rome, or by coming out from her entirely?—*Signs of the Times.*

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

COLLEGE AND COMMUNITY.

Ladies and Gentlemen,—It has been assigned to me to say something on the subject of "College and Community."

What is a college?

All agree that it is a place where they make fine scholars by some process. All agree that a college is to be judged by the product it turns out upon the world. A coal mine, a foundry, or a ship-yard is estimated by its out-put.

While the special community always has considerable pride in the college established by its gifts and care, yet the general public is not to be diverted from the old rule, "By their fruits shall ye know them."

There can be no doubt that American colleges are loved, lauded and revered by the American people. The form of the college has been shaped, like our political institutions, by our genius and our needs. Consequently our college is not like the English university, nor like the German gymnasium, nor like the mediæval classical monastery.

It is not the legal creation of the state, as the common school is, nor is it the creation of any one church, yet it has a relation to both, more or less close. Different people, therefore, give diverse definitions of a college. Some of these I shall lay before you.

A Pennsylvania senator speaks thus, "A college is where they grind out them literary fellers, like Seward and Sumner." A Boston orator has just announced that a college is a place where mathematics and classics are elective, and base ball and boating are compulsory. As an offset to this we may offer President Wayland's definition, "A College is a place of strenuous intellectual exertion." And President Elliot, of Harvard, declares the following noble sentiment, "The worthy fruit of college life is an open mind, trained to careful thinking, instructed in the methods of philosophic investigation, acquainted in a general way with the accumulated thought of past generations, and penetrated with a genuine humility." Arnold of Rugby is quoted as saying that "the University is a perpetual fountain of the humanities." The founder of Cornell University when he handed over the deeds and documents of endowment to the first Board of Trustees, uttered these words, "It is my wish that this may be a place where any person may study anything whatsoever." President Porter, of Yale, declares that a "college is pre-eminently designed to give power to acquire, and to think, rather than to impart special knowledge or special discipline."

An early charter of Columbia College gives the most compact and wise definition I have anywhere seen, in these words: "The true business of this college shall be the evolution of faculty, and the formation of noble habits." Here is the wisdom of the fathers in a nutshell. It shall be a sort of text in the discussion of college and community. It is broad enough to cover the reasonable demands of the American public, as well as the wisest work that can be done in the schools.

First, then, as to the "evolution of faculty." Faculty is ability. It is the power of bringing something to pass. Faculty enables its possessor to set himself to work, and hold himself to his work until the successful finish. John Milton was a man of faculty, working on victoriously even in blindness. General Grant was a man of faculty and, therefore, brought things to pass where a dozen other men had failed. By faculty, Homer made immortal poems; Tacitus made histories; Raphael made paintings; Stevenson created railways; Walter Scott, Mrs. Stowe, Dickens and Irving filled the weary world with their delightful stories. Faculty is a compound made up of all natu-

ral gifts, mental, moral, physical, and all of them marching on to battle. Every element of manhood is in it. Difficulties, obstacles and enemies vanish before its determined onset. The world yields up its prizes and treasures to the men and women who have this victorious power. Call it what you will—genius, poetic gift, military skill, literary impulse, invention, or any other title, according to the field of its action, still it is far-sighted, practical and glorious. The world's confidence is given to this power. The proverbs of the people bear witness to this fact. Thus, "Every man is the architect of his own fortune;" "Where there is a will, there is a way;" "Nothing is impossible to him who wills;" "Labor is the mother of all things;" "Work and thrift are born twins."

Notwithstanding all our eulogies, it is a fact that, in every community, there is a great waste of this glorious material. In multitudes of souls it lies latent, or asleep. The trades and occupations are crowded with men who put no thought nor zeal into their work. They do as their fathers did, for no reason that they know of. They still go to mill on horseback, with the grist in one end of the bag, and a stone in the other end to balance. In such communities there is an awful waste of power. Their youth grow up without knowing their inborn abilities, or the opportunities of their times or age. They live without much improvement or betterment. They have faculty, but it is unused or wasted. As life goes on it irritates and grinds them. They dare nothing, and accomplish nothing. They are like a certain poor Pennsylvania farmer. His farm was rough. The soil was tough and sour. His woods were scrubby and hard. Even the water was bad and made his cattle runts, or slowly killed them. His corn would get blighted and his grass lands were scanty; his children were unhealthy; the site was bleak and frosty. Every year he was sinking with discouragement, petty debts and a devouring mortgage. All this he poured into the ears of a long-absent brother, visiting him. They roamed over the sour farm, these two brothers, one a dull plodder, the other alert and bright with faculty. To his eye, these sour springs, grimy gulches, and stunted forests had a deep meaning. Said he, "Why, man alive, you are a rich man, and don't know it. We stand on top of a vast mine of coal. You can't plow your farm; why don't you dig under it? There is bright fuel for railways and towns and factories, by the million." Even so has many a community suffered its latent talent to go to waste. No better service to his church or his country can a citizen do than to search out and encourage the youth around him who have latent gifts. A kind word has often flashed resolve into the groping soul. A single spark suffices to light the lamp that makes the cavern glitter like noonday. So did the wealthy Gifford hunt out the organ boy, William Herschell; so did Gregory Watt stimulate the young druggist, Humphrey Davy.

Public ferment, the drift of the times, often brings forward obscure men with tremendous latent power which in other and easier times would have been silent. The struggle of the English people for political and ecclesiastical independence, under Queen Elizabeth, produced many illustrious admirals, poets and philosophers. The reformation of the 16th century accomplished the same for Germany. The war for the American Union and the liberation of the slave, has been doing the same for us. Public ferment, public peril, always awakens dormant talent. At such times the people are looking eagerly for the best gifts, and they somehow always find them.

But the triumphs of peace are greater than those of war. The social questions of our age will require higher skill, greater strategy than the great march to the sea for their settlement. The wordy war between labor and capital, whose vital interests are really the same, is now mainly in the hands of incompetent leaders. Find wiser and abler men for chiefs, import into the discussions, more respect for the rights of man and reverence for law, introduce more of the divine tactics of the Golden Rule, put down anarchy with the strong arm of just law, be patient and helpful towards the honest poor, and so shall quiet and plenty rest upon the land. Illuminate, indoctrinate, Christianize! Nor is this all. There are church problems, school problems, family problems, and problems scientific, legal, medical, mercantile, problems of the shop, the farm, the pulpit, the press, the wine-cup, subjects of invention and of reform, all of which cluster on the horizon of our future, thicker than glittering stars of night.

Let no young man think everything has

already been done. Greater ability is needed in common life and in professional life. We must, therefore, emphasize the great duty which the public owes to colleges, to search out and push forward the latent power of its youth. Most of our colleges could educate twice as many students as they are now doing. In early New England times, the clergyman of each parish was wont to search every family closely for some bright lad who might become a minister. In the scarcity of money and schools, he would then take the boy into his own training in classics and theology, until such times as he could go up higher. It was wise policy. Let us suppose that every able lawyer should now and then say to his young friends, "Get a good, a high education, before you begin the study of law. Study the art and structure of language, the uses of rhetoric and logic, the industrial and political history of nations, the morals and ethics of Christendom; train your power to think, by the sciences and mathematics; in short, lay deep the foundations of success, then study law thoroughly well. Better be a good, able lawyer at 30, than a pettifogger at 22, and all the rest of your life." Again, if all able physicians should earnestly advise young medical aspirants that the common school hardly gives enough culture to fit one for the practice of medicine, they would do a great service to the profession and the suffering public. Let them urge upon young men and women that they prepare themselves by a thorough classical and scientific culture beforehand. Tell them that every muscle of the human body, as to its function, its origin, position and terminus, derives its name from the classic tongues; tell them that every bone, nerve, and organ requires the closest scientific study; that successful diagnosis depends largely upon a knowledge of man's mental nature as well as the physical; tell him that a college course of mathematics, science, language and metaphysics which trains a man to observe keenly and to think quickly and accurately are invaluable and almost indispensable in the able physician; tell him not to hurry into marriage, and a starvation practice, but to let "his best girl alone, and see her later"—much later. The sacred calling of the pulpit needs not only God's call, but also man's highest culture. The materialism, the atheism, and the utter worldliness of our times causes the church to call loudly for men with warm hearts and first-class ability.

