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## The Sabbath Recorder.

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### THE LOST TRIBES OF ISRAEL.

BY REV. A. MC LEARN.

A paper read before the Ministerial Conference of the North-Western Association, held in Utica, Wis., May 26, 1886, and requested for publication in the SABBATH RECORDER.

Every student of the Bible is supposed to know that the twelve tribes of Israel were one nation till the coronation of Rehoboam, when they were divided, Judah, Levi and Benjamin adhering to the son of Solomon, while the remaining tribes became a separate people under the rule of Jeroboam. This separation has continued ever since. It is quite important to bear this fact in mind, because through neglect of this, many Scripture prophecies have been misunderstood and misapplied. When God speaks in prophecy to the "house of Israel," it is quite common for Bible students to make the mistake that Judah is intended. When he refers to Judah it is generally as distinct from Israel. Judah is of Israel, and is spoken of in Scripture frequently as "Israelites." But when it becomes necessary to distinguish between the house of Judah and the house of Israel, the following terms are used in reference to the latter: "All Israel," "The whole house of Israel," "The house of Israel wholly." These terms are applied to Israel exclusively.

As every intelligent Jew readily admits that the ten tribes are not now among their people, it is very reasonable to suppose that they are better prepared to judge of the matter than Gentile nations. And if such be the case, they, as a recent writer observes, "must be now inheriting a different class of prophecies from those that apply to the Jews, by examining a few of which we cannot fail to see the marvelous distinction between the two houses, as those applying to Judah are known to us all to have an actual fulfillment among us to this day." It must, however, be borne in mind that though the tribe of Benjamin adhered to Judah and became subject to Rehoboam, yet prior to the siege of Jerusalem by Titus, Benjamin separated from Judah and fled. See Jer. 6: 1. The Scripture references which we here introduce are all from the prophets, and apply to each house respectively during their exile, i. e., each class must receive fulfillment with each other contemporaneously; therefore, while Israel was under blessings, Judah, at the same time, must be under curses. The following comparison, by Mr. Hine, will bear investigation:

#### DISTINCTION OF JUDAH FROM ISRAEL.

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| <p>"Israel when lost was to become:</p> <ol style="list-style-type: none"> <li>1. Unknown in name. Hos. 1: 9, Isa. 45: 15.</li> <li>2. A multitudinous people. Hos. 1: 10.</li> <li>3. Strong in person. Isa. 41: 12.</li> <li>4. A monarchy. Isa. 40: 23.</li> <li>5. An island nation, having large colonies. Isa. 49: 1-8.</li> <li>6. A Christian people. Isa. 54: 18.</li> <li>7. The chief of the nations. Micah. 5: 8; Isa. 54: 15-17.</li> <li>8. "My servant shall rejoice," but</li> <li>9. My servants shall sing and rejoice.</li> <li>10. The Lord shall call his servants by another name, i. e., shall not be known by their old name."</li> </ol> | <p>"Judah, when dispersed was to be:</p> <ol style="list-style-type: none"> <li>1. As a by-word. Jer. 24: 9.</li> <li>2. Few—bereft of children. Jer. 15: 7.</li> <li>3. Without might. Jer. 19: 7.</li> <li>4. Without a government. Jer. 17: 4.</li> <li>5. Strangers tolerated in foreign countries. Jer. 15: 4.</li> <li>6. Under the Mosaic law. Jer. 14: 12.</li> <li>7. A trembling, faint-hearted people. Jer. 34: 17.</li> <li>8. "Ye shall be ashamed," but</li> <li>9. "Ye shall cry for sorrow of heart."</li> <li>10. Shall leave your name for a curse, i. e., shall be known by their old name. Isa. 59: 18, 19."</li> </ol> |
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With this marked distinction between the houses of Judah and Israel in mind, we are in some measure prepared to inquire, Where is lost Israel? Israel went into captivity about 725 B. C. This was the Assyrian captivity from which they never returned, and is to be distinguished from the Babylonian captivity of Judah, 184 years later, or 588 B. C. The captivity of Judah only lasted 70 years. 2 Kings 25. Whereas the Scriptural records containing the return of the Jews from Babylon, emphatically state the continuance of Israel's captivity, saying, "So was Israel carried away out of their own land to Assyria unto this day." 2 Chron. 36: 21-23, Zech. 7: 5; 2 Kings 17: 23; 1 Chron. 5: 26. This can only mean that up to the time that these historic books were compiled Israel had not returned, but were still in the "Clubs of the Medes." 2 Kings 17: 6. And the instruction of Christ to his disciples strongly

indicates that they were still in the region of Media at that time, when he says "Go ye not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. 10: 15. Mr. Hine, whom we have already quoted, remarks, "They went into these very regions, so that in going after the 'lost sheep,' i. e., the exiled tribes, in order that the Scripture might be fulfilled, which says, 'Yet does he devise means that his banished be not expelled from him,' (2 Sam 14: 14), they went into the very neighborhood of Media, and thence to Pamphylia, Galatia, Cappadocia, Bithynia, Illyricum and by the region of the Euxine sea."

In favor of this opinion, Josephus says: "But, then, the entire body of the people of Israel remained in the country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by humbers." Ant. chap. 5. Thus, by the testimony of these two witnesses, sacred and secular testimony, we learn that in the days of the Apostles the exiled tribes were in the region of Media. Jesus says, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15: 24, Ezra 34: 11. Hence, at the birth of Christ, we are told that he was "a light to lighten the Gentiles," but what was a separate and far grander mission, he was the "glory of his people, Israel." Luke 2: 32.

In this connection, Mr. Hine, in his attempt to show that lost Israel is found in the British nation, says, "The object of the identity is to show that in the very region, and at the same time that the exiled tribes are clearly traced in the days of the apostles, there the ancestors of the British people are traced, and this we are justified in emphasizing as the historical identity, No. 1. For this purpose we call into requisition the services of our own historian, Sharon Turner, with this remark, that it is not so much upon Sharon Turner we rely as upon his research. We rest upon his quotations from the classic historians, i. e., upon Homer, Strabo, Herodotus, etc. In answer to the question, who are the ancestors of the Anglo-Saxons? the historian says, in his Anglo Saxons, Vol. 1, p. 93-102, speaking of the Teutonic stock of the European population, "It is peculiarly interesting to us, because from its branches, not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe have unquestionably descended. The Anglo-Saxons, Low-land Scotch, Normans, Danes, Belgians, Lombards and Franks have all sprung from that great fountain of the human race, which we have distinguished by the terms, Scythian, German or Gothic." Mr. Turner observes farther, that according to Herodotus, "the first scenes of their existence and their progressive power was in Asia, to the east of the Araxas. (The identical part into which Israel had been carried captive.) Having reference expressly to the Saxons, Mr. Turner says, "They were a German or Teutonic, i. e., a Gothic or Scythian tribe, and of the various Scythians which have been recorded, the Sakai or Sakae are the people from whom the descent of the Saxons may be inferred with the least violation of probability. That some of the divisions of this people were really called Saka-suna is obvious from Pliny; for he says, "The Sakai who settled in Armenia were named Sakae-sani, which is but Saka-suna, spelt by a person who was unacquainted with the meaning of the combined words."

It is important to remark that Ptolemy mentions a Scythian people sprung from the Sakai called Saxons. On this point Mr. Hine observes, "These extracts are invaluable, as they call to our aid, Strabo, Herodotus, Dio-dorus, Pliny and Ptolemy to prove that our so-called Saxon ancestors came from the parts where Israel was lost, and by which we gain the important fact, that in the days of Christ our forefathers were occupying the northwest of Asia, on the point of making their way into Europe; that in the very days of the apostles the British race were located in Capadocia, Galatia, Pamphylia, Lydia, Bithynia, Mysia, Achaia, Thessaly, Macedonia and Illyricum." Mr. Turner in his "Anglo-Saxons" tells us that, according to Herodotus, our ancestors first made their appearance in that quarter in the seventh

century; but that, according to Homer, it was in the eighth century before Christ. Hence we find that, according to Homer, the first appearance of the British Assyry in Media was at the exact time of the Assyrian captivity of Israel. "Could it be possible," he asks, "to obtain two starting links more grand or more effective than these? The links of history enable us to start with a sure footing."

In regard to how the ten tribes lost their identity, the same author says, "The ten tribes were in exile, but not literally lost in the days of the apostles. This is evident from the fact that when they were sent after them they found them in the region already indicated, with their synagogues abounding everywhere. . . . Hence, we are plainly told that "the law was until John," i. e., until Christ. Luke 10: 16. So that it was right that the apostles should find them still under the law of Moses, which they did, for we read of them, earnestly contesting for circumcision, and laying great stress on genealogies. Titus 3: 9. Hence, Paul must have found them in separate divisions, each tribeship being preserved. If these two rites were maintained, it would have been impossible for this people ever to have become lost, because, in themselves, they would have vigorously preserved their identity. Paul knew this, and knew that the prophecies must be fulfilled, and that the prophecies would begin to take effect from his time—the blessings upon Israel and the curses upon Judah. Hence he enjoins them with the voice of authority to give up circumcision (1 Cor. 7: 19), and to forego the perpetuation of genealogies." 1 Tim. 1: 4, Titus 1: 14. If Mr. Hine is correct in his conclusions, it is not difficult to see how easy it would be for each tribe, still distinct, to drift away from each other, and in the lapse of ages lose all trace of each other. Having relinquished all marks of relationship, and losing all trace of their common origin but, by the fixed decree of God, having the same terminus to their wanderings, they would consider themselves a mixture of different nationalities; and reuniting by virtue of the prophecies, their identity would be effectually destroyed till the time should arrive for the removal of their blindness. Rom. 11: 25.

Another mark by which lost Israel may be identified is their location. On this point Mr. Hine remarks, "Scripture can give no plainer testimony than that, wherever lost Israel are now, they must be an insular people. The Jews were to become a despised people throughout all nations of the earth (Jer. 15: 4), just the very position they occupy this day; and it would indeed be unreasonable, illogical and unscriptural to suppose that the prophecies of Judah were to be fulfilled, but not those of Israel. Hence, Israel must be found in the isles." The following prophecies, he contends, are only given to Israel, and that after they became a lost people. "Keep silence before me, O Islands." Isa. 41: 1. "The isles shall wait for his law." Isa. 42: 4. "Sing unto the Lord a new song, the isles and the inhabitants thereof." Isa. 42: 10. "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him." Jer. 31: 10. "Let them give glory unto the Lord and declare his glory in the Islands." Isa. 42: 12. "To the Islands will he repay recompense." Isa. 59: 18.