The press, that power behind the throne, and which we sometimes think shows signs of mounting the throne of public authority altogether, would be all the better for the reforming power of higher culture. Shall we suggest also, that a nobler code of ethics, which should cut out the columns of murders, scandals and all uncleanness, from a certain class of newspapers, would better meet the needs of our people? It is unworthy of the art preservative of all arts that it should stamp the immortality of ink and type upon the deeds of folly, crime and baseness. The very first book ever printed was the Holy Bible. It was worthy of the new-born art. Rise from the dust, O ye clean spirits of Faust and Gutenberg, and Caxton, and clear the fonts, wipe the forms, and give cleaner ink to some of your grimy posterity!

Evolution of faculty begins with the beginning of each life,—in the family with the growing child. It continues in the public school, then in the high school, and culminates in the college. No four years of life are so fruitful in results as those college years. The youth is at that time thrown more upon his own resources. No partial father is at hand to uphold him; no family petting is there to comfort him. Manhood approaches, and with it a growing feeling of independence. He competes, compares, and contrasts himself with his comrades, as in real life. His weaknesses and his strength are quickly recognized. Triumphs and disappointments follow each other. It is a period of strenuous application. Mental power is evolved. The habits, noble or ignoble, begin to solidify into permanent character. It is a trying time. Of all the good things a man can get out of college life, the very best thing is the faculty to set himself wisely to work, and the habitude of holding himself to it relentlessly.

There are four noble habitudes that ought to be very prominent in every educated person: To stand by the truth; to act with honor; to reverence God; and to work like a beaver. A deceiver and a liar is an evil force in any community. A professional and educated liar is the superlative degree of that evil. They are a damage everywhere, let them abide with their own proper father. Next.

(Continued on next page.)

the forenoon at Lincklaen and in the afternoon at Otselec, and the next *vice versa*. The interest and attendance is good in both churches; the spiritual life is about the same as when we last. Several at Lincklaen admit that of salvation, and in private express a desire to become Christians, but thus far not taken up the public Christian work. Some of them are heads of families. We are laboring and praying for them. We may step out into the full light of the glorious gospel of Jesus Christ. The scattered condition of the churches makes it difficult to maintain a meeting at the church; therefore we started a neighborhood prayer-meeting every week of the Sabbath; it is well attended and deep seriousness is manifest. We are getting much good from these meetings. Ministers at Otselec have organized an aid for all kinds of benevolent work. Now have a ladies' society in both churches, doing good work. We have been encouraged by the presence and labors of Elders J. Clarke, A. W. Coonradt, B. Clarke. It was a rare treat to pastor and people, for our ministers do often visit these small churches. Our work was greatly helped by the work of traveling agent of the Tract Society, own deep interest, combined with his earnest, persuasive manners, increased their interest in our denominational work, especially that of the Tract Society. The financial report has been forwarded to Treasurer.

Your sister in the work,
PEBBIE FITZ RANDOLPH.

Weeks of labor, 13; sermons, 30; 10 meetings; have conducted 2 funerals; 66 visits, and collected for Missions; average audience, Lincklaen 36, Otselec 25.

FROM HORACE STILLMAN.

ASEAWAY, R. I., June 2, 1886.
Brethren,—My work in the churches at Woodville and Niantic has been about the same as heretofore.

We resumed our Sunday night meetings at Niantic, which were temporarily discontinued during the cold weather.

At the starting of the mill at Woodville by day-keepers, who run it Sabbath-day, diminished our congregation a little, but none of our members work in the mill.

Our annual church and covenant meeting at Woodville, all the members present testified of their love to God, and of their determination to prove faithful through life. There were several letters received and answered at the meeting from absent members; were full of inspiration and cheer.

In my last report, when I gave the average audience as about 15, the printer made me out 75.

Fraternally yours,
H. STILLMAN.

Bro. Stillman reports 30 sermons; convictions at Woodville from 12 to 15, at Niantic, on the Sabbath, from 20 to 35, and on Monday evening, from 35 to 75; 13 visits, letters sent to church members.

SEVENTY-ONE per cent of the inhabitants of the thirteen northern states east of the Mississippi river, or more than 15,000,000 people, live in towns having a population of less than 4,000. In New England twenty per cent of the people are said to be in small communities. In a paper read before the American Congress of Churches, at New York, on "Readjustment in the church and the needs of country towns," Mr. [Name] says we emphasize the importance of the church and minimize the importance of the family. The practical result of this is, that the church, through Bible societies and other organizations, Christian workers, and even revival methods, have been very largely, in cities, and are doing the most important institutions in the community. The church must utilize the results that are to be obtained by the methods of church work, as well as by other things, in order to meet the needs of the age. The church must go on, and must not be going from year to year.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 8, 1886.

REV. L. A. PLATTS, Editor.
 REV. E. P. SAUNDERS, Business Manager.
 REV. A. E. MAIN, D. D., Ashaway, R. I., Missionary Editor.

TERMS: \$2 per year in advance.
 Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I.
 All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.
 Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

LAST week we began to give detailed accounts of the Commencement exercises of Alfred University, intending to continue them this week, but we have given it up in despair. Three sessions a day for four days, with class meetings, alumni gatherings, etc., sandwiched in, all worthy of a full stenographic report, is too much. We give, instead, in our editorial columns, this week, items, facts, and suggestions, from the various sessions of the week.

THERE is nothing strange in the fact that an institution whose foundations were well laid in 1836, and whose walls have been steadily growing ever since, should, in 1886, be fifty years old. It would be much out of the course of nature if it were otherwise. The foundations of Alfred University were thus laid, and under the blessing of God and by the self-sacrificing labor of good men and women, she has thus grown, and in the natural course of events she has come to be fifty years of age; this is how it is that this semi-centennial session has been held.

STUDENTS of thirty and forty years ago who have been in attendance at the semi-centennial session express their surprise at the material prosperity and growth of this village, everywhere manifest. Such signs of thrift, they say, are not found in other villages similarly circumstanced in other respects. This is a most suggestive answer to the question sometimes asked, "Does the community owe anything to the college for its material prosperity?" But there is an air of culture and refinement in such a community that is worth more than material prosperity. Strangers among us for the past week have testified to its presence and power over them, in a very delightful manner. The growth of the University itself has not been less remarkable than that of the village and surrounding community. Other colleges of our state, some older and some younger, have more money in endowments, more and larger buildings and more extended apparatus, but comparatively few are richer in loyal sons and daughters than Alfred. It has often been remarked by old students that no other place seems so much like home as Alfred. May it be due to the fact that in wealthy schools, the relation of students to teachers and officers is that of one business man to another? In the one case, the teachers are well paid, the buildings are ample, the apparatus is all that could be desired, etc., and, for the advantage which these facilities offer him, the student pays the regulation price, and goes his way. In the other case, the evident self-denial of those who teach and the disadvantage at which the work of the less wealthy college is done is evidence, at once, of a profound desire to benefit the student, and of a genuine sympathy with him in his student work, and in all his hopes and ambitions for the future. The bond thus created in the life of the student grows with the growth of after years, and is strongest when he comes back after twenty, thirty, forty years of earnest toil to receive again the cordial greeting, and the hearty benediction of the dear old *Alma Mater*. If a college is rich in the tender memories and kind words of her old students, surely, Alfred is not poor.

It is not often that an institution, at fifty years of age, can look upon the man who may be called its originator. For several years prior to 1836, Maxson Stillman, then a resident of Alfred, taught singing schools in school-house and meeting-house, not without some opposition and difficulty. At last he conceived the idea of erecting a building which would be suitable for evening singing schools, and which could be used for a select school in the day time. He drew up a call for a meeting of citizens to consider this scheme. The call was signed by himself, David Stillman and Luke Green. The meeting was held, the plan was adopted, the three gentlemen above named were elected a board of trustees, the building was erected at a cost of between \$500 and \$600,

and the proposed schools were opened. This was the beginning of what is now Alfred University. From that day to the present, Maxson Stillman has been a member of the board of trustees, and was able to attend most of the exercises of this memorable occasion, including the alumni dinner. Another venerable figure seen upon the platform and among the group of teachers and students of other days, was that of Rev. James R. Irish, D. D. "Eld. Irish," as some of us have called him all our lives, entered the school, after its first year of existence, as its principal, and did much in the years that followed to give it academic rank. Eld. Leman Andrus, who was a man in the prime of life when these germs of Alfred University were being planted, was also present, and on commencement day opened the exercises with prayer with strength of voice, clearness of thought and fervency of soul enjoyed by few men twenty years younger than he. Thus our loved University is rich in the love, strength and sympathy of some venerable men, as well as in a host of those who are in active life, and the youth who are opening into promise under her fostering care.

THE regular class of 1886 consisted of eight gentlemen. We believe that only once before in the history of the institution has a class been graduated in which there were no ladies. There have been several classes, it is true, but composed entirely of ladies. It is worthy of note also, that the members of this class are all our own young men.

THE COURSES of study pursued by the members of the graduating class, as indicated by the degrees taken, are as follows: Bachelor of Arts; Alfred Allen, Alfred S. Burdick, Charles H. Larkin, Charles M. Post—4. Bachelor of Philosophy; Walter T. Bliss, Edwin L. Stewart, Orpheus S. Mills—3. Bachelor of Education; Henry H. Snell—1. Bachelor of Accounts; Walter T. Bliss, Clarence C. Chipman—2. Bachelor of Civil Engineering; George E. Burdick—1. Bachelor of Music; Susie E. Burr, E. Willard George—2. The degree of Master of Arts was conferred upon David I. Green, on the completion of the Master's course of study and satisfactory examination. This is to be the order in relation to this degree in the future. It was conferred this year, in course, upon Frank Hill, Ashaway, R. I., Rev. S. L. Maxson, Albion, Wis., and Mrs. Isadora Van Aeran *McVey*.

Certificates of satisfactory work in other departments, not entitled to degrees, were given. These show the wide range of study opened by our *Alma Mater* to all who seek a liberal education at her hands.

WHEN the University of Edinboro celebrated her three hundredth anniversary, she conferred three hundred honorary degrees. Alfred celebrates her fiftieth anniversary by honoring about twenty of her sons in this manner. By vote of the trustees, no honorary degrees have been conferred for the past three years. This year, by vote of the same body, degrees were conferred as follows: Doctor of Laws upon President Jonathan Allen, Senator Henry M. Teller, Senator William Wallace Brown, and Judge Solon O. Thatcher; Doctor of Philosophy upon Prof. William A. Rogers, Hon. Asa W. Smith, Hon. T. Dwight Thatcher, Judge N. M. Hubbard, Hon. Daniel Beach, Judge Seymour Dexter, Daniel Lewis, M. D.; Prof. Reuben A. Waterbury, Prof. W. H. Pitt, Col. Weston Flint, Col. Eugene A. Nash, Judge P. T. Van Zyle, Christie Skinner and Peter B. McLennan, Esq.; Doctor of Divinity, Rev. Lewis A. Platts, Rev. William M. Jones, Rev. George B. Utter and Rev. Geo. W. Maxson. All of the foregoing, except Rev. William M. Jones, now of London, England, and Rev. Geo. B. Utter, have been Alfred students, most of them are graduates, two or three having graduated elsewhere, after having studied here for some length of time.

AMONG the important factors in the work of the University are the four lyceums. These each held sessions, during the week, of unusual merit. The programme of the Orophilians was made up entirely of old students, those of the Alleganians and Alfredians were made up in part by old members, while the Athenians gave an illustrated history of the University, in which they were assisted by old students and new, ladies and gentlemen, including the local military organization.

THE MUSIC of Commencement Week was abundant, of great variety, of high grade, and, for the most part, was admirably performed. With the exception of two performers, it was by those who are in some

way connected with the musical department of the University. Signor Cerutti, violinist, played for the Orophilian session, and played finely, not better, however, than does Prof. Merriman, leader of the orchestra, and teacher of the violin and orchestral instruments. Miss Maud Morgan, harpist, played beautifully. As there was nothing else on any of the numerous programmes of a similar nature, no comparisons can be made. Her selections were comparatively simple, and were rendered with a grace and sweetness that was truly charming. The University Band, under the leadership of Prof. Charles M. Post; the University Chorus, under the direction of Prof. N. Wardner Williams; and the Orchestra, directed by Prof. LaFrone Merriman, each gave a concert; the Chorus furnished most of the music for Commencement-day, and all contributed, in greater or less degree, to the musical part of the other sessions. It will be proper to add in this connection, that the musical department is now well organized, under the general management of Prof. N. W. Williams. From a catalogue, now before us, we learn that the entire department has had enrolled, during the year, 329 names. Deducing the names of those who have been counted more than once, as belonging to different classes, the corrected total is 194.

A PLEASANT little episode in the exercises of Thursday afternoon was the presentation to President Allen of a hatful of coin and currency, amounting to a little over \$400, an expression, on the part of the students, alumni, and other friends, of their appreciation of his earnest and arduous labors. The presentation was made by Judge N. M. Hubbard; the President, after his first surprise, thought he would make a little speech, but the more he thought of it, the more he thought he wouldn't, and so called for the next order of business.

A MOVEMENT of great importance to the University was set on foot at a meeting of the Alumni, on Thursday afternoon, July 1st. It was a movement to organize permanently an Alumni Association. Officers were elected, and an executive committee was appointed with authority, to effect a legal organization. A motion was made by Judge Hubbard, Ph. D., of Iowa, and unanimously adopted, to raise, from the Alumni, at least \$20,000 during the year. Judge Hubbard was made the chairman of a committee to devise a plan for raising this amount, to present the plan to the members of the Association, and to urge the needs of the Institution and the importance of such a movement. The other members of this committee are Hon. T. Dwight Thacher, Ph. D., of Topeka, Kan.; Judge Seymour Dexter, Ph. D., of Elmira; Hon. Daniel Beach, Ph. D., member of the Regents of the University of the State of New York; and Prof. E. P. Larkin, Ph. D., of Alfred University. Judge Hubbard is a man of great business capacity and is able to second his own motions, in such matters, with substantial evidences of his sincerity.

THE TRUSTEES are taking steps to have all the addresses, poems, etc., delivered at this Semi-centennial Session, together with some memorial papers previously written, and a brief history of the University, gathered together and put forth in book form. Such papers, it is estimated, will make a neat volume of 350 to 400 pages.

THE address of Rev. D. R. Ford, D. D., on the "College and Community," delivered before the Semi-centennial Session, will be found on our third page. Next week we shall give the address of Daniel Lewis, M. D., Ph. D., of New York City, on Alfred University.

THE printer's art was finely illustrated by the variety of programmes, etc., presented during Commencement week. These came from a number of different printing offices and all show skill and fine taste. That of the Alleganians, printed by George G. Champlin, of Westery, R. I., is unquestionably the finest. On the first page are small photographs of President Kenyon and President Allen, and under each a stanza from Mrs. Dr. Mark Sheppard's memorial poem, read at the Triennial celebration in 1872. Under President Kenyon's picture is the stanza:

"Fame, riches, honor, all the world holds dear,
 Forgone their possible achievement, here
 He offered; all he was or hoped to be,
 He gave as God gives, freely, to glory."
 Under President Allen's are the lines:
 "In other hearts his life, still vital, flows—
 In other hands his work the greater grows."

And on the altar of his sacrifice
 Another life in immolation lies."

Under these two:

"O sacrifice! thine altars thickly stand,
 Piled high with costly gifts on every hand;
 Ye, one alone of all the treasures given,
 Self only, offered, open the gates of heaven."

Communications.

FROM AMERICA TO SWEDEN.

ULLSTORP, Onestad, Sweden, }
 JUNE 5, 1886.

To the Editor of the SABBATH RECORDER:
 Having been asked to write a few notes from our journey to our beloved Fatherland, Sweden, we will now endeavor to do so.

After having enjoyed a good meeting in the Swedish Emigrant Home, and attended the services of the Seventh-day Baptists in New York City, Sabbath, May 15th, we embarked in the elegant steamer *Aurania*, of the Cunard line, which carried us very pleasantly over the Atlantic, as before stated, and landed us safely in Liverpool May 23d. Here our baggage passed through the custom house; and after a good night's rest we spent the next day in looking over the city and its principal points of interest. In its harbor lay anchored the noted steamer, the *Great Eastern*, now used as an advertising scheme by a large mercantile firm. The most notable thing in the city was the grand International Industrial Exhibition. It would be out of place to ask for space to describe this; however, we must mention the wonderful, charming music produced by an orchestra of stringed instruments played by a company of forty or fifty ladies. As far as we could learn, religious interests are not very promising in this city.

Here we had to take leave of some of our party, who were to make different ports in Sweden and other countries. We were then carried swiftly through beautiful fields, among hills and valleys and towns in England, eastward, to Hull. Here we stopped something less than a day and looked about, and in the evening took the steamer *Otto* for Hamburg, Germany. Sailing up the river Elbe, we beheld the grandest scenery in nature that we have seen in all our journey. Truly, the banks of this beautiful river were remarkable in beauty. The Emperor of Germany has a very fine residence in the midst of this beautiful scenery.