But not only do we find lost Israel inhabiting islands, but the location is definitely expressed. We will hear what Mr. Hine has to say on this point. "Israel," he says, "in his lost estate is most plainly directed to glorify the name of the Lord God of Israel in the isles of the Western seas." Isa. 24: 15. "So shall they fear the name of the Lord from the west." Isa. 59: 19. Then we learn that not only would those islands be in the west, but in the north-west, because the very word sent after Israel when she returns, is sent to the north. "Go and proclaim these words to the north, and say, Return, thou back-sliding Israel." Jer. 3: 12. So the islands must be in the north country, because the Almighty, speaking of the time of the return of Israel and Judah (the one cannot return without the other), says, "They shall come together out of the land of the north" (Jer. 31: 10) "and they shall forget the song of Sion, and henceforth sing, 'The Lord is God, which brought up and

which led forth the seed of the house of Israel out of the north country." Jer. 23: 8. As this has not yet been sung, it follows, the Bible being true, that the time is yet future; so that Israel must now be in a north-west locality from Palestine, the seat of prophecy, God declaring that when he assembled them together prior to their return, "I will gather them from the west." Isa. 43: 5. The British Islands are to the north from Palestine; they are afar off from there; they are in the "Western seas," and they constitute most emphatically a north country.

One observation more, and we will bring this article to a close. In his effort to show that wherever lost Israel are, they must be with the tribe of Dan, Mr. Hine remarks, "It is not true that all the tribes of Israel were carried into Assyria; some of them escaped; those that were carried captive, and those that escaped, are both directed by Scripture to the same meeting point of the isles. Isa. 66: 19. We are not told the names of the tribes that escaped, but most reasonable supposition would point to those of Dan and Simeon. These tribes were to the south of the land, near to Egypt, and had the Mediterranean sea-coast as their borders. The men of Dan were the great ship owners of Israel, hence, Dan had the facilities for escape. "Why did Dan remain in ships?" The territory of Benjamin completely overlapped and protected Dan and Simeon. Benjamin was at that time part of the kingdom of Judah. The king of Assyria was not at war with Judah, therefore could not touch Dan and Simeon without going through the territory of Judah, which he would not be likely to do, so that in many instances these two tribes would have opportunity for flight. We have ample evidence of the tribe of Dan settling in Ireland about the period of the Assyrian captivity. This is a matter of history, and can be claimed as another historical link. The Tuatha Danian did this, which is no other than the tribe of Dan, whose early marks exist till this day in the names of places given by them, which are purely Hebrew, such as "Dan Sobraise," pronounced Dan Soverke, or Dan Swerick, near Carrick Fergus, and is shown in Ptolemy's map of Ireland, and which is literally Hebrew for Dan's resting-place, Dan's habitation; whereas Dan Sovar, also Hebrew, means "Dan in exile."

It is a historical fact that with the Tuatha de Dana both the Hebrew language and words were introduced into the north of Ireland, and as there was no other tribe of Dan who could introduce the Hebrew, it clearly follows that this must have been the Israelite tribe of Dan. And as at the same time another people can be traced, who settled on the west coast of Scotland, who also introduced many Hebrew words, therefore must have had intercourse with the east; and as the people gradually migrated southwards, ultimately settling in Wales, and from whom the Welsh are the veritable descendants, and who to this day retain a vast number of purely Hebrew words, gives us the more than probability, as the tribe of Dan is clearly traced, that the Welsh people may come out as the tribe of Simeon, settling on the eastern coast, while Dan took the western coast, that the tribeships might remain separate by virtue of the custom of their nationality.

The ethnology of the Welsh strongly indicate that they are descendants of the ancient Britons in no other sense than that of being the first of the Israelitish tribes who arrived in the British Isles, making their debut with Dan about 720 B. C.; whereas it can be satisfactorily proven that the other tribes did not make their appearance there till about 449 B. C.

With these facts before us, it is difficult to suppress the conviction that a people so numerous and intelligent as was Israel should not become extinct, while mostly every other nation has maintained an existence till the present day. And more especially when we consider that they are the people of God, "beloved for the Father's sake," inheriting so many rich and precious promises yet unfulfilled, the conviction becomes a settled faith. These promises and prophecies concerning Israel cannot be idle or insignificant. More reasonable to look for lost Israel in the English-speaking nations who are the principal evangelizing agencies by whom the promises and prophecies of scripture are being fulfilled. For how are

we to interpret such passages as the following if such be not the case? "And I will set a sign among them, and will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow to Tubal and Tavan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Isa. 66: 19. Such passages can only apply to Israel. For of what value would God's promises be to intelligent, thinking minds if they could not be traced to a real fulfillment? We find a confirmation of this in the eleventh chapter of Paul's Epistle to the Romans.

### GARWIN, IOWA.

The Northwestern Association has come and gone. As full reports will be given, I will make no remarks concerning it, except to say that it was a great blessing to this church, ending in a glorious revival of religion. Good seed had previously been sown, and the field seemed ready for the harvest. On the second day of the Association two were baptized and received into the church. On Sunday night, at the close of the Association, I started for Story county to visit some First-day friends, and by request preached at Pleasant View school-house. With only a day's notice a good audience assembled, and such was the interest that I was requested to remain and hold other meetings, but, by request of the Garwin Church, I had promised to return there and continue the effort up to July 4th.

At Nevada, Story county, are some Sabbath-keepers, but I found them to be Seventh-day Adventists. They hold meetings in the Baptist church. At Des Moines, the capital of the state, our Advent brethren are battling bravely for the Sabbath. Their camp-meeting has just closed and is a grand success financially and for the upbuilding of the Sabbath cause. The matter of raising means for erecting a church and mission rooms in the city was brought up, and in just a few minutes nearly \$5,000 was raised for that purpose. After that an invitation was given to the more wealthy members to donate towards a one-hundred-thousand-dollar fund to aid in English and European missions, and in enlarging their college at Battle Creek. One man gave \$10,000, another \$3,000, some \$1,000, and so on down to \$100 each until shortly \$19,575 were pledged. This much for the Iowa members. Certainly, the cause must be dear to them to make that sacrifice, if, indeed, it was any sacrifice.

Returning to Garwin I found the people praising God for the spiritual blessing that was being showered down upon them. Brethren J. T. Davis, G. M. Cottrell, A. G. Crofoot and C. B. Hull had each been preaching during the week, and souls were being born into the kingdom. These brethren soon departing, on Thursday morning Eld. Davis baptized fourteen converts, one of whom was from Welton, where Bro. Davis lives, and who united there. The remainder united with this church. Since then I have been preaching every evening, endeavoring to confirm the brethren in the truth. The interest steadily increased, and, although right in harvest time, the people turned out and gave hearty support to the effort. Having made other engagements, I closed my efforts on Sunday evening, July 4th.

This is a most interesting field and the church is looking for a pastor. Whoever comes to labor here will need to sacrifice some things, but he will find a grand field, a good people who will hold up his hands, and a rich blessing from God.

This is a beautiful country, rich lands, good water, plenty of timber, and a country that will stand a very dry season. Crops are looking extra well, though they tell me it has not been so dry here in ten years.

If Sabbath-keepers are coming West, so better location can be found than Garwin, Iowa.

A railroad runs through the place; the only church building is that of the Seventh-day Baptist. The Campbellites have meetings here occasionally, and occupy "our" church. The farms are about all under cultivation, but some First-day owners are ready to sell, I understand. Some of the people here went to Kansas to join the recent colony, but were only too happy to return. It sounds well to get land for nothing, but the sacrifice is too great for most people. Come to Garwin, brethren. I return East this month.

H. D. ORRICK.

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Missions.

"Go ye into all the world; and preach the gospel to every creature."

ONE cause of great joy and praise at the Seventy-second Annual Meeting of the American Baptist Missionary Union, recently held at Asbury Park, N. J., was their deliverance from debt. Brethren, shall there not be a similar cause for joy and thanksgiving at Milton, on the 23d of next September?

DR. EDWARD JUDSON says his highest ambition in New York is to build up a local church expressive of Christ's idea—"Cosmopolitan, democratic, philanthropic, aggressive, observing the holy communion every Sunday morning, a baptism every Sunday evening, and with the doors open for worship every night in the week."

THE Missionary Review for July-August is, like other numbers, full of solid information. Among the contents are the following: How to Remit Money to Foreign Missions; Letters; Missions in Siam; Foreign Missions in 1884-1885; Recent Converts; For the Children; Africa; Field Notes; Sailing of Missionaries; Death Notices and Literary Notices. Published at Princeton, N. Y., six times a year. Terms, \$1 50.

BRO. R. S. WILLSON, of Attalla, Ala., the recently chosen leader of the Flat Woods Church, writes that they had a fine time during the visit of Rev. J. F. Shaw, from Texarkana, Ark. Bro. Shaw preached several sermons and stirred up the minds of the people. He also helped the church to complete its organization, in the appointment of a leader and the ordination of two deacons, and left the church in good working order. It is expected that one or two new members will join the church soon. We have earnest and loyal brethren and sisters in the South-west.

ALL honest criticism deserves a candid consideration. The result of such consideration may be the conclusion that the criticism is quite unjust, or is due to a misapprehension on the part of the critic, or that it is of such a nature as to suggest to the person criticized a way to avoid giving occasion for similar criticisms in the future. To receive criticism in a right and wise spirit, and with profit to one's self and his work, in some way, is a very difficult thing to do. We have made the effort thus to do, but with varying success; and we hope our missionaries will not only make a similar effort, but with greater success. For from several sources comes the opinion that some of our general missionaries spend too much time with the large churches, and too little time preaching the gospel in places more destitute of the preached word. Whether this criticism is well or ill founded, we cannot now say; but we think that the missionaries ought to know that it exists; that the people ought to be sure to look at the question from all points of view, before passing judgment; and that the plan of the Board should be understood by all, which is that the missionary's principal field of labor shall be feeble churches and neighborhoods without the stated public ministries of religion.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. NUMBER IV. The expense of outfit, etc., for the missionaries who first sailed for China was \$326 01, besides sundry articles contributed by friends of the mission. The passage to Canton was \$900; to each of the two missionaries was given the sum of \$250; and \$500 were afterwards sent, the freight and insurance of which was \$17 43, making a total expenditure, at the time of the Annual Meeting in 1847, of \$2,243 44. The conviction is expressed in the report that the funds entrusted to the missionaries will be administered with wisdom, economy and fidelity, and also that they should receive a financial support sufficient for their comfort. The Board had expressed a preference for locating the missionaries at Foochow, partly because they supposed that no other Board had yet established a station there; but the final decision of this question was left with the missionaries themselves. Mr. Gardner wrote that, from information received, Shanghai seemed to them to be a more promising centre for missionary labors; and that while the rest remained at Hong Kong, Mr. Carpenter had gone to that city on a tour of observation.