In Hamburg we spent one night and a part of the following day in looking over the city, after which we were carried from Hamburg to Lubeck by rail. This afforded us a good view of the delightful scenery and fruitful fields of Germany. We think this is as nice a country as we have yet seen. But the German's chief delight seems to be around the card and billiard tables with plenty of beer. Scarcely a public house can be found without these evidences of dissipation. Religion seems to have found place among the lost arts. Another Luther is the great need of this country.

At Lubeck we went on board a Swedish steamer bound for Malmo, landing only at Copenhagen, Denmark. Here we remained only three hours, going ashore to patronize a restaurant. This being Sabbath-day, and as a few Sabbath-keepers are located in this city, we had a great desire to meet with them, but our limited time did not permit it. On inquiry about the religion of this place, we found it noted for its infidelity and atheism.

A few hours later we were borne across the Baltic sea to Malmo, and our feet were once more on the shores of our native land, after an absence of over fifteen years. This being Sabbath, just two weeks since leaving New York, we sought a resting place until the following day, when the train, in a few hours, took us to our old home.

O. W. PEARSON.

ANNUAL MEETING

Of the Scandinavian Churches of Minnesota and Wisconsin.

This annual meeting was held with the Church of Wood Lake, at Grantsburg, Burnett Co., Wis., June 5th and 6th.

On Sabbath morning, at 10 o'clock, the services were opened with a prayer-meeting; led by the writer. After this charming prayer-meeting, the writer preached the Introductory Sermon from Psalm 116: 16.

In the afternoon the Sabbath-school lesson for the day was taught to the children, by J. Grettum. It was good for us to hear how the children could answer the questions so well. This church has a very interesting Sabbath-school; the children know their lesson when they come into their classes. Some of the children have very good voices for singing. After the Sabbath-school there was preaching by Eld. Andrew Carlson, of Chicago county.

In the evening there was preaching by John

Larsen, of Isanti county, and Erich Swendson, a Baptist minister of Burnett county.

First-day morning the meeting was opened by the writer with reading, remarks and prayer. Then preaching by Elders A. Carlson and J. Grettum.

In the afternoon, at three o'clock, the writer gave a short history of the Seventh-day Baptist Church in England and America, during the last 300 years. After the sermon, a collection to the amount of \$2 was taken for the mission in China.

From first to last the meeting was one of deep interest, and must bear fruit to God's glory.

The weather was favorable, and the attendance good. C. J. SINDALL,
 GRANTSBURG, June 14, 1886.

IT IS A PITY.

To the Editor of the SABBATH RECORDER:

It is a sad fact that our denominational enterprises for advancing the gospel of Christ are to be lessened, or crippled, for want of funds to carry such agencies forward.

If \$5,000 were to be cast into our treasuries by September 1st, it would give spiritual life and encouragement to our entire denomination, especially to those who are actively engaged in carrying forward the work. But one says that is a very large amount to raise. So it would seem, if a few were to step forward and give it. In Bro. T. L. Gardiner's article on "Facts and Figures," it is proven that it could very easily be done.

Can we censure those who have given liberally for withholding their hand and looking toward the many who have not given? Surely not. And many, I dare say, who have not given, excuse themselves, their circumstances being such that they cannot give largely, and the little they could give would not amount to much toward raising a great sum.

In our denomination there are over 8,000 church members. Now suppose some wealthy brother should come forward and offer \$4,999 to start the gospel wheel rolling, provided some other brother would give \$1 to make it even \$5,000. Are there not 8,000 members out of the 8,000 who could instantly hand over the \$1? It seems to me that such a privilege would be a delight to the member who gave the \$1, and, if the 5,000 should avail themselves of the privilege, it would relieve our officers from the embarrassment which they are in.

I have faith enough in Seventh-day Baptists to believe that there are an even 5,000 members who would be more than glad to join hands and each pass over \$1 to raise this amount, \$5,000. Not that this should take the place of systematic giving, or of our usual manner of raising funds, but just to start the ball rolling. Then, perhaps, the other 3,000 members would want the privilege of giving a dollar push to keep it rolling. Says another, This ball requires 5,000 men to move it. Surely, it is useless for 600 or 800 to tug at it without the balance.

Dear brethren, before orange groves can be planted in Florida, the land must be cleared, stumps and roots grubbed out, which requires much labor and capital, especially on 100 acre groves; then we have to wait some time for the golden fruit. So it is in carrying forward the gospel into new fields. The harvest only comes through patient toil, money, and faith in God. It really seems an easy way of lifting the burdens which are so heavy, by just giving \$1 apiece.

May God help us to do our duty as becometh Christ's followers.

C. L. HARVEY.

STANTON, Fla., June 26, 1886.

BIBLE STUDY.

It is a pleasure to know that the Bible is receiving more direct study. We have had commentaries, lesson helps, and a flood of cheap lesson leaves, and now a reaction is setting in among other denominations, and especially in our own. That reaction is in favor of a careful reading and a more thorough study of the pure Word of God. We need to know more of the Bible instead of more about it. We need to know the will of God and the mind of the Spirit by the regular and diligent study of the Book. And this need is being generally felt by thoughtful Christians. Here at Lost Creek we have been trying to supply this want by encouraging systematic daily readings, the younger beginning with the New Testament and the older with the Old Testament. Already a goodly number have made commendable progress.

It is with great pleasure, too, that we learn that the Westery Sabbath-school have

been using a carefully selected plan which the Old and New Testaments included in the daily reading. The advantage of combining the gospel for daily meditation. They have the daily reading in a leaflet with the chapters according to a plan so simple and understandable. As I understand it at the late session of the Eastern Association, so I find it mending it to all our people. But we find that some who through regularly fail to study the Old and New Testament, the purpose and relation of the books that make up the plan of Prof. W. R. Harper, Park, Ill., as published in "The Student" for April, etc. Study of 1st Samuel," meet and furnish a most admirable grasp and thoroughness. As outlined, requires a careful separate books, noting on a leading thought of each dividing these into sections, seeking the purpose of the book as a part of Revelation *covering the whole*. I do wish Bible scholars could follow the plan as given in the April numbers of the "Student," give it, more elaborately Chautauqua.

We have been trying a Prof. Harper's plan in our at Lost Creek, and find it thorough than anything used, and especially helpful. Now all these indications of regular study of the Bible. Served Sabbath-keepers in large and well organized the East, and in the admir Harper, the leading He America, must be a joy and desire to know God's

SEMI-ANNUAL MEETING OF THE MINNESOTA

The Semi-Annual Meeting of the Baptist churches of Minnesota, was held at New Auburn, Minn., June 11, 1886, at 2 o'clock P. M.

The Introductory Sermon by A. G. Crofoot, from "Jerusalem is builded as a compact together; whether the tribes of the Lord, unto Israel, to give thanks unto the Lord."

Meeting called to order when Eld. H. B. Lewis, pastor, and A. G. Crofoot, Secretary, were present. Arrangements for preaching with the ministers present.

Report of churches were presented from the Centre Churches, which Secretary. Eld. Lewis spoke at Dodge Centre.

Brother John Wilson, Trenton Church in a few G. Crofoot reported briefly on the work in the New Auburn report showed a good, count in all the churches.

The evening session was and conference meeting, foot, a profitable season in the Lord.

The Sabbath morning preaching, communion without interruption. a renewal of the "Old Testament," John 3: 16, "God that he gave his only who ever believeth in him, but have everlasting life." At the evening session for God" by Mrs. Lulu Centre, was read by the followed by preaching from Acts 24: 25, "He equanimity, temperance and This session of the meeting somewhat by a severe storm. The storm of the rain, struck the meeting closed. It was so strong, that the "blizzard" of dirt in the church could not be obliged to sit down a number of hats were one house was taken and some out buildings. A good congregation

been using a carefully arranged plan, by which the Old and New Testaments are both included in the daily readings. This has the advantage of combining the law and the gospel for daily meditation and use.

They have the daily readings published in a leaflet with the chapters and verses according to a plan so simple that a child can understand it. As I commended this method at the late session of the South-Eastern Association, so I feel like recommending it to all our people.

But we find that some who read the Bible through regularly fail to see the unity of the Old and New Testaments, and especially the purpose and relation of the different books that make up the whole. But the plan of Prof. W. R. Harper, of Morgan Park, Ill., as published in "The Old Testament Student" for April, entitled, "A Book Study of 1st Samuel," meets this difficulty and furnishes a most admirable plan for its grasp and thoroughness.

Dr. Harper's plan, as outlined, requires a careful reading of the separate books, noting on slips of paper the leading thought of each chapter, committing these to memory in their order, then dividing them into sections and grand divisions, seeking the purpose and design of the book as a part of Revelation, and then mastering the whole. I do wish that all our Bible scholars could follow out Dr. Harper's plan as given in the April, May and June numbers of the "Student," or, as he will give it, more elaborately, in lectures at Chautauqua.

We have been trying a modified form of Prof. Harper's plan in our Bible studies at Lost Creek, and find it more complete and thorough than anything we have ever used, and especially helpful to our teachers. Now all these indications of the diligent and regular study of the Bible among our scattered Sabbath-keepers in W. Va., in our large and well organized Sabbath-schools in the East, and in the admirable plan of Prof. Harper, the leading Hebrew scholar of America, must be a joy to all who love and desire to know God's Word more fully.

L. R. S.

SEMI-ANNUAL MEETING Of the Minnesota Churches.

The Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota met with the church in New Auburn, Sixth-day, June 11, 1888, at 2 o'clock P. M.

The Introductory Sermon was preached by A. G. Crofoot, from Psalm 123: 3, 4, "Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

Meeting called to order by A. G. Crofoot, when Eld. H. B. Lewis was chosen Moderator, and A. G. Crofoot Secretary.

Arrangements for preaching were left with the ministers present.

Report of churches called for. Letters were presented from the Alden and Dodge Centre Churches, which were read by the Secretary. Eld. Lewis spoke of the interest at Dodge Centre.

Brother John Wilson represented the Trenton Church in a few remarks, and A. G. Crofoot reported briefly with reference to work in the New Auburn Church. The report showed a good, commendable interest in all the churches.

The evening session was given to a prayer and conference meeting, led by A. G. Crofoot, a profitable season in waiting upon the Lord.

The Sabbath morning service consisted of preaching, communion and Bible-school, without interruption. The sermon was a renewal of the "Old, old story," from the text, John 3: 16, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

At the evening session, an essay, "Work for God," by Mrs. Lula B. Ellis, of Dodge Centre, was read by the Secretary. This was followed by preaching by Eld. H. B. Lewis, from Acts 24: 25, "He reasoned of righteousness, temperance and judgment to come."

This session of the meeting was disturbed somewhat by a severe storm that was coming. The storm of wind which preceded the rain, struck the place just about as the meeting closed. It was so dry and the wind was so strong, that there seemed to be a "blizzard" of dirt in the air for a few moments and some of those who went out of the church could not stand up, but were obliged to sit down upon the ground.

A number of hats were blown away, a part of one house was taken from its foundation, and some out buildings were blown over.

A good congregation assembled First-day

morning, thankful for the rain and that no one was hurt, when Eld. Lewis preached from 2 Cor. 5: 9, "Wherefore we labor that whether present or absent we may be accepted of him."

It was voted that Eld. H. B. Lewis preach the Introductory Sermon, A. G. Crofoot, alternate, at the next Semi-Annual Meeting, to be held with the Trenton Church, commencing at 2 o'clock P. M., Sixth-day, before the second Sabbath in October, 1888.

Noted that we request Sisters H. B. Lewis, Martha Ernst and Brother Andrew North, Sr., to present essays at the next Semi-Annual Meeting.

It was voted that the Moderator appoint another essayist, and Sister Walker was thus appointed.

Voted to request Sister Ellis to furnish a copy of her essay for publication in the SABBATH RECORDER.

Voted to request the Secretary to furnish a report of this meeting for publication in the SABBATH RECORDER.

At the evening session there was preaching by A. G. Crofoot, from John 6: 12, "Gather up the fragments that remain, that nothing be lost." Eld. Lewis followed the speaker with the closing remarks and appeals to the church and to the people of New Auburn.

A few were with us from Dodge Centre, also from Trenton. Some of the members of the New Auburn Church who live about 30 miles away, were present, and we all felt that it was good to go up to the house of the Lord, and wait upon him in his courts.

A. G. CROFOOT, Secretary.

TRACT SOCIETY.

Receipts in June, 1888.

Table with columns for donor names and amounts. Includes entries like 'Church contributions, Shiloh, N. J.', 'R. J. Bonham', 'A. B. Davis', etc., totaling \$1,187.53.

Home News.

New York. ADAMS CENTRE.

A very interesting and largely attended convention, composed of delegates from the different local unions of the county, was held at the Seventh-day Baptist Church, Adams Centre, June 30th. Delegates were present from Three Mile Bay, Chaumont, Sackets Harbor, Philadelphia, Champion, Carthage, Adams Centre, Belleville, Rodman and other places. Reports were received from the different unions showing all to be in a prosperous condition.

The afternoon session was opened by a Bible-reading by Mrs. Skinner, of Adams, Mrs. A. B. Prentice delivered an admirable address of welcome, which was fittingly re-

sponded to by Mrs. Burton, of Rodman. Addresses were also delivered by Mrs. A. H. Coughlain, of Adams, Rev. L. J. Dean, of Watertown, and Mrs. Burt, President of the state W. C. T. U. One of the features of the convention was the singing by the Band of Hope. The evening meeting was addressed by the Revs. Cannon, Helmes and Stoddard.

Mrs. A. H. Coughlain was elected president of the County Union, and Philadelphia was selected as the place for holding the next session, some time in September.

Wisconsin.

School closed yesterday (June 29th), with appropriate exercises; those taking part acquitted themselves well, showing a careful preparation, and doing honor to themselves and their teachers.

I doubt if any previous year of the Academy's history has passed more pleasantly or successfully than the one just closed.

CAETWRIGHT.

We are having an excellent Sabbath-school. At the commencement of the present quarter, the officers of the school thought best to offer a prize to every scholar who should be present at every session, and respond to roll call with a passage of Scripture. Thus far it has worked admirably well. Sometimes every one present quotes an appropriate passage. There is a good interest manifest in the school.

The Sixth-day evening prayer-meetings are very interesting, being well attended by those who believe the promise, "Ask and ye shall receive," and are the source of much spiritual strength.

Dea. Charles Hubble preaches to us, and impresses on our minds the importance of taking the plain Word of God as the rule to measure our actions by.

In the evening of May 26th, the ladies of the Seventh-day Baptist social had prepared, at the house of Bro. H. Williams, a bountiful supper, of which they invited all to partake. It was a very enjoyable time, and the amount of \$6 85 was received into the treasury.

Our church has had its measure taken for a new coat of paint, which will improve its looks very much. Arrangements have also been made to have the church lathed and plastered before the first of September next.

Brotherly love seems to abound, and a willingness to do what they can to advance the Master's cause, is apparent by the way they work and give to complete the church.

We have a prohibition club in the place, and the temperance question receives its share of attention. May God speed the time when the monster intemperance shall be driven from the land.

L. R. DAVIS.

Condensed News.

Domestic.

Three-quarters of a million in gold was engaged for export from New York, June 30th, making \$3,581,000 for the week thus far.

A tornado passed through Florence, S. C., July 1st, frightening the people, moving one house from its foundation and leveling many trees.

The population of Chicago, as indicated by the new directory which is just out, is over 750,000, showing an increase of 50,000 in population over last year.

The acting Secretary of the Treasury has sent to the Senate a letter from the Secretary of the Navy submitting a request for an appropriation of \$186,998 to complete the three steel cruisers, Chicago, Boston and Atlanta, and to pay the amount due on the dispatch boat Dolphin.

The corporation of Yale College voted, June 28th, to confer the degree of LL. D. on Miss Alice R. Jordan, who entered the law school under the clause in the catalogue admitting attorneys-at-law of any state to the senior class. The corporation, however, decided that a note be inserted in the next catalogue that the courses of instruction are open only to the male sex.

The heavy rainfall in Richmond, Va., July 1st and 2d, caused a damaging rise in all the streams in that section of the state. The James river is nine feet above high water mark, and all the wharves in the lower part of the city are submerged. The people living in that vicinity are moving out, and merchants are removing their goods to places of safety. No apprehensions are felt, however, of a serious freshet.

The announcement is made that Rose Elizabeth Cleveland is to make Chicago her home. For some weeks the manager of the Elder Publishing Company has been in communication with her relative to her going to that city and taking charge of the editorial department of "Literary Life." A dispatch states that he has completed all arrangements with Miss Cleveland, and that she will go on at once to take the position.

Albert Sanderson, a justice of the peace, at Cincinnati, pleaded guilty to a charge of assault and battery, and has been sentenced to two months, and fined \$100. His appeal for mercy on the ground that he was drunk was of no avail.