From the straits of Sunda, seventy-eight days from New York, Mr. Carpenter wrote of their preservation in life and health; of their meeting in Mr. Gardner's room on the first Sabbath of the voyage, for prayer and the reading of the 23rd and 29th Psalms; and of his thoughts of native land, friends and churches, that he might never see again. This meeting, as were several others, was, by calculation, at the time of assembling at home; and at its close they sang:

"Jesus, I my cross have taken, All to leave and follow thee."

There was public worship on ship-board every First-day; but our missionaries met every Sabbath in prayer and Bible-study. These meetings were sources of spiritual joy and strength. After going from one of the Sunday services, Mrs. Carpenter wrote: "I hope these meetings may be blessed to all, but to me they are not like our own dear little Sabbath exercises, when, in the quiet retirement of our own staterooms, we four kneel together and pour out our souls before God. Most deeply and sensibly have we been permitted to feel his presence; and our softened hearts flow more and more closely together, while they burn within us, as we commune in spirit and talk of his goodness. There is a spirituality and an earnestness in the devotions of our dear brother and sister, that does our hearts good. We feel that they are indeed fellow-helpers. We still endeavor to fix our hours of worship at the same time with our brethren at home, but now it brings it late in the afternoon. Are we indeed so far removed from them all?"

Mrs. Gardner obtained permission to teach a Chinese cabin boy English reading and spelling; and Mrs. Carpenter wrote that the pupil learned very fast, and that the teacher was most faithful and competent. During the voyage the missionaries employed some of their time in studying the Chinese language, and the history of China and of missions. During the long journey and absence of Mr. Carpenter, who had gone on to Shanghai, the others, at Hong Kong, were interesting themselves in heathen manners and customs. They speak particularly of evening offerings to the household god, consisting of burning gilt paper, little reed-like torches, fastened to the side of the house or boat where the family lives, and lighted by children. The sight awakens a longing to tell them of the better way.

The Board considered it a cause for joy and devout thankfulness that the denomination was thus fairly committed to the work of foreign missions; and having conducted the business of the year in harmony and brotherly love, and experiencing but one cause of sadness—the death of Franklin W. Stillman, they close their report with the prayer that there may be given "an impulse to the cause of missions among us, which shall make us among the foremost in promulgating that gospel which is the only power that can save souls. A perishing world cries for the word of life. The millions of China and Japan, and the multitudes of the isles of the sea, wait for his law."

The report was adopted after remarks by Wm. B. Maxson, N. V. Hull and Geo. B. Utter.

Resolutions were earnestly discussed and adopted, relating to the following points:

- 1. The care of our Heavenly Father over the missionaries who had been sent to China.
- 2. The indispensable work of the Holy Spirit, and the observance of the monthly concert of prayer.
- 3. The call of Providence for foreign mission work, and the cultivation of the missionary spirit through the efforts of pastors.
- 4. United missionary efforts in the western states and territories.
- 5. The preparation of laborers for the ever widening fields.
- 6. Lament for the death of Mr. Stillman.
- 7. The agency of ministers in the collection of funds in their respective societies.

The Treasurer reported a balance for last year of 1,234 44; receipts during the year of \$1,664 04; and expenditures amounting to \$2,371 80.

There were twenty-seven life members, and the following auxiliaries: Western Association; Piscataway, Plainfield and Shiloh churches, of New Jersey; missionary society of Marlboro, N. J.; Waterford church, Conn.; and Pawcatuck and First and Second Hopkinton churches of Rhode Island.

As we read of the zeal of our denominational fathers for missions, shall not our own experience fresh and stronger impulses?

FROM J. F. SHAW.

TEXARKANA, ARK., June 27, 1886.

Dear Brother,—My visit to Cooke county, Texas, has been delayed on account of the severe illness of my wife, who is now improving very finely. I hope to leave here

to-morrow or next day. I send you an extract of a letter received from Bro. R. S. Willson, written to him by the wife of Bro. Green Willson. Since then I received a letter direct from Bro. Green himself, under date of June 20th, extracts from which I also send you. A letter just received from my mother, at Fordton, Franklin Co., Ala., tells of the interest on the Sabbath that has grown up there since my visiting them. She says, writing to my wife: "Tell Franklin I think if he will come and hold a series of meetings here, the Sabbath question will take right along. There is a great demand for the books and tracts he left here. People are studying in good earnest, though there is one preacher here (Eld. Willett), who says that he can prove that Sunday is the Sabbath, and that Christ was resurrected on Sunday morning. Be that as it may, the people do not agree with him." Eld. Mayes writes that there are now fifteen Sabbath-keepers at Arlington, Texas. He is holding a regular appointment there each third Sabbath. The Seventh-day Adventist brethren have recently gone there with a tent and are holding meetings. Bro. Mayes writes that he is preaching at five different places, and three other places, where he is desired to preach, cannot be supplied because of his straightened circumstances. He says he is preaching from one to three times at each place, monthly. With his wife a helpless invalid from paralysis, and six children to maintain, and dependent upon his labor for their support, we can truly imagine the cross he supports to preach the gospel. He writes to me that the church at Rose Hill is getting along smoothly, and in love. May God bless them and help them to be steadfast.

I am holding a correspondence with Bro. Eld. M. F. Whately, of Rupee, Falls Co., Texas. Bro. Whately is a Baptist preacher, sixty-seven years of age, and respected in his Association. Under date of March 22d, he writes to me respecting the Sabbath: "As for what day the fourth commandment specifies, I don't think any man who has given the subject any thought can doubt. As for the arguments of those who advocate the keeping the first day of the week, they are far-fetched, illogical, and totally wanting in the all-important sanction of a thus saith the Lord." Under date of June 6th, he writes again: "We have a ministers' conference here. It is to meet on Friday evening before the first Sabbath in July. A young brother proposed this subject for discussion at that meeting, 'Is the first day of the week the Lord's Sabbath? If so, where is the authority for the change?' I am president of the conference. I intend to hold them to the law and the testimony. I wish you could fall in just about that time. A hearty blow might be struck for a good cause. I am doing my work in a quiet way; but it will burst out some day like wildfire. There are a great many good people who do not know anything about the change of the Sabbath. They have been told that the Apostles and Christ changed the day. They have never examined for themselves—just taken for granted that their leaders have said, and so have rested easy. I think when they see the shallow foundation on which it stands, a great many of them will be willing to accept the truth. Thus you can gather some idea of the great demand for missionary labor in Alabama and Texas, to say nothing of Arkansas. The brethren at DeWitt are almost being overlooked through the growing demands for labor. And this should not be, as they have just passed through a great depression from threatened persecutions for laboring on Sundays. I may write to you again soon. Yours in Christ.

Correspondence Referred to Above.

ALBERTVILLE, Ala., May 12, 1886.

R. S. AND ANNA WILLSON, Attalla, Ala.

Dear Brother and Sister,— . . . Well, Bro. Shaw did comb. We did not know half how we would appreciate his visit, nor can I express yet how thoroughly I appreciate it. I had often tried to plan out how he would preach, but my plan would not work. I can say one thing. He taught the people of Albertville a great many things they never thought of before. Scott, I can't tell you anything with my pencil, but if I could see you, I think I could tell you and Anna my experience. God in heaven only knows the trouble I have seen over this question—the Sabbath. I never have troubled Green about it any more than I could help, but he knew I did not believe as he did; but now we have both got hold of the same end of the rope, I am thankful to acknowledge—not ashamed. You don't know how firmly it is stamped on my heart. It is my whole study. There has not been a night in a week that I have not dreamed of hearing an argu-

ment with some one. Last night I was in Georgia telling some of my friends there what I believed and had experienced. If you all knew what thoughts I have had about your keeping the day, I would ask your forgiveness; but all I ask is, "Let the dead bury the dead." I have often heard people talk of bearing the cross. Up till a week ago mine has been light, but now I am willing to help bear it heavy as it may seem.

"Must Jesus bear the cross alone, And all the world go free? No, there's a cross for every one, And there is a crown for me."

"The consecrated cross I'll bear, Till death shall set me free, And then go home my crown to wear, For there's a crown for me."

I never did want to see you all so much before as I do now. My opinion is we will have a church at Albertville some day, I don't believe Green and I will live alone always. EMMA WILLSON.

ALBERTVILLE, Marshall Co., Ala., June 20, 1886.

Eld. J. F. Shaw, Dear Brother,—We still feel refreshed, or, in other words, are still feasting on the Bible truths you preached to us while in our midst. I am happy to inform you that my wife has been truly converted on the Sabbath question. As to the people in general, I hardly know what to say. Two of the leading members of the Baptist Church at this place acknowledged to me that they believe the Seventh-day is the Sabbath, and if it could be proved which day that is, they would most certainly keep it. A great many seem to be deeply interested. Several have borrowed books and tracts from us. (Eld.) E. J. Barksdale preached a sermon on the Sabbath, the fourth Sunday in May, at the Baptist church. At the beginning of his sermon he said there had been a great confusion gotten up concerning the Sabbath, and he felt that it was his duty to put it down. He then read a piece from the Atlanta (Ga.) Constitution, stating that there was a people somewhere in Alabama (do not remember the county), who were trying to have a law passed to force people to keep Saturday, and tried to leave the impression on the people that it was the Seventh-day Baptists. He preached from the 23d chapter of Leviticus. He could find the First-day through the resurrection of Christ, but entirely lose the Seventh-day by the movements of the sun. I have heard several try to defend Sunday; but I thought that was the weakest defense I had ever heard.

He also stated that there were fourteen hundred years before Christ that we have no account of. He claimed that the Sabbath would have been lost even through that time. I hope you will visit us again as soon as possible. I still think there can be a great deal of good accomplished. Of one thing I am assured. There has been more Bible reading around about Albertville for the last two months than had been in two years previous to that time.