Foreign.

Cholera is greatly increasing in Brindisi and surrounding villages of Italy.

The Porte has ordered the withdrawal of 40,000 Turkish troops from the Greek frontier.

All the buildings erected at Mantanzas, Cuba, for the exhibition of 1881, have been burned.

The names of Prince Murat and his son have been stricken from the roll of the army, because they belong to a former reigning family.

The Duc De Negourse has resigned the presidency of the society for the relief of the sick and wounded. It is believed that his successor will be Marshall McMahon.

Advices from Japan say that cholera is again prevalent in the interior of the country. Disturbances are reported in Corea. The prime minister is said to have disappeared.

Queen Victoria reviewed the troops at Aldershot, July 2d. The weather was bright and clear. The town was crowded. Among those present during the review were the Prince and Princess of Wales, and a large number of people from the colonies who are in England attending the Indian and colonial exhibition.

Emim Bey still holds the equatorial provinces of upper Egypt for the khedive. Advices from the African interior state that while the African explorer Junker was visiting King Unyaro, King Uganda attacked and defeated Unyaro. The latter and Junker escaped, the explorer losing his collections, but saving his journals.

IRVING SAUNDERS expects to be at his Friendship Studio from July 8th to 14th, inclusive. This is his last visit before September.

MARRIED.

In Independence, N. Y., June 27, 1888, by Eld. J. Kenyon, at his home, FREDERICK L. CLARK, of Spring Mills, and MYRA B. HOBBER, of Troupsburg.

In the Union Church, of Roulette, Potter Co., Pa., Sunday morning, May 9th, directly after services, by Rev. Amos Brooks, Mr. HORACE W. DUDY, of Wheeling, W. Va., and MISS LUCIANA M. BURDICK, of Roulette.

At the residence of the bride's father, B. F. HULL, Adams Centre, N. Y., June 29, 1888, by Rev. A. B. Prentice, W. DEFRANCE GREEN and EMMA J. HULL, all of Adams Centre.

DIED.

In Willing, N. Y., June 21, 1888, from the effects of paralysis, GEORGE W. NORRIS, in the 74th year of his age. He lived and died with his daughter, and her husband, Mr. Benjamin Fenton.

J. K. JANE COON MAXSON, widow of David Maxson, of Richburg, N. Y., died at the home of her daughter, Mrs. Edward Gilbert, in Almond, N. Y., June 6, 1888, aged 68 years. Sister Maxson had been a widow about ten years. When I came to Richburg, about twelve years ago, she was living with her husband in their pleasant home, and they were constant attendants at church; they rarely failed to fill their places in the Sabbath service. After the death of her husband, she continued to occupy her old place until the great change came over Richburg, making it temporarily an oil town. Since that time she has made her home as equally as she could among her children. One of the constituent members of the Richburg Church, she continued her membership, losing none of her interest in the property to the last. Only two members are now left who constituted the church at its organization. Six children are left to mourn a mother's loss and bless God for such a mother. Apprised of her approaching death, she felt neither fear nor dread, selected Matt. 24: 44, as the text for her funeral, and waited her departure with Christian resignation and hope. A Christian friend, in her final farewell, asked where shall we meet again, and received for reply, "In heaven." Her remains were carried to Richburg for interment, where funeral services were held by the writer, assisted by Revs. L. C. Sands and Byron E. Fisk, June 8, 1888. J. S.

LUTHER L. DAVIS was born on Cherry Fork, Harrison Co., W. Va., May 31, 1810. Soon after, his parents moved to Middle Island, where he grew to manhood. In 1831, Brother Davis came to Ohio, stopping awhile with an uncle at Fairfield, Green county. From thence he went to Northampton, Clark county, where he attended school, and also formed the acquaintance of Jane Morris, to whom he was married May 10, 1833, and by whom he had twelve children, eight of whom, six sons and two daughters, together with his wife, survive him, and were all present at his funeral. In September, 1837, he entered 80 acres of government land in Jackson Township, Shelby Co., Ohio, upon which he settled and lived until the day of his death. By industry and frugality he built a comfortable home for himself and family, and acquired a fair amount of earthly treasure. At about the age of sixteen, he acknowledged Jesus as his Saviour, was baptized by Eld. Peter Davis, and united with the Middle Island Seventh-day Baptist Church, and subsequently with the church at Northampton, Ohio. Upon the organization of the Jackson Centre Church, he became one of its constituent members. Bro. Davis was always a firm believer in the Bible, and earnestly advocated what he believed to be its teachings. From and after his 70th year, he felt he was living on borrowed time, that his life was continued for some special purpose, and he therefore endeavored to be more faithful and earnest in doing what seemed to be his to do. On the 14th of June, 1888, he, with his wife, a daughter-in-law, and a grand-daughter, visited the county infirmary, which is about seventeen miles from his home, where they took dinner. On their return they stopped in Sidney, and while the rest of the company went to do some trading at one of the stores, he went to the bank to draw some money. There he was taken with severe pain in the stomach. The president and cashier of the bank helped him to a chair, but in a few minutes he sank to the floor and passed away, with scarcely a struggle. A physician was summoned, but the life blood had ceased to flow, the spirit had flown. The funeral services, in the absence of the pastor, who was attending, as delegate, the different Associations, were conducted by the writer, on the afternoon of June 16th, in the presence of a large concourse of relatives and friends. A sermon was preached at his funeral, 1 Peter 1: 4, "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." J. S.

Departed this life, May 30, 1888, near Villa Ridge, Ill., Mrs. ELIZA J. ARNOLD, in the 64th year of her age. Sister Atherton may well be recognized among the pioneers in the cause of Christ in Southern Illinois. She was born April 23, 1818. Her maiden name was Rowland. She was converted in early life, and in 1834 united with the Shiloh Baptist Church, near the present site of Villa Ridge. She maintained the character of a consistent and scientific Christian to the time of her death. In December, 1837, she was married to Charles M. Atherton, who is now left to mourn her departure. About fifteen years ago, after an earnest investigation of the claims of the Bible Sabbath, she accepted it, and amid much discouragement, was faithful in its duties, "faithful unto death." Her sickness, which was but for a few days, was borne with exemplary patience, and her end was peace. Funeral services were held in the Seventh-day Baptist church, May 31st, where the writer, who had been summoned by telegraph, discoursed from Psa. 116: 15, in presence of her sorrowing husband, and all her surviving children, six in number. The congregation was large, considering the fact that it was Decoration day at the National Cemetery near Mount City, only six miles off. A paper furnished me for my use in the pulpit, closed as follows, which I regard as the united testimony of the family, none of whom are Sabbath-keepers: "Her faithful Christian character was shown in her keeping the Sabbath according to her convictions for fifteen years. She rests in peace." M. E. R.

Mrs. MARY JANE MAYES, died Jan. 28, 1886, aged 61 years, at the residence of her son-in-law, Mr. John Anderson, near Rose Hill, Dallas Co., Texas. She was born at Knoxville, Tenn. At the age of 21 years she moved to Courtland, Ala., where she was married to Eld. F. M. Mayes, in 1846. In 1859 she, with her husband, moved to Columbia, Tex., and in 1878 removed again to Mansfield, Tarrant Co., Tex. She embraced faith in Christ early in life, and united with the Baptist church, where she lived a consistent member, until she was led to investigate the Sabbath in the year 1877. She became convinced, and at once commenced to keep the Sabbath. She knew nothing of the Seventh-day Baptists until last year, when she had an opportunity to investigate their principles and was rejoiced to find that she was in union, as to her belief, with them. She had gone to visit her son, Eld. F. M. Mayes, and her daughter, Mrs. Anderson, at Rose Hill, on purpose to seek membership in the church but lately organized there. But before the next meeting of the church she contracted pneumonia, which caused her death. She was a faithful wife, and tender and devoted mother. Her husband died in 1879, and Sister Mayes leaves three sons and two daughters, of whom Eld. F. M. Mayes, pastor of Rose Hill Church, is one, to mourn her loss. It seemed hard to give up Sister Mayes at this period, when Sabbath-keepers were so much in need of her aid and sympathy, as her force of character and religious devotion gave her an influence calculated for good. But the Lord knows best, unto whom we should ever bow in meek and humble submission. J. S. A.

SPECIAL NOTICES.

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1818.

A. E. MAIN.

ASHAWAY, R. I.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their appointments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to ALFRED CENTRE, N. Y.

PLUDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

ELD. LEMAN ANDRUS desires his correspondents to address him at Pendleton Centre, N. Y., instead of at Lockport, as heretofore.

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Popular Science.

PROF. LESLIE predicts that the amazing exhibition of natural oil and gas which has characterized the past twenty years, and will probably continue for ten or twenty years more, is, nevertheless, not only geologically but historically a temporary and vanishing phenomenon—one which young men will live to see come to its natural end.

BOTH the Greeks and the Romans rode horseback without stirrups, and either upon the bare back or upon a saddle pad which was mostly covered or concealed by a piece of colored cloth thrown over it, but never upon a regular saddle made like ours upon a frame, which was a late invention toward the decline of the Roman Empire.

A FRENCH geologist, Mons. de Lapparent, lately called the attention of the Paris Geological Society to the effect gravitation has in heaping up sea water about the land.

ANOTHER case showing the communicability of contagious diseases by clothing is reported from Bath, Me., where a girl had scarlet fever at a boarding-school.

A WRITER in Demorest's Monthly says: "It is now claimed that that harmless looking substance, soda, can be so manipulated as to be converted into a powerful motor."

TREATMENT OF ACUTE RHEUMATISM.—The last number of the Russkaya Meditsina contains a communication from Dr. L. Grinevitski, of Rostoff-on-the-Don, who writes that for more than twenty years he has treated acute articular rheumatism with nitrate of potash, two drachms being given daily in raspberry syrup, and a dose administered every two hours.

"ONE STAVE BARRELS.—Flour handlers and others who use barrels are interested in a "one-stave" barrel, manufactured near Detroit. While the size and the shape of this barrel are the same as the ordinary kind, the body of the barrel consists of a single sheet of timber held by hoops.

THE people of God, in the Scriptures, are characterized as "saints." They are thus designated, because they are already holy in some measure, and because they will eventually be perfectly so.

THEY should be heavenly minded. Their thoughts and affections should be chiefly on things above. This world is not their home. They are passing on, and will soon pass away from all worldly things.

THEY should be Christ-like. They should be characterized for all the excellence that adorned his character. Like him, they should be "holy, harmless, undefiled, and separate from sinners."

THEY should be like the things, are expected of all that belong to Christ. He himself expects it of them. When he washed the disciples' feet, he said unto them: "I have given you an example, that ye should do as I have done unto you."

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They are shipped in bundles and in the "knock-down" to be put up at their point of destination. Three thousand of them can be stored and forwarded in an ordinary box car. The headings are shipped in barrels.—Boston Budget.

LIGHT AT NIGHT.

The day had been long and gloomy, Weary with mist and rain, A day for the heart to brood on Sorrow and loss and pain; But there came with the light of evening A wind that swept away All the shadow of darkness Out of the winter day.

Is thy life, O pilgrim, weary, Veiled from the cheering light? Perhaps for thee is the promise Of joy with the waning light. Fairer than a noonday splendor, Richer than beams of stars, The lustrous glory of sunset May burn through the golden bars.

—Margaret Sangster.

WHY SOME INTELLIGENT MEN ARE NOT CHRISTIANS.

Rev. James G. Roberts, D. D., in a paper before the Institute of Christian Philosophy, presents reasons why some intelligent men do not come into full sympathy with the Christian church.

They see strange and confused contradictions in religious opinions. In this confusion they inquire "What is truth?" and wait for the inquiry to be answered satisfactory to them before they commit themselves.

They do not consider that the one principal cause of these differences is that different departments of knowledge require different means and different faculties for the discovery of specific truth, that what is of use in one department may be of little avail in another.

Again, on the other hand Christianity has suffered in the sight of intelligent men not Christians by the assumption of those who have gained an insight into moral and spiritual truth, that therefore they are qualified to decide upon the facts of nature.

Dr. Roberts forcibly urges the cultivation of the religious nature. This allies us to the Infinite and the Eternal. The laws of the spiritual knowledge are as clearly defined as those of science. Obey God and he will manifest himself unto you.

Dr. Roberts closes his addresses by saying, "Each man lives in a tower with three windows. If he looks through the first he sees this beautiful world with its mountains, plains, and many sounding seas. If he looks through the second he sees the more beautiful world of the human soul with its thoughts and purposes, its loves and hopes, its longings and aspirations for immortality. If he looks through the third he sees the All-Beautiful, the All-True and the All-Good, our Father and our God."

"Gaze through each of these windows, gaze lovingly, and you shall know the truth in its majesty, its beauty and its harmony."—Christian Secretary.

"AN BECOMETH SAINTS."

The people of God, in the Scriptures, are characterized as "saints." They are thus designated, because they are already holy in some measure, and because they will eventually be perfectly so. And, as saints, certain things become them. They should essentially differ from what they once were, and from what others still are.

They should be heavenly minded. Their thoughts and affections should be chiefly on things above. This world is not their home. They are passing on, and will soon pass away from all worldly things. Soon will they be with the Saviour in those mansions that he is preparing them. With such prospects in view, ill does it become them to mind earthly things.

They should be Christ-like. They should be characterized for all the excellence that adorned his character. Like him, they should be "holy, harmless, undefiled, and separate from sinners."

These, and the like things, are expected of all that belong to Christ. He himself expects it of them. When he washed the disciples' feet, he said unto them: "I have given you an example, that ye should do as I have done unto you."

And the world also expects these things of them. They reasonably expect that the disciples of Christ will conform their lives to his precepts and example.

THE ONE FOUNDATION.

There is a word which is used more, I think, with us in France than with you in England, in reference to religious meeting,—it is the word, "edify." We ask the question, oftentimes, "Have you been edified?" Now "edified" does not mean moved or interested, but built up. And if you want to know whether you have been edified here, I can tell you who has been and who has not. Only those who have been truly edified who have been building on Christ.

Other foundation can no man lay than that is laid, which is Jesus Christ. And no building is worth anything that is not built upon him. Suppose a man should lay a foundation at one corner of a street, and should go on building his house at another corner, that house would not be edified very quickly.

Many people have Christ for their foundation, but they try to build themselves upon something else,—on doctrines, or systems, or on their own emotions. But, brethren, we are learning here to build ourselves upon Christ. Let us, then, lay everything upon him, that goes up to make our building.

If we get hold of a new truth, let us lay it on Christ. If God gives us joy we must lay it there, or if he gives us sorrow we must lay it there; whatever comes, sunshine or shadow, peace or conflict, lay it there. And there are small stones needed in a building as well as large ones, so you must take all the little things of your lives and lay them upon him. It is a blessed way to do, it grows wonderfully better every day, and thus we shall truly "build ourselves in our most holy faith."

Thomas Monod.

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1886.

THIRD QUARTER.

- July 3. Jesus and the Blind Man. John 9: 1-17.
July 10. Jesus the Good Shepherd. John 10: 1-18.
July 17. The Death of Lazarus. John 11: 1-16.
July 24. The Resurrection of Lazarus. John 11: 17-44.
July 31. Jesus Honored. John 12: 1-16.
Aug. 7. Gentiles Seeking Jesus. John 12: 20-39.
Aug. 14. Jesus Teaching Humility. John 13: 1-17.
Aug. 21. Warning to Judas and Peter. John 13: 21-38.
Aug. 28. Jesus Comforting his Disciples. John 14: 1-14.
Sept. 4. Jesus the True Vine. John 15: 1-16.
Sept. 11. The Mission of the Spirit. John 16: 5-20.
Sept. 18. Jesus Interceding. John 17: 1-26.
Sept. 25. Review; or, The Sabbath. Gen. 2: 2-4, Ex. 20: 8-11, Isa. 58: 13, 14, Luke 4: 16, Acts 17: 2, 3; 18: 4, 11.

LESSON III.—THE DEATH OF LAZARUS.

For Sabbath-day, July 17th.

SCRIPTURE LESSON.—JOHN 11: 1-16.

1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.
2. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.
3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

GOLDEN TEXT.—Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. John 11: 11.

- I. Love Including knowledge. v. 1-5.
II. Love permitting affliction. v. 6-10.
III. Love Assuring Relief. v. 11-16.

[In the absence of the accustomed Notes from Dr. Williams, we copy the following, by Prof. John A. Broadus, D. D., LL.D., from the Sunday School Times, with some slight changes.]