Your brother in Christ, G. F. WILLSON.

—Members of the Seventh-day Baptist churches, what is your message to the Boards of the Missionary and Tract Societies? Shall we send out fewer laborers, and even these be crippled by reason of inadequate support? Shall they print fewer pages of Sabbath truth, when the people are hungry for reading? Shall the enthusiasm and devotion of both be chilled by cold and captious criticism? Both Boards and Societies are carrying heavy burdens of anxiety and responsibility, shall they be helped or hindered? MISSIONARY ED.

FROM D. K. DAVIS.

HUMBOLDT, Neb., June 6, 1886.

Dear Brother,—In submitting my quarterly report, it is with regret that I am not able to report greater progress on this field. Since my last report, I received a call from this church to serve them another year, from April 1st, which I concluded to accept if the Board will continue the appropriation as before. Most of the brethren are doing all they are able to do, and some have done more than they are able to do ever since I came here. A subscription has been circulated, but I have not learned the result. But the amount will doubtless be less than last year. The regular appointments of the church are promptly sustained with a fair attendance and interest. The Bible-school is well sustained with a good interest, and is doing better work than at any previous time since I came here.

The Young People's prayer-meeting is well attended and sustains a good degree of interest. The Mission Band meets regularly on the

first Wednesday evening in each month, with a literary programme, having usually a good attendance. The Christian Temperance Union was organized in November last, during the labors of the evangelist, Joseph Critchfield. This Society meets at the church twice each month, with a literary programme. Some of our neighbors united with us in this organization. These societies, together with the weekly prayer-meetings furnish our young people abundant opportunity to come together for religious, social and literary culture, and they seem inclined to improve the opportunity. We are making an effort, in addition to our regular monthly collection, to raise twenty-five cents per member as a special contribution to the Missionary Society, the results of which will be reported to you in due time. I preached a missionary sermon two or three weeks ago, and at the close of the services, pledges amounting to six dollars and twenty-five cents were secured, which I hope to increase considerably by personal effort.

Nearly all of our young men and young women are active Christians, but there are about twenty-five boys and girls, counting two families in Humboldt, who ought to be gathered into the church at an early day.

In regard to Round Grove and Pleasant Hill—since my last report the appointments have been so interfered with by unfavorable weather that I have been able to preach only once in four weeks, at each place, but the weather seems more settled now and I hope to fill my appointments regularly. The attendance at Round Grove is about the same as in my last report, and I presume the congregation at Pleasant Hill will increase now as it has already done heretofore. At the time of my last visit, four weeks ago, they had not organized the Bible-school, but I presume have done so ere this. It is certainly of great importance to our cause in this section of the country, that an efficient pastor be sustained here who shall act as missionary. I trust that we have your prayers, especially for our young people.

I remain your fellow laborer.

—Bro. Davis reports 13 weeks of labor, 17 sermons at Long Branch and two preaching stations; congregations from 25 to 50; 13 other meetings; and 20 visits.

FROM GEO. J. CRANDALL.

NORTH LOUP, Neb., June 7, 1886.

On account of pressure of extra work my report has been neglected for a few days. I feel that the blessing of God is resting upon the work here. I can report a better general interest on the entire field than at any time before. The work here is growing in interest in all its departments. The Sabbath-school is doing better work all the time. The young people have just organized a "Young People's Society of Christian Endeavor" from which we hope much. At Davis Creek quite a number of First-day young people are regular attendants at our meetings with close and earnest attention. At Calamus the attendance has improved lately. Pray that our work may be a success in God's sight.

—Bro. Crandall reports for the quarter 34 sermons at North Loup, Davis Creek, and Calamus; Congregations of 200 at North Loup, and 25 at the other points; 25 other meetings; 40 visits; the distribution of about 20 copies of the Outlook and Evangelist Harold; and 11 additions to the church.

A CHEERFUL GIVER.

The pastor preached on the text "Not grudgingly or of necessity, for God loveth a cheerful giver."

One of the children talked with her father about it. She said: "The preacher said everybody should give of their money to the Lord. Does he mean that children should give, or only big people?" The father replied: "Little folks cannot give much, my child, but when they love Jesus they will give what they can to send the good news to little ones who have never heard that Jesus died for them."

"I wish I had thought of that before," said Bessie, "because I have never given my own money to Jesus. I have always put your money, not my own, in the missionary box. The preacher said that all who gave grudgingly could get no blessing. What did he mean?"

"Grudgingly means unwillingly, giving what we would rather keep for ourselves. Why do you wish, my dear, to give to the Lord?"

"Because I love him, and I wish others to love him too." "Then you will be a cheerful giver, and you will find it more blessed to give than to receive. But you are not only to give your money to Jesus, but should try to serve him in other ways. You can speak some words for Jesus and you can sing for Jesus, and so comfort and bless others. Be willing not only to give, but to work and even to suffer for Jesus' sake."—The Gospel in All Lands.

Sabbath

"Remember the Sabbath-day, six days shalt thou labor, and the seventh day is the Sabbath of the Lord thy God."

CONVERTS TO THE

In an article in the Recorder of the 17th, by C. J. Sindall, he speaks of Sabbath-keeping doctor in my way to the semi-annual Minnesota churches, I called on him to be a well-read physician of the an earnest, outspoken Christian, conducting a hospital for the having abandoned other practices. He has a large number of accommodations for some patients, who board and lodge are mostly occupied; also comers and goes, and the practice.

His attention was called to a question about one year ago from the Adventist. He accepted these views, and being a true Christian, commenced the same time attending to the trines advocated by the Adventists. He continued to meet with the members of the Episcopal Church, and to observe God's holy commandments. He is much interested in Scandinavian mission work, and another Scandinavian besides Eld. Sindall. His name is Melville C. Keith, just finished, for the account of the ministers preach in, and if off he should help in the anxious that there should be the English language also. A young lady, keeps the Sabbath, young lady, who is a student, keeps the Sabbath. She studies next year. These I regard this institution, for keeping workers, a favor to our cause in that city. The Dodge Centre Church, Minn. These, with the Scandinavian to by Eld. Sindall, make a Seventh-day Baptist church. They expressed a desire that kind to attend. This now in the old country. Keith's address is 421 W. South Minneapolis, Minn.

THE SEVENTH DAY AND

BY REV. DANIEL

"It has always seemed to me while to spend any time on the question as to the day on which should be observed. But I have seen fit to succeed in my Baptist communion to the seventh-day Baptists. And denominations have discarded principle or doctrine as a fixing on the seventh day of the week, and management. The Outlook, as the exposition. Hence, if only out of respect of brethren, the matter claims our attention.

A first and obvious answer is itself; and this is, that the glory of Christianity is not away from mere external trappings within the church. And what is the essence of the Sabbath; its observance shall thou labor and suppose, now, we do the Sabbath day before work, or after it; do we observe a seventh day, or seven?

If, however, only the pretension of this law is into a most unfortunate shall find it utterly impossible to observe the seventh day that God rest from creation, then come down without it take to our times. Adam to Noah there made; suppose Noah in the ark; suppose in Abraham sprang a great prevent a miscalculation suppose amid the Egyptian bondage the consecration of the nation from labor that hundred years; suppose thirty-eight years of the wilderness, when of the circumcision was made; suppose the seventh day of the law was the Sabbath; suppose the Sabbath day is the Sabbath day. I have seen fit to succeed in my Baptist communion to the seventh-day Baptists. And denominations have discarded principle or doctrine as a fixing on the seventh day of the week, and management. The Outlook, as the exposition. Hence, if only out of respect of brethren, the matter claims our attention.

**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."

**CONVERTS TO THE SABBATH.**

In an article in the RECORDER of June 17th, by C. J. Sindall, he spoke of finding a Sabbath-keeping doctor in Minneapolis. On my way to the semi-annual meeting of the Minnesota churches, I called on this man.

I found him to be a very interesting, well-read physician of the Botanic school, an earnest, outspoken Christian gentleman, conducting a hospital for chronic diseases, having abandoned other systems of treating diseases. He has a large building with accommodations for some fifteen to twenty patients, who board and lodge there. These are mostly occupied; also there are many comers and goes, and the doctor has outside practice.

His attention was called to the Sabbath question about one year ago by the publications from the Adventists. He soon accepted these views, and being a conscientious Christian, commenced to observe it, at the same time attending their meetings. He soon became dissatisfied with the doctrines advocated by the Adventists and discontinued to meet with them. He is a member of the Episcopal Church, which allows him to observe God's holy Sabbath without objections. He is much interested in the Scandinavian mission work there. There is also another Scandinavian minister there besides Eld. Sindall. This doctor, whose name is Melville C. Keith, has a large room, just finished, for the accommodation of patients, which he said he should have these ministers preach in, and if the work moved off he should help in the matter. He felt anxious that there should be preaching in the English language also. His daughter, a young lady, keeps the Sabbath, also another young lady, who is a student with him, keeps the Sabbath. She is to complete her studies next year. These are all Americans. I regard this institution, with these Sabbath-keeping workers, a favorable beginning for our cause in that city. Two members of the Dodge Centre Church live in Minneapolis. These, with the Scandinavians referred to by Eld. Sindall, make the prospects for a Seventh-day Baptist church in that city hopeful. They expressed a desire for a meeting of that kind to attend. This other minister is now in the old country on a visit. Dr. Keith's address is 421 Washington Avenue, South Minneapolis, Minn.

H. B. LEWIS.

**"THE SEVENTH DAY AND THE SABBATH DAY."**

BY REV. DANIEL VAN PELT.

"It has always seemed to us scarcely worth while to spend any time in discussing the question as to the day on which the Sabbath should be observed. But a whole denomination has seen fit to secede from the regular Baptist communion to call themselves Seventh-day Baptists. And people of various denominations have discovered that a vital principle or doctrine is somehow involved in fixing on the seventh instead of the first day of the week, and manage to run a periodical, *The Outlook*, as the exponent of their views. Hence, if only out of respect for the scruples of brethren, the matter of the day may well claim our attention.

A first and obvious answer at once suggests itself, and this is, that it is the very genius and glory of Christianity to lead the thought away from mere externals to the all important essentials within them or beneath them. And what is the essential thing about the Sabbath; its observance or its day? "Six days shalt thou labor and do all thy work." Suppose, now, we do that, and we observe the Sabbath day before we do the six days' work, or after it; do we not in either case observe a seventh day, i. e., one day out of seven?

If, however, only the strictly literal interpretation of this law is valid, then we fall into a most unfortunate predicament. We shall find it utterly impossible to keep the fourth commandment! All the way from the seventh day that God signified by his rest from creation, the seventh day must come down without interruption or mistake to our times. Suppose that from Adam to Noah there never was a mistake made; suppose Noah kept a correct account in the ark; suppose in the family from which Abraham sprang a growing idolatry did not prevent a miscalculation as to the Sabbath; suppose amid the oppressive tyranny of Egyptian bondage the Israelites did not omit the consecration of the seventh day by a cessation from labor through all those four hundred years; suppose that during those thirty-eight years of aimless wandering in the wilderness, when so essential a ceremony as the circumcision was allowed to fall into desuetude, the seventh day was never neglected; suppose that when King Josiah found a copy of the law and looked upon it as a long-lost treasure, there had been through all these years, in the course of which it had been lost to memory, no uncertainty at all

as to the seventh day. Let it be granted, still further, that during the seventy years' captivity in Babylon, and the confusion of the successive conquests and partial banishments that preceded it, there was no difficulty whatever about fixing upon the exact seventh day; and that after the return from captivity, during the persecutions of the Seleucids and the guerilla warfare of the Maccabean times, that down to the birth of Christ, and after the destruction of Jerusalem and the dispersion of the Jews, the Jews had still always correctly and exactly observed the seventh day as the Sabbath, and were thus enabled to obey the fourth commandment from the standpoint of our exceedingly scrupulous brethren.

Yet, after all, if all these providential difficulties had been successfully surmounted, we are afraid there are some astronomical or chronological obstacles in the way which no human ingenuity could possibly have overcome.

With the imperfect knowledge of the motions of the heavenly bodies which men possessed in the ages before Christ, they could not, as might be expected, ascertain the precise measurement of the year; and in the course of several centuries after time had begun to be noted, the errors in their estimation of its duration had produced the loss of the notation of quite a number of days. Such loss was partly remedied and its recurrence sought to be guarded against by new arrangements of the days of the months, and by counting 365½ days to the year, under Julius Cæsar; and the calendar so modified was called after him the Julian Calendar. But the error which still remained (for the year, precisely calculated, contains 365 days, 5 hours and some minutes, instead of 365 days, 6 hours), accumulating through the centuries, toward the close of the 16th century amounted to as many as ten days. The world had lived by so much longer, yet it was numbering itself ten days behind its age. Hence, in 1582, Pope Gregory XIII. proclaimed that the 5th of October of that year should be dated as the 15th. But the Greek Church and the Protestant world disdained to heed a Popish command. Hence, to this day, Russia is eleven or more days behind our calendar. On the other hand, in 1752 Protestant England had sufficiently recovered from her antipathy to Rome to recognize that even a Pope might be correct in regard to astronomy and chronology, and thus the "Old Style" was rejected and the "New Style" of dating came into use; but the ten days had grown to eleven by that time. Hence, although we read that George Washington was born on the 11th of February, O. S., 1732, we celebrate his birthday on the 22d of that month to-day.

Now, we ask, amid these changes, these losses of days and shifting of dates to make up for them, how could men have kept exact account of the precise seventh day that was to be hallowed as the Sabbath? Who will undertake to say that next Saturday is the seventh day, pointing back to an unbroken series of seventh days, reaching from itself back to that tremendous epoch in creation when God rested from all his works? Yet Saturday is of no account as a Sabbath day, unless this can be done. We must be able to fix unerringly upon the seventh day, else we cannot keep the Sabbath. If we start out to follow the words of the fourth commandment in a literal sense, we must be literally and altogether literal. And we are forced to this lamentable conclusion, in view of the utter impossibility to ascertain the seventh day: if our Seventh-day brethren are correct in their conviction, and the seventh is the essential and only day for the Sabbath, then we have lost the Sabbath forever! We may be thankful, therefore, that an intelligent and spiritual understanding of the fourth commandment does not necessitate a rigid attention to the killing letter."

The foregoing is from the *Christian Intelligencer* (Reformed) of June 9, 1886. It is valuable as showing the attention which the *Outlook* is compelling men to give to the question of the Sabbath. It is also valuable, in the general respect it expresses for opinions which it deems to be wholly unfounded. As a defense against the claims of the Sabbath, it is a failure. Its only plea is, that in the mutations of time, and changes of the calendar, we cannot know which is the seventh day, in the order of creation, and therefore cannot observe the fourth commandment. The reader will note that the first half of this paper grants that which is really a fact in history, that no time was lost, and that the reckoning of the week was continued unbroken, till the time of Christ. Having admitted this under the propositions, "suppose no time was lost," etc., etc., the writer suggests further difficulty in these words: "Yet, after all, if all these providential difficulties had been successfully surmounted, we are afraid there are some astronomical or chronological obstacles in the way which no human ingenuity could possibly have overcome." Here Mr. Van Pelt attempts to transfer the difficulty to the later periods of history, and rest it upon the changes in the calendar. What he says, indicates the fact which we have often set forth in these columns, that no change has been made since the time of Christ, except the efforts to adjust the civil year to the solar. That these efforts have never disturbed the identity and order of the week every reader knows. The late modifications by which the Gregorian calendar was brought in, in 1582 are

comparatively close to our time, and yet there is no hint in the history of business transactions, or other experience of humanity, of any deviation in the matter of the week; indeed the changes in the year could not affect the week. This is too plain to need any argument.

Above all these efforts on the part of Mr. Van Pelt to entangle the week, there are two fixed points which settle the question. When God gave the fourth commandment at Sinai, he either accepted the week (as we believe) as it had existed from the earliest period, or else, by the commandment he established the week. The week so established, coincides exactly with the Asiatic week which is shown by the cuneiform inscriptions, and other facts of history, to have existed from the earliest periods, it being traceable to the pre-historic shadows which cover the early existence of the race. The Jews, as a nation, receiving the fourth commandment, and the week, kept it unbroken till the time of Christ. There is certainly, then, no chance for trouble during that period. Christ acknowledged, recognized and honored the Sabbath, and week, in all that he said, or did. Pruning the Sabbath of false growth did not destroy but rather strengthened it. We have, therefore, the sanction of Christ resting upon the Sabbath and the week as they existed at Sinai. Surely, Sinai and Calvary ought to be sufficient authority for Mr. Van Pelt and the readers of the *Outlook*. From the time of Christ to the present, the impossibility of loss or entanglement in the order of the week is so plain, that no thoughtful man can entertain the supposition that the order has been broken up. The friends of Sunday claim that it—the first day of the same week known to the Jews from the time of Sinai to Christ—has been kept in the Christian church; they also admit that the Sabbath, or seventh day of the same week, continued to be observed by more or less Christians down to the fifth century. It is equally a fact of history that Wednesday and Friday of the same week, and in the same order, were observed from the third century forward, and are still observed in the Roman Catholic church. It is equally a fact that the sixth day of the week—the same unbroken week—has been observed by the followers of Mohammed, from his time to the present. In a word, the question of the loss of time, the confusion of days or any break in the identity of the week appears nowhere in history, and never appears in literature except when men attempt to set aside the claims of the Sabbath. When Mr. Van Pelt will find in the history of business, sociology, or any of the lines along which human experience has come, evidence of this loss and confusion, he may have at least the shadow of collateral proof for the unfounded claim made in the foregoing article. But if this were shown, there yet remains the fact that "God keepeth watch over his own," and that as his Book has come down unscathed by the changes and disasters connected with the literature of the world, so his Sabbath, which he created by his own example has been equally cared for by him.

In conclusion, Mr. Van Pelt says: "Yet Saturday is of no account as a Sabbath, unless this can be done. We must be able to fix unerringly upon the seventh day, else we cannot keep the Sabbath. If we start out to follow the words of the fourth commandment in a literal sense, we must be literally and altogether literal." From these statements he frames a conclusion in these words: "And we are forced to this lamentable conclusion, in view of the utter impossibility to ascertain the seventh day." Here he puts as the logical conclusion, from certain premises, an assumption which he has made no attempt to prove, except by heaping together "supposed" "possibilities," not one of which are made actual by the facts of history. He also ignores the other important fact that, when God gave the commandment at Sinai, by the words of the commandment he linked it with creation, and with his acts at creation. Mr. Van Pelt's theory is illogical further in that it proceeds upon the narrow view that the creative days were days of twenty-four hours, and that the human week is therefore a continuation of the divine week; whereas every fact of science, and the conclusions of modern exegesis, show that the human week is modeled after the divine week, but is not a continuation of it. This broader view being seen, all that Mr. Van Pelt attempts fails for want of logic and fact.

The closing sentence of Mr. Van Pelt's article, unintentionally we trust, attempts the same inuendo, so common among those who have not studied, or who are not charitable enough to recognize the fact, that holding to the fourth commandment is necessarily, not an intelligent and spiritual understanding. Every one familiar with these columns

knows that we plead for a broad, spiritual conception of Sabbath-keeping. That we ignore all Judaistic narrowness, all materialistic application, and have always urged that the Sabbath consists in something far higher than physical rest, and outward observance. The implied definition by Mr. Van Pelt of an intelligent and spiritual understanding of the fourth commandment is a loose liberalism which destroys the commandment entirely. It is not necessary that the day of the Sabbath be set aside or changed, in order that it be intelligently understood. We are quite willing to forgive the inuendo, and the implied charge of ignorance on our part, for the best of men of the class to which Mr. Van Pelt belongs, have been so thoroughly trained in the loose no-Sabbathism of the times, that they mistake for intelligent and spiritual obedience to the law of God, an illogical and a practical disregard of that law.

**Education.**

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

**ALFRED UNIVERSITY.**  
Semi-Centennial, 1886.

BY DANIEL LEWIS, M. D., PH. D.

It was my privilege to be in attendance upon Alfred University at a period very important in any institution's existence, viz., its birth.

Until the winter of 1857, when I first made the acquaintance of our now venerable *Alma Mater*, she was known as one of the best academies of the state, and in the amount of school money annually drawn from the public fund, was only excelled by one institution of learning, the Albany Free Academy. It was a great day for us that winter, when news was brought us from Albany that a charter had been granted, giving full university privileges to Alfred Academy. We experienced in that day the exaltations of self-satisfaction which it may be supposed the mayor of a provincial town would feel at finding himself suddenly transformed into governor of his state, or that same governor's feeling when he awoke to find himself a president (even by a very small majority).