INTRODUCTION. This and the next lesson form one of the most beautiful narratives in the Gospels. The Gospel of John is composed chiefly of discourses, but presents several stories of Jesus not elsewhere found and of the highest interest; for example, the wedding at Cana, Jacob's well, and the seven disciples at the sea of Tiberias, as well as the one here before us. Our Lord is on the eastern side of the Jordan, at "the place where John was first baptizing." John 10: 40. His ministry there had been a marked success (John 10: 42), and must have occupied several weeks or months following the feast of the dedication (10: 22), which was in December. So the death and resurrection of Lazarus occurred not many weeks before the final passover (11: 55).

EXPLANATORY NOTES. V. 1, 2. A certain man. Named only in this narrative, and in John 11: 1-11. Luke has a previous account of the sisters, but does not anywhere mention Lazarus. Matthew and Mark describe the subsequent supper at Bethany (John 19: 1 ff.), but say nothing of Lazarus, and do not give the name of his sisters who anointed Jesus. It has been thought likely that the earlier Gospels pursued this course just in some season of persecution the chief priests might revive the purpose (John 12: 10) of putting Lazarus to death. When the fourth Gospel was written, the persons concerned had doubtless all passed away. Lazarus. This is a contraction of Eleazar (adding a Greek termination), which signifies "one whom God helps." The name is found in Josephus and the Talmud. To comfort the beggar Lazarus of the parable (Luke 16: 20) with this Lazarus is strange ignorance. This Lazarus is manifestly rich, and the Lazarus of the parable is represented as dead before the parable was spoken. The identification of Lazarus and the rich young ruler is a mere fancy. Of Bethany. Go out from Jerusalem eastward, down the steep slope into the valley of the Kidron, cross by a little bridge the usually dry bed of the stream, and you presently reach the foot of the Mount of Olives. Here stands the small modern enclosure called Gethsemane, and the real Gethsemane cannot have been far away. In the holy and deep valley of the Mount of Olives, there are three depressions which begin quite far apart, but come almost together at the point you have reached. To your left, the path up the mountainous depression is that which David took when he fled from Absalom. To your right, the rising road to Bethany leads far southward to obtain an easy grade, and to cross the summit of the ridge at its lowest point. In the center, and rising steep before you, is the slight depression which affords a walking path to Bethany. After weary climbing, you reach the summit of the Mount of Olives, from which can be seen a long narrow line of the high mountains of Judah, with passages of the Dead Sea in a deep cal- low between, and you are now half way to Bethany. From the summit of the ridge the road projects a long bank of rocky soil between hills northern and southern valleys. This neck of land connects with the Mount of Olives a small, rounded, solitary hill. Your path which around the northern part of the hill while the rising road, marked by patches of green pasture, passes around its southern side. And now on the east this rounded hill slopes to a gentle rise of land between two valleys, and a group of trees stands on the summit.

He was not a typical skeptic; he devotedly loved the Saviour; but by temperament he was quick to believe what he feared, and slow to believe what he desired. Several of the leading characters in this narrative have been popularly misrepresented. Besides Thomas, there is Martha, who is often spoken of as a thorough worldly, without piety, when our next lesson will introduce her as making a most noble confession of faith in Jesus, as the Messiah; and though even her excessive anxiety about the feast (Luke 10: 41) arose from a housekeeper's very natural desire to provide an entertainment worthy of so honored a guest. Mary, too, has been identified with the "woman that was a sinner" (Luke 7: 37), merely because each of them anointed the Saviour at a feast,—a view that is quite unwarranted, and involves a shameful slander upon sweet Mary of Bethany.

Books and Magazines. Don't You Marry.—We have just received a book from the publishers, entitled "Don't Marry," which contains some practical advice in reference to this most important of all subjects. It contains 120 pages, and will be sent by mail, post-paid, to any address, on receipt of twenty-five cents, by J. S. Oglvie & Co., Publishers, St. Rose St., New York.

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RECEIPTS.

Table with 2 columns: Name and Amount. Includes entries for Minnie Kenyon, Sarah A. Crandall, Ezekiel Brooks, E. R. Brooks, Mrs. C. S. Rogers, Arthur A. Brown, Mrs. Mary Morris, Jacob Jennings, J. C. Willson, C. L. Harvey, Mrs. B. Peckham, Mrs. Nancy M. Williams, J. D. Cooke, T. F. West, T. W. Potter, W. D. Greene, Leonard R. Greene, P. W. Greene, J. H. Kenyon, Albert Smith, Clark Rogers, H. F. Gardiner, Mrs. Eugene Coon, Mrs. Mary A. Davis, Mrs. L. B. Eldow, Mrs. E. M. Lippencott, W. L. West, A. M. Wells, Mrs. W. W. Bigelow, L. T. Heritage, Mrs. P. B. Maxson, P. C. Jeffrey, Geo. B. Van Horn, Jacob Knight, E. F. Davis, Theo. S. Hurley, G. S. Babcock, Dennis Davis, Alfred B. Knight, T. B. Keese, James Knight, L. D. Holcomb, S. W. Rutledge, F. M. Mayes, M. S. Babcock.

WOLNATHAN PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending July 3, 1886, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, Nos. 48 and 51 Pearl Street, New York. Marking plates furnished when desired.

164@17c. Low grades of Western are in good demand at 9@9c. Market closes with a large stock of butter in cold storage and prices barely steady. We quote: Fancy creamery... 164@17c, Good to fine... 18 @15, Poor to common... 7 @12 1/2. CHEESE.—Receipts for the week, 87,071 boxes; exports, 86,000 boxes. Early in the week 7 1/2@8c. was paid for fancy factories and all taken, but on Wednesday buyers hesitated, receipts were liberal, and prices went back to 7 1/4@7 1/2c. At these prices there was much trading and at the close fine stocks well cleared. In night skims 5@5 1/4@6c. were the prices for good to fancy grades, while poor grades and full-skimmed were hardly salable at any price. We quote: Factory, white, full-cream, finest... 7 1/4 @ 7 1/2, colored... 7 1/4 @ 7 1/2, good to fine... 6 1/2 @ 7, skims... 1 @ 6. EGGS.—Receipts for the week, 16,223 barrels. Demand has been good all the week and near-by marks of fresh eggs have sold on arrival at 15c. and are wanted at the close. We quote: Near-by marks, fresh-laid, per doz... @15, Western and Canada eggs... 14 1/2 @14. BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property, where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK.

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THE LOST TRIBES OF ISRAEL.

BY REV. A. MC L...

A paper read before the Minutes of the North-Western Association, Wis., May 26, 1886, and reprinted in THE SABBATH RECORDER. Every student of the Bible knows that the twelve tribes of Israel were divided, and that Benjamin adhering to the rule of the remaining tribes, while the remaining tribes were under the rule of Judah, separation has continued, a quite important to bear in mind, because through neglect of these prophecies have been misapprehended. When God spoke to the "house of Israel," it was for Bible students to make Judah is intended. When Jah it is generally as distinct Judah is of Israel, and is separated frequently as "Israelites" it becomes necessary to distinguish the house of Judah and the following terms are used: "All Israel," "the house of Israel," "the house of Judah." These terms are applied to Israel. As every intelligent Jew that the ten tribes are not people, it is very reasonable they are better prepared to case, they, as a recent writer, be now inheriting a different species from those that apply examining a few of which see the marvelous distinction two houses, as those apply known to us all to have among us to this day. It is borne in mind that the Benjamin adhered to Judah, subject to Rehoboam, yet per Jerusalem by Titus, Ben from Judah and fled. See Scripture references which are all from the prophets, house respectively during each class must receive full other contemporaneous; Israel was under blessing same time, must be under following comparison, by M investigation:

DISTINCTION OF JUDAH.

- 1. Unknown in name. Hos. 1: 9, Isa. 45: 15.
2. A multitudinous people. Hos. 1: 10.
3. Strong in person. Isa. 41: 12.
4. A monarchy. Isa. 49: 22.
5. An inland nation, having large colonies. Isa. 49: 1-3.
6. A Christian people. Isa. 64: 1-3.
7. The chief of the nations. Micah 6: 8; Isa. 64: 10-17.
8. My servant shall rejoice.
9. My servants shall sing and rejoice.
10. The Lord shall call his servants by another name. I. 4, shall not be known by their old names.

With this marked distinction of Judah and Israel, in some measure prepared to see that the "house of Israel" is to be distinguished from the captivity of Judah, 124 years. The captivity of Judah, 70 years. 2 Kings 25. We records containing the names of Israel's captives, were carried away with the captivity of Judah. This was only meant that the captivity of Judah, 70 years, was to be distinguished from the captivity of Israel, 70 years. The captivity of Judah, 70 years. 2 Kings 25. We records containing the names of Israel's captives, were carried away with the captivity of Judah.