It is a most pleasant ramble among the memories of those early days in the history of Alfred. There was a preponderance of young blood in the faculty; but, I may add, there was no lack of old brains either. I can say nothing of the stalwart mind and heroic heart which were then its glory that can add one jot to the lasting and ever-increasing fame of the man whose life has been a power in so many successful careers which began under his administration. In all the years of my pupilage, President Kenyon never spoke a word to me that the most sensitive boy could grieve over. His kindness won my boyish heart, and I gave him my cordial sympathy and esteem. I am not ashamed to tell you of the tears which I could not repress when news came of his untimely death. In all the vast extent of interesting places in the city of London, nothing attracted me so much as the place where he died, which was pointed out to me by the Rev. Wm. M. Jones.

President Allen was here then, a man younger than I am to-day, and yet all were not as afraid of him as we are now. It would be manifestly improper to say too much in his praise in his presence, but if his old-time shrewdness has not deserted him, he may infer from our coming to see him in such numbers to-day, from the way all grasp his hand, and the vivid recollections here recited of our lives under his care, that no sons and daughters ever had, or ever can have, more loyal fidelity and love for a father than we have, and always will continue to have, for our distinguished President. Time forbids that I should mention all who were professors and teachers here in 1857. Professor Pickett was the autocrat of the North Hall, and drove all down-town boys out at nine o'clock. Prof. Ford was manufacturing laughing gas in the laboratory. Prof. Larkin was here ready to lay down his life for Zumpt's Latin Grammar, and Prof. Maxson believed then, as I presume he does now, that one man was as good as another, if not a little better, and was willing to talk us to death, if necessary, for our country's good. It is easy to see what stuff Alfred students were made of if they could survive such influences.

When the war came, its shadow fell heavy as it settled down over us here. In these days of lax political morality and supercilious deference to unworthy ideas and doubtful patriotism, it is well for us to recall the old spirit of '61.

When a teacher could say to his class, "Boys, let's go to the front," when a sister could send a brother from her with alender hope of his return, when wives were willing to lose their husbands for their country's love, and mothers bid sons a fond farewell, with thanks to God for giving them the sacrifice—when such acts of heroism were as familiar here as the faces of our friends; we learned a lesson which will preserve our political institutions as the recollection of those great events remain to us who survive. Alfred should have an enduring monument upon whose sides should be chiseled the names of her sons who went from her halls to fight for our country, and over all should be written this inscription: "*Hæc mea amanta sunt.*"

It was here on these hills, about 1860, that I earned my first dollar, and if you will pardon the personal allusion, I will tell you how it was, as an example to others who may come after me.

The president of the Board of Trustees wanted a boy to drive horses, and I being out of a job, secured the position. It was my first office-seeking. I toiled three days, and when he asked me my price I hesitated between fifty, and seventy-five cents. According to the custom of a business man of to-day, I decided to ask the larger sum, and then fall in price if necessary. He not only assented to my estimate, but raised it and gave me one dollar. I have ever since considered Deacon Langworthy a very prince of generosity.

That dollar was paid to the Alleghenian Lyceum as my initiation fee, and I have never regretted the investment. In fact it was so profitable that I have until this day believed the Alleghenian the best literary society ever instituted within the classic shades of this University, and in the estimation of my entrance into its membership, I may repeat the words of Prof. John R. Groves, when, in an ecstasy of poetic inspiration, he exclaimed to us one evening that we were all inclined to think the place where we were born the "greenest" spot on earth. How many of us who are natives of this rural town entertain similar sentiments!

From the time that Alfred became a university its growth has been slow but steady, and in some directions remarkable, for the limited means at its command. She has always been wealthy in nearly everything except money. Wealthy in the energy and devotion of her teachers. Wealthy in the cordial and unanimous sympathy of the citizens of the town. Wealthy in the excellent character of her students and the life-long attachments they have formed for the school, and I may add, for each other.

In some respects she is not in the position which all would desire. I will only refer to two before closing this rambling talk. There is located here an observatory which, at small expense, could be what it ought to be, a department of university work which would not only be a boon to students, but a means of extending the fame of the college to an extent which no other means could accomplish. It was the means of making a reputation for its founder which has placed him in the front ranks of astronomers, not only of America, but of Europe as well. It should be put in perfect working order at once. A man with genius for such work should be sought out, and installed as director, and those who have the means should so endow it, that it might become to us what the Cambridge observatory is to Harvard, one of its chief attractions. If I am addressing any one whose benevolent intentions incline them to be generous to Alfred, I hope and trust that this thought may influence their acts in the direction of this very urgent need.

The other subject which has been in my thoughts for a long time, is the condition of the University library. An institution fifty years old should have accumulated at least a complete working library, in which both faculty and students could reap the benefits of all other laborers in the same field of mental work in which they are engaged. Many private individuals of may acquaintance have more and better books than can be found on the scant shelves of this library. This is not said in a spirit of fault-finding, but simply as an expression of my firm conviction, that other less useful measures of improvement have, insensibly, been allowed to absorb an undue amount of your resources. Had means been large there is no doubt that the development would have been more uniform in all directions. It is now absolutely essential that an effort should be made in this direction. The reorganization of the reading room by the students themselves, is a striking evidence of these needs in this direction. (Some one may say...)

(Concluded on sixth page.)

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 15, 1886.

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

TERMS: \$3 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.

"HAD I but known that nothing is undone From rising until rising of the sun, That full-fledged words fly off beyond our reach, That not a deed brought forth to life dies ever, I would have measured out and weighed my speech. To be a good deed had been my sole endeavor, Had I but known!"

THE English elections have so far advanced as to make it certain that all hope of carrying them for the home rule scheme of Mr. Gladstone is lost. Mr. Gladstone, however, is still bravely battling for the measure, believing it to be right, and confident that it will yet win.

It is said that two-thirds of the land of the United States is west of the Mississippi, while two-thirds of the population is east of that line. This suggests the vastness of the country we so vaguely call the great west. It is of the utmost importance to the future welfare of this whole country that the social and religious life of those who are settling up this vast territory be properly shaped while society is in its early and formative state. There is no other question fraught with such tremendous possibilities for good or evil to this country, during the next fifty years, as that involved in the success or failure of the home missionary work now going on. As we have not a state religion, and so cannot provide for religious instruction by law, this whole question rests with the churches, the Christian people, of our older settled states. No Christian people ever had grander opportunities or graver responsibilities than those which now rest upon the Christian people of this country. How large a part shall we take in this great work?

THE following letter is from a lone Sabbath-keeper, who, in sending her subscriptions for the RECORDER, Visitor and Outlook, says that she has had hard work in getting the necessary amount to send. But in view of the importance of our work, and of the present dearth of means with which to carry forward that work, she says: "I was very sorry to hear anything about ceasing to publish the Light of Home. I sincerely hope and pray that the necessary funds may be raised, so that no part of the work which our denomination has taken up may be neglected, but that we may constantly push forward. I will here pledge twenty-five cents a month, for the present year, to the Tract Society, and the same to the Missionary Society. I cannot send the money at present, but they can depend on it if I live; and I will send it as soon as I can." That has the true ring in it. If all of us who enjoy the privileges of the house of God and the fellowship of kindred spirits on the Sabbath, would do as well, such appeals as we make elsewhere would be unnecessary.

A SPECIAL PLEA.

There are now but six weeks before the year's doings of our Tract and Missionary Societies will come to their close. Two weeks in July and all of August, is all the time left us in which to settle some very important questions. In the first place, shall we allow these societies to go up to their anniversaries in debt? In the second place, shall we send them out into another year's work with orders for retrenchment, because of depleted treasuries? These are not new questions; they have been asked before; and they will be asked again. Some of us have thought them over and over already. Most of us have had it pointed out to us, in our recent Associational gatherings, and through the SABBATH RECORDER, that it would be easy to remove all difficulty from these questions; if we would each contribute a little to the funds of these Societies. This is the point of the question. How much do we want the work of the Societies to go on? One dollar each, all around, would not only pay all bills of both Societies to the end of the year, but would leave a good balance with which to begin the new year. Is there a member of any of our churches who could

not—absolutely could not—spare a dollar for any purpose? A great many poor people have spent more than one dollar, during the past week, on the fourth of July celebrations, and other amusements—circuses and the like. Of course, none of us waste any money on shows, circuses, etc., but are we quite willing to say that our poor neighbors willingly sacrifice more, every few weeks, for a day's questionable amusement, than we are willing to give for the best of all causes? Do we really love the Lord and his work more than anything else? It seems to us so easy to do the little that is necessary to be done in order to set this matter beyond all further question, that we are amazed, when we think of it, that it has not been done long ago.

Now, here is a little chapter of history. In April last, a western brother moved, through the RECORDER, that we put 75 cents apiece into the treasury of the Missionary Society, and an equal amount into the treasury of the Tract Society; and, in a little speech showing the ease with which this could be done, and the handsome results that would come from such an offering, he suggested that, for convenience in making change, we make it a dollar apiece to each Society. Thinking, certainly, that can be a burden to no one, and yet lift a burden from the Societies, we seconded the motion, and, without waiting for the vote to be taken, we placed one dollar in the hands of the Treasurer of the Tract Society, and another in the hands of the Treasurer of the Missionary Society. The voting went on. And now, after a lapse of three months, so far as heard from, three other persons have joined the ranks, with one dollar apiece for each of the Societies! What is the matter? Three or four weeks ago, Bro. Gardiner made it plain to us, through "Facts and Figures," that a very small contribution, on the part of each one of us, would relieve our Societies of serious burdens. Yet we have not heard of any general move toward the realization of that consummation. Through all the Associations, from West Virginia, through New Jersey and New York, to Iowa, this matter has been talked, and urged, until it would seem that the matter is plain enough, and ought to be easily accomplished. Again, in last week's RECORDER, a young brother from Florida turns the same subject to a new light and comes out at the same conclusion as all the rest. But why repeat more of what has already been so well and so often said? Are we really unconcerned about this business, that we do so little? We do not think so. We all have our systematic plan according to which we are making our regular contributions to these objects. That is all right. By this plan some of us are doing all that we think we ought to do. But here is a special case. Some of us think we have all we can do to meet our ordinary family expenses; but if a member of the family becomes sick, we send for the doctor, and somehow we pay the bill, and a good many other extras besides. We need not press this figure further than to say that here is an emergency, an unlooked for condition of things, the expense of which must be paid.

Now, we have a proposition to make. Let there be made a special offering of as many dollars as there are resident members in our churches, as early as the second Sabbath in August, to be divided between the two Societies, for the purpose of paying this indebtedness. But, says some one, our church is raising money by the systematic plan. Good. So does ours; and this proposition is not to interfere with that plan in the slightest degree. But, you say, we have already answered to special calls for money for this, or similar objects. Yes, so have we. Or, again, you plead that you have done all you felt able to do. Yes, we have done all the same. But, in the face of all this our debts are not paid. One dollar from each one of us in addition to what we have already done, will pay it, and more, too. Now, we appeal to the churches. Don't let Sabbath pass without starting this thing. Bring the matter up at the regular Sabbath service when the full congregation is out, and resolve to send in to the treasuries a dollar for each member. So far as possible let each member furnish the dollar. If done in the spirit of love to God, and loyalty to the work he gives us to do, this will be one of the best Sabbath services you have held in a long time. We do not wish to dictate, or plan other people's work; but will not pastors introduce this matter, at the very first opportunity, and keep pushing it till it reaches a successful issue? We appeal to our brethren in gospel labor in this matter. If you cannot do all that needs to be done in this undertaking, call in your helpers, your deacons, your young people, or

the women of your church. Don't depend on a miscellaneous, pass-the-hat, Sabbath-day collection. You will get pennies and nickles in that way. These are good as far as they go, but they will not go far enough. What you want now are the dollars. Do personal work. Go to every member, personally, ask for a dollar, stay till you get it, and then go on. Of course, there will be a few, a very few, in every church, who cannot give a dollar. Accept what they can do, and ask some of the more able members to give enough more to make it up. If you should find any who won't give,—but we will not say it. Certainly, every one who can, will give, if asked; and almost everybody can. Let everybody be, personally, asked.

We do not presume that the plan we have suggested above is, in all respects and for all churches, the best. If it can be improved, we are more than content that it should be done. What is wanted just now is \$8,765, which, divided between the two Societies, will pay the debts of both, and leave a little balance in the hands of each with which to begin the new year. One dollar from each member of our churches will give us that sum. A systematic, determined effort, begun at once, and pushed in a business like way, will get it, making due allowances for foreign and non-resident members. Pastors are the chosen leaders of the people in all religious matters, and therefore we have suggested that they lead off in this matter. Let them pay their dollar first, and then ask others to do the same. The little church in Hornellsville, few in numbers and weak in material resources, occupying missionary ground, is contributing liberally by the systematic plan, but it will pay the dollar a member, at least, to this special offering, and will do it whether other churches do the same or not. Brethren, we can meet this emergency just as well as not. In the name of God, let us do it.

Communications.

COMMENCEMENT WEEK AT MILTON.

Commencement week began Thursday, June 24th, with Field Day. The exercises commenced at 10 o'clock, A. M. The following is a list of the contests, prizes, and winners:

- 1. Lawn tennis; captains, Misses Nettie Hotchkiss and Clara L. Stillman. Byron's Poems, Clara L. Stillman.
2. Throw with sledge; distance 71 1/2 feet. Inkstand, Geo. Shaw.
3. Running broad jump; 15 1/2 feet. Silk handkerchief, L. C. Randolph.
4. Fast race with wheelbarrow, blindfolded. Pair of slippers, M. C. Whitford.
5. Long kick with foot-ball; distance 125 feet. Milton Telephone, one year, M. C. Whitford.
6. One hundred yard running race. Combination plush mirror, H. W. Folkstad.
7. Long kick with football, blindfolded. Neckscarf, D. B. Ooon.
8. Cursura vinetis pedibus. Photographs, H. C. Hansen.
9. Hop, step and jump; 35 1/2 feet. Sleeve buttons, H. W. Folkstad.
10. Barrel race; stiff hat, C. B. Hull.
11. Lawn tennis; captains, Messrs. E. B. Shaw and Geo. Shaw.
12. Base ball match; captains, Messrs. M. M. Lamphere and M. C. Whitford. League ball, M. M. Lamphere.
13. Mile race around the park. Hammock, H. W. Folkstad.

On Friday evening, June 25th, the Annual Sermon before the Christian Association was preached by Rev. A. D. Sandborn, of Evansville. The text was from Psa. 119:100, "I understand more than the ancients because I keep thy precepts." The theme was "The Excellence of the Bible."

"That philosophy and literature are the noblest which result in the best lives for those who study and read them. We give attention to philosophy and literature as sources of thought and as a means of gaining intellectual power. The Bible is the source of the best thought and the highest power."

"The chief worth of the Bible is in the fact that it is the Word of God, yet it possesses points of excellence as a literary production. It has not only all the beauties of the so-called classics, but it has more and greater beauties than they all combined. Compared with the best writings of ancient and of modern times, it excels in the force, vividness, and picturesqueness of the style of its different passages and books. As a whole it breathes and perpetuates a loftier, grander, truer spirit than other literatures. It, more than other books, has lived and affected the literature and thought of the past eighteen hundred years. It, more than any and all

other writings touches, the soul and life of man on its various sides."

Saturday evening the literary societies gave their first joint session with the following programme:

- Music—piano duet, "On the Race Course," Miss Jennie A. Dunn and John Barlas.
Prayer, W. C. Whitford.
Music—Solo, Prof. J. M. Stillman.
Oration—"Common Prejudice against Higher Education," Vina Hemphill.
Oration—"Free Trade," T. I. Place.
Music—Students' Song, W. D. Burdick.
Paper—"The Representative," W. D. Burdick.
Recitation—"The Death Bridge of the Tay," Nettie L. Hotchkiss.
Music—Solo, "Love's Harp," Annabel Carr.
Oration—"The Liquor License of America," T. J. VanHorn.
Address—"Labor as a Source of Happiness," J. Cunningham.
Music—Quartette, "List, those Sounds so Softly Stealing," Misses Jennie Dunn and Clara L. Stillman, Messrs. T. J. VanHorn and J. Barlas.

The orations were all good in matter and style, but their effect was marred by hesitation on the part of some. The recitation by Miss Hotchkiss was very creditable to her. The paper was good and well read. The address was full of interest, and given in a pleasing manner. The music was received with the appreciation it deserved, the songs by the boys being especially entertaining.

A large audience gathered Sunday evening at the Seventh-day Baptist church to hear the Baccalaureate Sermon by President Whitford. Excellent singing was furnished by the chapel choir. We give an outline of the discourse. The text was from Eph. 4:28, "Let him labor, working with his hands the thing which is good." The theme was the reflex action of our various pursuits in developing our intellects and in forming our characters. It was considered under the following propositions:

- 1. Work instructs us by holding our thoughts in the closest contact with the every day and wholesome themes which our business, social experiences, struggles of life, and aspirations of soul are constantly furnishing.
2. Work stimulates our intellectual powers by invigorating our bodies, by supplying difficulties to overcome, and by instructing us in the operations of nature, man, and Providence.
3. Work strengthens our intellect by enlarging our brain power, by increasing the activities of the mind, by fixing the attention on a definite object, by transferring the vigor of thought gained in business to our habits of reflection.
4. Work interests us in, and gives us the ability to understand and use the common and essential materials of human life; and so it supplies those general sources of suggestions and experiences which form the character and determine the conduct of vast numbers of people.
5. Work is substantially the invention and shaping of means to accomplish certain results.

In conclusion, the defects of education by work were shown to be materialistic in their nature; and an active sympathy for the common laborer was urged.

The second joint session of the literary societies on Monday evening, had the following programme:

- Music—cornet solo, "Fantaisie," C. F. Bingham.
Prayer, A. Whitford.
Music—Duet, "O Morning Land," Annabel Carr and L. C. Randolph.
Oration—"Causes Regulating the Price of Labor," Geo. B. Shaw.
Recitation—"The Farmer and the Wheel, or the New Lockinvar," Will H. Crandall.
Music—Students' Song, O. A. Skolrud.
Oration—"Industrial Education," Lillie D. Smith.
Paper, "The Rambler," O. A. Skolrud.
Music—cornet solo, "Meditation," C. F. Bingham.
Oration—"Nature's Music," John Barlas.
Address—"Dickens's Sympathy with the Poor and Unnoticed," Mary M. McLay.
Music—Quartette, "Come where my Love lies Dreaming," Misses Jennie A. Dunn and Clara L. Stillman, Messrs. T. J. Van Horn and John Barlas.

This session was one of unusual merit. The orations were full of fresh and interesting thought, well composed, and well delivered. The one of Mr. Barlas deserves special mention for its deep-toned delicacy of sentiment, unity of composition, and self-poised and appropriateness of delivery. Mr. Crandall's recitation showed him a good impersonator. The paper was regarded as one of the best, for its freshness, its strong hits and its humor. Miss McLay's address showed a familiarity with Dickens's writings and a good knowledge of her subject, was clearly written, and read in a perfect manner. All the music of this session was exceptionally good.

The annual midday concert, by the musical department of the college, under the direction of Prof. J. M. Stillman, occurred Tuesday afternoon at 2 o'clock. We give the order of exercises:

- PART I.
Glee, "Welcome," S. W. Street.
Chorus Class, "A Ma Boeur Taxentelle," P. Marceau.
Piano Solo, "The Violet," J. W. Bischoff.
Miss Jennie McFarlan.
Waltz Song, "A Bird from O'er the Sea," O. A. White.
Miss Ellen W. Socwell.
Piano Solo, "Lily of the Valley, Mazurka," Sidney Smith.
Miss Kittie H. Barlas.
Duet, "When I'm o'er the Rollin' Sea," O. H. Gabriel.
Miss Clara L. Stillman and Mr. T. J. Van Horn.
Song, "Ehren on the Rhine," Hutcheson.
Ballad, "What a Little Bird Said," Boeckel.
Mrs. Geo. H. Butta.
Oratorio Chorus with Solo, "The Marvellous Work," Clara L. Stillman and Chorus Class.

- PART II.
Italian Waltz Song, "Ah! Ridda Leggers," Miss Annabel Carr.
From "Fouet," by Gounod.
Piano Solo, "Spinnled," H. Lidolf.
Glee, "Once I saw a Sweet Brier Rose," Hauptman.
Chorus Class, "Weaving," M. Wellings.
Contralto Song, "Weaving," Miss Addie Randolph.
Duet, "Hear Me, Norma," Bellini.
Melody with Vocal Accompaniment, "Primrose," W. F. Werschkeul.
Several voices with Chorus Class.
Baritone Solo, "Who Trades the Fash of Duty," From the "Maggio Music," by Mascart.
Italian Waltz Song, "La Primavera," Torry.
Grand Chorus, "We Praise Thee," From "Grand Dittongen To Deum," by Handel.

This concert was an exhibit of the work and progress of Prof. Stillman's department. No talent was used in it, coming from outside of his classes and school. As an entertainment, it was greatly enjoyed and praised by all who heard it; and as an exhibition, it showed the ability and thorough drill of the teacher, and the industry, as well as talent, of the pupils. The Professor has reason to take credit for his success in the past year, and for the improved condition of his department.

General Chetlains, of Chicago, gave the annual address before the literary societies. In his "Grant from Galena to Vicksburg," he brought forth many interesting points in the military career of the illustrious hero, showing the obstacles he had to encounter. On Wednesday morning, at a little after 10 o'clock, a large audience had gathered on the campus to listen to the exercises of Commencement. The music, which was delightful, was furnished by the Milton Cornet Band. The exercises were opened with prayer by the Rev. Burchard Millard, of Blue Island, Ill. The first oration, by L. C. Randolph, of Walworth, on "Our National Outlook," gave a survey of the present moral and political condition of our country, and showed the need of good, able men to fight its battles. His thought was clear and well expressed. His manner was forcible and eloquent.

Miss Lena Sampson, of Rio, with the subject, "A Happy and a Blighted Home," described the character and influence of the right and wrong kind of home. Her effort was well rendered and pleasing.

Edward E. Campbell, of Walworth, spoke on "Energy Exemplified in the Growth of the United States." His oration was well conceived, and spoken in a calm, manly way. "The Law of Compensation" was very clearly brought out by Miss Jennie A. Dunn, of Milton. "Every time we gain anything we lose something in getting it. Defects of one kind are compensated for by gifts of another kind." Miss Dunn has a well-trained, though not strong, voice, and her thought was finely spoken. "The Causes and Prevention of Strikes" was well handled by J. Brigham Hayner, of Janesville. Mr. Hayner expressed some sound ideas in regard to the labor question. He has a full, clear voice, and this, with the merits of his thought, gave him the close attention of the audience.

Miss Mary L. Johnson, of Rio, spoke on "The Advancement of Woman." The speaker showed that she had studied carefully her subject. She made a strong plea for a better chance for her sex to be and do all that it is possible and right for it to be and do for itself and society.

In his oration on the "Realization of the American Idea," Mr. A. C. Gomsrud, of Rock Dale, discussed the character of American institutions. He said the fundamental idea of our nation is freedom as a condition for the highest individual and social development and prosperity. Mr. G.'s friends noted with satisfaction his noble sentiment and manly bearing and speech.

Miss Addie M. Randolph, of Walworth, presented "Womanhood in Shakespeare." She exhibited a full understanding of, and a nice discrimination in regard to, the female characters delineated by Shakespeare. Her style and delivery were excellent.

Mr. Edwin R. Shaw, of Freedom, Minn., gave a carefully-written production on "The Negro as a Factor in Politics." He said that the question was one which, in spite of all past efforts to settle it, "like Banquo's

ghost, will not down." He present social and civil conditions, what had been done in legislation, and what yet needed to be done. By the logic of his thought and his presentation, and with his Mr. Shaw commanded the attention of the audience.

After the orations, the degree of Science was conferred upon Curtis, of Juneau, and Mrs. A. of Whitewater; and the honor Doctor of Philosophy was given to Bailey, M. D., and Thomas C. M. D., both of Chicago, Ill. tion by Rev. Samuel Plant Mich., closed the exercises.

At 8 o'clock, the alumni called to order by Prof. J. N. Whitewater. An essay was read by Ada Ray Cooke, and an address by Rev. W. Burchard Millard, Ill., on the subject, "Chives were elected as follows: Proctor, of Madison, President; McLeay, of Rock Prairie, Vice Prof. W. D. Thomas, of M and Treasurer.

Short speeches were called alumni and others. Pres. Whitewater, spoke of the efforts of the alumni endeavoring to get the school to be re-expressing his regrets at being followed by remarks by Whitford, W. D. Thomas, S. Saunders, J. C. Bartholf, H. Mr. Smith, and Rev. E. M.

The closing exercise of week was the concert, Wednesday given by the Milton Cornet character of the music furnished great credit to the boys of our town. The audience showed its appreciation of ment by hearty applause and ended a series of exercises whole, evidenced by their year for the school. W.

FROM AMERICA TO EUROPE.

To the Editor of the Sabbath Recorder: May 30th we were separated of our party across the Atlantic for our old home in we walked up from the depot of childhood again greeted tions of those dear old days once more before us, feeling came over us such as cannot they can only be known to the perished them. The note bird, the cuckoo, unknown his melodious notes seemed our old, native home. As grasped the hands of the de their tears, of joy and recipi welcome, we felt more than this long distance to greet t Nature is in her very p The woods and hills re-echo of innumerable birds; the st this northern country is in the light part of the day is as it continues through near four hours, making the n pleasant. Thus, nature seem in adding to our enjoyment

We have now attended tian assemblies. The first meeting of the Baptists in S gathered at this place. The meeting was devoted to various churches relating to the cause within this, and p provinces. The condition in general, according to the to be quite good, there being in some of them. The devoted to preaching and d themes. The preaching earnest and hearty, mostly of the unevangelized, and for the practical Christian life. God were prominently set tists have done a good work quarter of a century.

The next was a Union S- val, held on the beautiful ant, in whose employ my large part of his life in the twenty years ago, this me thought of offering his g Sunday school, not bear being an adherent of the need to take part in disti Nor has not only offered to spend his large house and for the comfort of the b... much from... Things have chan

The Violet, J. W. Sawyer... Miss Jennie McFarlan... A Bird from O'er the Sea...

ghost, will not down." He described the present social and civil condition of the freedman, what had been done for him by legislation, and what yet needs to be done.

in Sweden, and may God hasten the day when his truth shall prevail even here. Here is a large field, seemingly all ready for the harvest.

The closing exercise of Commencement week was the concert, Wednesday evening, given by the Milton Cornet Band.

Frank Davis and family (3 persons), G. F. 1 02

Receipts per Treasurer Woman's Executive Board

Receipts per S. D. Davis

Receipts per A. E. Main

Contributed by self, G. F. 50 00

Receipts per C. J. Sindall

Receipts per A. G. Crofoot

Receipts per P. F. Randolph

Receipts per J. W. Morton

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Home News.

Iowa. WELTON. I have been requested to report, for the SABBATH RECORDER, our Sabbath-school.

Our year began July 4, 1885, and closed June 26, 1886. Forty-eight sessions were held, there being no session July 25th or August 29th, on account of rain, or Jan. 9th, on account of snow.

A meeting of the socialistic labor party was held, July 7th, in Cooper Union, N. Y., and was attended by 3,500 men and women.

The great hall and entire right wing of the University of Brussels was burned July 7. A portion of the library was saved. Loss, \$200,000.

The English government will take no isolated action in connection with the closing of the port of Batoum by Russia, but will merely join the other powers in sending a diplomatic protest.

Two regiments of the imperial Russian guard have arrived at Kichineff, the capital of Bessarabia. There is considerable uneasiness in English official circles over the situation in the East.

A severe shock of earthquake was felt at Malaga, July 7th. The heat in Madrid was so overpowering that the cortes was compelled to adjourn before reaching a vote on the budget estimates.

Rioting broke out July 8th, in Cardiff, Wales. The police charged the crowd and wounded over 100 persons. Twenty of the injured were seriously hurt and were conveyed to the hospital.

The brother of the king of Cambodia, Sivotha, who had been the instigator of many rebellions during the past twenty years, has been captured and shot. Another brother of the king has been beheaded.

The committee of the French chamber of deputies on the Panama canal loan, has decided to postpone the presentation of its report, and it is probable that the chamber will not vote on the question until the next session.

The senate committee on post-offices has reported adversely the bill authorizing the postmaster-general to issue return postal cards.

Captain Samuel Packard died at Malden, Mass., July 8th, at the age of 100 years and five months. He retained his faculties to the last. He was born in Rowley, Mass., and when young learned the shoemaker's trade.

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FROM AMERICA TO SWEDEN.

Ullastorp, Onestad, Sweden, June 9, 1886.

To the Editor of the SABBATH RECORDER: May 30th we were separated from the last of our party across the Atlantic, and left Malmo for our old home in Ullastorp.

The exercises were opened with a prayer by the Rev. Borchard Millard, of Blue Island, Ill. The first oration, by L. Adolph, of Walworth, on "Our National Outlook," gave a survey of the present and political condition of our country, and showed the need of good, able and well expressed. His manner was eloquent.

Lena Sampson, of Rio, with the subtitle "A Happy and a Blighted Home," depicted the character and influence of the old and wrong kind of home. Her effort well rendered and pleasing.

Ed. Campbell, of Walworth, spoke "Energy Exemplified in the Growth of United States." His oration was well read, and spoken in a calm, manly way. The Law of Compensation was very brought out by Miss Jennie A. Dunn.

"Every time we gain anything something in getting it. Defects of and are compensated for by gifts of other kind." Miss Dunn has a well-thought, though not strong, voice, and her was finely spoken.

MISSIONARY SOCIETY.

Receipts in June. Receipts per C. J. Sindall

Receipts per A. G. Crofoot

Receipts per P. F. Randolph

Receipts per J. W. Morton

Receipts per L. C. Rogers

Receipts per S. C. Stillman

Receipts per A. E. Main

Contributed by self, G. F. 50 00

Receipts per C. J. Sindall

Receipts per A. G. Crofoot

Receipts per P. F. Randolph

Receipts per J. W. Morton

Condensed News.

Domestic. St. Louis speculators have lost \$2,000,000 by the squeeze in wheat at Chicago. Several firms are in trouble.

Fourteen cases of small-pox are reported in Williamsburg, N. Y. The disease has been traced to a polish boy who landed a month ago.

A coal syndicate has been formed embracing the mining interests in southern Illinois within a radius of fifty miles. The object is self-protection. The capital stock is \$5,000,000.

SPECIAL NOTICES.

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

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougall Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M.

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.

PLEDGE 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 Center, N. Y.

100 CHOICE SELECTIONS NO. 24 NOW READY. This number is uniform with the series, and contains another superb...





